

but also a precious resource to promote conversations in pastoral milieus and discussion groups. Ultimately, the reader is invited to enter the conversation and imagine a course of action to prevent these abuses from happening in the future.

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You Shall Not Bow Down and Serve Them: The Political Economic Projects of Jesus and Paul. By Richard Horsley. Eugene, OR: Cascade, 2021. viii + 236 pages. \$31.00.

This book is a comprehensive examination of the political and economic context in which Jesus and Paul lived and taught. The book is divided into four parts, with each section exploring different aspects of Jesus and Paul's economic and political projects. Part One provides an overview of the biblical concept of economic justice, focusing on the Hebrew Bible and the New Testament. Horsley argues that the biblical tradition is deeply concerned with issues of economic justice, including land ownership, debt, and labor relations. He provides a detailed analysis of biblical texts addressing these issues and shows how they offer a powerful critique of the dominant economic system of their time.

Part Two focuses on the political and economic context of Jesus's time and argues that his message was primarily concerned with the creation of a just and equitable society. Horsley provides a detailed analysis of the Roman Empire and its client rulers in Palestine, showing how they maintained their power through a combination of military force and economic exploitation. Jesus's teachings, Horsley suggests, directly challenged this system of oppression, as evidenced by his parables about the kingdom of God and his confrontations with the religious and political authorities of his time.

Part Three, "Paul and Political Economy: An Alternative Society of Local Communities among Peoples Subject to Rome," examines the economic and political context of Paul's time and argues that Paul's vision of the church as a community of equals was a radical challenge to the prevailing hierarchical and patriarchal social norms. Paul's message, Horsley contends, was aimed at empowering the marginalized and oppressed, and at creating a new kind of community that transcended the ethnic, social, and economic boundaries of his time.

Part Four, "The Bible and the New Form of Empire," offers a critical analysis of contemporary forms of imperialism, arguing that they are rooted in the same economic and political structures that Jesus and Paul challenged in their time. Horsley suggests that the biblical

tradition offers a powerful critique of these structures, and a basis for contemporary struggles for justice and liberation.

Throughout the work, Horsley provides a wealth of historical and cultural contextualizations, drawing on a range of scholarly sources to support his arguments. He also offers a highly relevant analysis of contemporary issues, connecting the political and economic context of the ancient world with contemporary struggles for justice and liberation. While Horsley's book offers a compelling and thought-provoking analysis of the political and economic context of Jesus and Paul's teachings, there are a few criticisms and limitations of this study.

For the average reader, Horsley's argument can be complex and difficult to follow at times, particularly for those not familiar with the historical and cultural context of the New Testament. Some readers may find the book's focus on political economy and social justice to be abstract and may struggle to see the practical relevance of Horsley's analysis.

Another potential limitation is that Horsley's argument may be seen as excessively deterministic, in the sense that he suggests that Jesus and Paul's teachings can be understood primarily as responses to the political and economic conditions of their time. There is an overemphasis of a "political" message instead of a salvific one. Though it may be true that both Jesus and Paul criticized the power structures of their day, it is evident that they both preached a saving gospel in a world to which Christ followers do not belong (see John 15:18–21; 18:36; Rom 12:2; 2 Cor 4:4; Phil 3:20–21). Such an "economic" push by Jesus and Paul (13–14) and their supposed antagonistic stance against the Roman imperial order, I argue, can no longer be sustained. Rather, an approach to "politics" in the New Testament must be nuanced with respect to the message of salvation preached.

Finally, some readers may question Horsley's methodology, particularly his use of historical and textual analysis to draw conclusions about Jesus and Paul's intentions and motivations. While Horsley provides extensive evidence to support his arguments, some scholars may argue that his interpretations are both subjective and speculative and rely on biases not always clearly articulated.

These potential criticisms and limitations should not detract readers from the value and significance of Horsley's analysis. *You Shall Not Bow Down and Serve Them* is an important and thought-provoking contribution to the study of the New Testament and the historical context of Jesus and Paul's teachings, and it offers a powerful Christian critique of contemporary political and economic systems. Horsley's analysis is highly relevant to contemporary issues, and his insights offer a powerful critique of the dominant social and economic system of our time. This book is recommended for anyone

interested in the radical message of Jesus and Paul and in the ongoing struggle for justice and liberation.

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Process Thought and Roman Catholicism: Challenges and Promises. Edited by Marc A. Pugliese and John Becker. Lanham, MD: Lexington, 2022. xxv + 237 pages. \$105.00.

Process Thought and Roman Catholicism opens with an introduction by John B. Cobb, Jr., and his responses to the essays included in the collection. Bringing together the most prominent Catholic theologians and philosophers versed in both process thought and Catholic theology, this volume presents the landscape of Roman Catholicism's engagement with process thought. It demonstrates that this engagement can be both challenging and fruitful for continued theological reflection in the Roman Catholic tradition.

The first two chapters are reprints of articles from the 1980's previously published in *Theological Studies*. They shed light on Roman Catholicism's historical ambivalence towards process thought in the context of its twentieth century developments. With an intentionally provocative title, "Does Process Theology Rest on a Mistake?," David B. Burrell identifies areas of process thought in need of further discernment by questioning its critique of classical theism, its claim to offer a superior philosophical synthesis, its capacity to illuminate the Christian tradition, and its conception of theological inquiry. Familiar with Burrell's critical stance and many like him, J. J. Mueller attempts a critical appraisal of process theology in light of the American Catholic theological community, arguing that process theology was indifferent to the concerns of the Catholic theological community in its historical context.

The rest of the essays are more recent. While engaging process thought from a largely Whiteheadian lens, they explore and assess its affinities with and contributions to the diverse fields of Catholic theology, such as historical theology, systematic theology, philosophical theology, sacramental theology, theology of religions, and moral theology. Ilia Delio considers the Franciscan medieval theologian John Duns Scotus as a "proto-process thinker" (32) and suggests that the roots of Whiteheadian process thought began with Duns Scotus. Daniel A. Dombrowski examines the relationship between the Whiteheadian process thinker Charles Hartshorne and the Catholic intellectual tradition, while clarifying the concept of God in dialogue with both Roman Catholic classical theists and Hartshorne.