

Shortly after his election in 1958, Pope John XXIII interrupted a liturgy when one of the celebrants used the word “perfidious” to describe Jews. The pope had the prayer repeated without the offending word. He later greeted a Jewish delegation, “I am Joseph, your brother.” This marked the start of a new relationship between Jews and Catholics and served as a prequel to Vatican II, arguably one of the most transformative religious events of the last century. *Nostra Aetate*, a declaration on the relation of the Catholic Church to non-Christian religions, was one of the council’s most fruitful outcomes. This book arose from a conference 50 years after that document’s release.

Seventeen essays provide Christian, Jewish, Muslim, Buddhist, and Hindu perspectives. Each paper is confessional, scholarly, and challenging. Key issues include non-supersessionist Christology and the doctrine of creation. Seven authors are women. Notably absent are aboriginal authors or those of smaller religions (e.g. Druze or Jains). Congregations, classes, or dialogue groups may invite guests to facilitate discussion of a chapter by faith community members.

Unable to summarize each article in a short review, I highlight paths for future dialogue presented by John J. Thatamanil of Union Theological Seminary in New York City. He asks what a new *Nostra Aetate* might include. The Church would reaffirm that it rejects nothing “that is true and holy in [other] religions.” As the Apostle Paul and the church with him learned from Greek philosophers to speak of God as the one in whom “we live and move and have our being” (Acts 17:28), the church would gratefully acknowledge that it has been and continues to be enriched by the gifts of wisdom and the Spirit that God has granted in every age to God’s children who are not church members. The church would confess in humility that it does not know all there is to know about the Word become flesh. The church would recognize the profound depth of the riches of other faith communities. Aware of the importance of debate, the church would welcome dialogue in openness, respect, and friendship. Calling the world to care for imperiled Earth, the church would seek to work with indigenous traditions to acknowledge, preserve, promote, and receive the wisdom of First Nations. I have benefitted from such dialogue prompted by a document of parallel magnitude, Francis’s encyclical letter *Laudato Si’* on care for our common home.

Indigenous Bodies, Maya Minds: Religion and Modernity in a Transnational K’iche’ Community

By C. James MacKenzie

IMS Studies on Culture and Society Series, Volume 9

Boulder: University Press of Colorado; Albany: Institute for Mesoamerican Studies

2016. xviii, 368 pp., paper. \$34.95

Reviewed by: David Greenlee

C. James MacKenzie (Associate Professor of Anthropology, University of Lethbridge, Alberta) explores issues of religion and identity among the K’iche’-Maya of San Andrés Xecul, Guatemala and San Diego, California. He demonstrates that “religion and modernity combine in complex ways in ... the complex context of community,

where the terms of modernity, belief, and practice become the stuff of conflictive joint commitments" (21).

Important to me was the author's openness to the religious experience of those he studied, whether *costumbrista* practitioners of Maya Spirituality, Enthusiastic Christians (Catholic Charismatics and Pentecostals), or other expressions of Catholic faith. Missiologists get a passing, positive mention in terms of the "potentially enormous" challenges we face of "conceiving and implementing an inculturation strategy" (178).

I found interesting the overlap of interests across religious streams in finding a legitimate expression of K'iche'-Maya identity. For example, "Enthusiastic Christians" maintained an indigenous identity and focus on their own community, often employing the K'iche' language in their prayer sessions, "while a Maya identity, as associated especially with *costumbre*, was more roundly rejected" by them (198). (This section made me wonder how the K'iche' Bible translation, possibly published after the research was completed, would enter into this discussion.) Meanwhile, a Maya Spirituality practitioner spoke of purity in identity: using incense was invalid because it was imported (206). In his view, the main characteristic of Maya identity is respect, "broadly conceived of in terms of deference to elders, helping those in need, taking off your hat and performing obsequies to neighbors in the street, and picking up every kernel of dropped maize in recognition of one's source of life" (207).

In the final section, MacKenzie describes faith and identity among migrants to California. Beyond the experience of Catholics and Pentecostals near San Diego he includes an account of one man's conversion to Mormonism, considered by the man to be consistent with his K'iche' identity. Others described the spirit-world links to their homeland and the role of *costumbristas* in preparing the way for the dangerous journey to this country.

The depth and technical approach of this excellent book will make it of most interest to trained anthropologists and as a library resource for missiological institutions. It will inform others among us with interest in topics such as inculturation, interaction between Christianity and traditional spirituality, and issues of migration, community, the body, and modernity as related to identity.

Spirituality

The Capacity to be Displaced: Resilience, Mission, and Inner Strength

By Clemens Sedmak

Leiden: Brill.

2017.viii, 253 pp., paper. \$64.00

Reviewed by: Richard Hibbert

The question of how displaced people, including missionaries, can not only cope with the difficulties of being in a new place but also grow spiritually is the focus of this well-researched volume. Austrian theologian Clemens Sedmak argues that the capacity to