

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.

Maria-Teresa Teixeira examines the philosophy of Alfred North Whitehead in the context of Catholic doctrine and suggests that process philosophy—especially Whiteheadian categories, such as self-determination, creativity, process, immanence, and transcendence—can be integrated into a Catholic worldview. Joseph A. Bracken proposes a panentheistic systems-oriented approach in understanding the Christian God-world relationship that endorses the strengths and compensates for the weaknesses of both classical metaphysics and Whitehead's process-oriented approach. Thomas E. Hosinski focuses on process thought's rejection of *creatio ex nihilo*, while working out a revision of the Whiteheadian approach. Palmyre Oomen's essay revolves around Whitehead's notion of incarnation and its connotations of immanence and participation and reflects on its compatibility with the Aquinas-informed Catholic tradition. Thomas Schärfl approaches process thought from the angle of sacramental theology, especially the Eucharistic experience, calling for an endorsement of "a process view reality" (144) that considers sacraments as processes. John Becker addresses the issue of religious pluralism by presenting three processual paradigms—unitive, differential, and non-dual—as the alternatives that better account for the contemporary context. Marc A. Pugliese demonstrates the need for Catholic theologians to take serious consideration of Whitehead's philosophy by focusing on the debate over intrinsically evil acts. Leo D. Lefebure, in the last essay, centers upon the issue of ecology. He proposes that Whitehead's philosophy of organism and his view of the roles of religion and aesthetics can serve as important resources for Pope Francis's integral ecology.

The volume closes with an afterword by Thomas P. Rausch, charting his own intellectual journey, his past interest in process thought, and his growing appreciation for process theology in the work of Catholic scholars, whom he considers as "Neo-Teilhardians" (208). Though not explicitly, several contributors in the volume hint that process thought is much more expansive than the thought of Whitehead. Whitehead was shaped by both a much older tradition and the intellectual current of his time, and so were his contemporaries and the generations of thinkers that came after. It would be helpful if the editors of the volume could situate the present engagement in the context of a larger intellectual history. Nonetheless, this volume is a timely and valuable resource for scholars and graduate students who find themselves at the intersection of process thought and Catholic theology.

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