

BOOK REVIEWS – REZENSIONEN – RECENSIONES

Jenny Dagers, *Postcolonial Theology of Religions: Particularity and Pluralism in World Christianity*, London and New York: Routledge 2013, 256 pages, ISBN 978-0-415-61043-8.

This creative and learned book develops an original postcolonial theology of religions, which is highly needed in the globalised, neoliberal and postcolonial empire, with enhanced movement of peoples and knowledge and the meeting of different worldviews. This is also a time when theologies and religious studies are still too often suffering from universalist postcolonial and patriarchal heritages. Understandings of “religion” are on the one hand torn between religious and secular fundamentalisms, and on the other hand the notion of “religion” gains new and different public interest with the post-secular turn. Furthermore, postcolonial (feminist and queer) scholars and activists underline their understanding of “religion” as a category which enables agency.

Dagers presupposes that interreligious engagement is enhanced by a renewed attention to the particularity of religious traditions. She starts with a criticism of Christian theology of religions as entangled with European colonial modernity. In her historical overview, she puts the emphasis on the violent essentialisations of “religion” in modernity. However, she later elaborates her own approach on feminist and especially Asian philosophies and theologies which try to disentangle Eurocentrism from the study of religion and the notion of “religion” itself.

The book consists of two parts. Part I lays the basis for Jenny Dagers’s constructive model. She undertakes a theological investigation of the generic category “religion” and of the study of “the religions”, which emerge in response to the Enlightenment and along with colonialism, and critically assesses the formation of Christian perceptions of other religions. The author also focuses on the attitudes toward other religions in the modern missionary movement, and analyses how they are influenced by other faith traditions. The first part concludes with a discussion of the twentieth-century discourse of the Christian “theology of religions”, which is marked by missionary debates and Eurocentric priorities.

Part II shows the postcolonial disentangling of theology and of the study of “religion” concurrent with an undoing of the notion of “religion”. Dagers

scrutinises the relationship of Euro-American feminist theology with Christianity, and in relation to interreligious diversity. She then analyses Asian women's feminist and postcolonial theologies of religion and other important and distinctive Asian perspectives on religious pluralism. On this basis, Dagers constructs her particularist model for a postcolonial theology of religions using elements from George Lindbeck, Jeannine Hill Fletcher and Kathryn Tanner.

Finally, Dagers situates her own project within the recent trinitarian turn in Christian theologies in dialogue with Asian and feminist theologies. She argues that

the trinitarian core of Christian faith is fully congruent with the determined pursuit of gender justice. Trinitarian theologies that have been deployed to underwrite injustices to women are distortions: the "turn to religious particularity" in recent Christian theology of religions invites articulations of trinitarian Christian faith in dialogue with partners from other religious traditions; this is an opportunity to present the rich gendered economy of Christian faith, rather than its narrow patriarchal defacement (5).

Jenny Dagers's book covers her subject horizontally and vertically because it looks at vast areas of theory, is historically sound, and is therefore a real achievement in the field which could only be enhanced by a stronger epistemological scrutiny of the category "religion". This excellent, theologically innovative study is not only important for scholars of theology of religions but for all those who search for an appropriate Christian theology which respects the integrity of Christianity and of other religious traditions and practices in the light of postcolonial and poststructuralist investigations. These methods of analysis underline the discursive character of the notion of "religion" and try to abandon violent definitions of "religion", which feed "Eurocentric", "western", "white", "male", "heterosexist", "able bodied", etc., and Christian universalist presumptions.

Ulrike Auga (New York – USA)

Catherine Keller, *Über das Geheimnis: Gott erkennen im Werden der Welt: Eine Prozesstheologie*, übers. von Angelika Reichl, Herder: Freiburg i. Brsg. 2013, 282 Seiten, ISBN 978-3-451-33263-0.

Kein Geschöpf, nicht einmal ein Eremit im Himalaja oder ein Sauerstoffmolekül kilometerweit über unseren Köpfen ist von dem gesamten Lebensprozess auf der Erde unberührt. (50)

In ihrem Werk *Über das Geheimnis* (deutsche Übersetzung des 2008 bei Fortress erschienen Originals, *On the Mystery: Discerning Divinity in Process*) führt uns die US-amerikanische Prozesstheologin und Feministin Catherine Keller mit ihrer alternativen, progressiven “Theo-Logik” auf einen “dritten Weg” (22, 78 u.ö.), den Weg des Werdens in Beziehung. Dieser alternative Weg ist kein Kompromiss zwischen dem Spannungsfeld von Omnipotenz und Impotenz, Absolution und Dissolution, Absolutismus und Relativismus, Agape und Eros, sondern ein neuer, resolut offener Weg, der sich auf das “omniamouröse” (164) Abenteuer des lockenden Gottes einlässt, und die eigene Mit-Verantwortlichkeit der Geschöpfe im Werden der Welt radikal ernst nimmt. Keller stellt sich hier häufig vorgebrachten Vorurteilen und Anfragen an die Prozesstheologie (wie etwa: Was ist denn an Gott noch göttlich, wenn diese Gottheit nicht all-mächtig ist?) und zeigt sowohl die biblische Verwurzelung als auch die höhere Theo-Logik einer relationalen Theologie auf. Biblische Zitate werden hierbei stets in ihrem Kontext gelesen und als dialogeröffnend und auf das unendliche Geheimnis verweisend interpretiert. Scheinbar “nebenbei” räumt sie dadurch mit tradierten Missverständnissen auf; so verweist sie auf die Fehlübersetzung von “El Shaddai” mit “der Allmächtige” anstatt, wie es korrekt heißen müsste, “die Bebrüstete” (12, 115). Keller ruft sich hierbei immer wieder die Vorläufigkeit einer jeden Theologie – so auch ihrer eigenen – vor Augen. Wir können von Gott nur in Metaphern oder Analogien sprechen, Gott bleibt das Geheimnis schlechthin: “Die Wahrheit zu besitzen, bedeutet, sie zu verlieren” (64). Mit aus dem Leben gegriffenen Beispielen führt sie uns eindringlich die Notwendigkeit einer Theologie der Beziehung vor Augen, die sich einem Dasein in absoluter Relationalität und konspirierender, verkörperlichter Interaktivität öffnet (“anything flows” statt “anything goes” [39], “[w]eil die Frage danach, wer wir sind, untrennbar mit den offenen Prozessen der Interaktion verbunden ist, brauchen wir eine radikal relationale Theologie” [35]).

Eine resolute Theologie des Werdens sieht Keller bereits in den Anfängen aller Theologien, in der Schöpfung der Welt aus der “bodenlosen Tiefe Gott” (81), dem *tehom*, grundgelegt. Genesis bedeutet “Werden”, jedoch kein amaterielles Werden, sondern der Geist Gottes wirkt permanent und zu aller Zeit in Materie (81-97). Eindrücklich zeigt sie auf, dass eine solche Interpretation von Gen 1 weder Raum lässt für eine homo- noch eine tehomophobe Interpretation. Ebenso wenig lässt sie eine Anti-Egalität der Geschlechter oder einen missverstandenen Herrschaftsauftrag zu, mit dem wir unsere Ausbeutung der Schöpfung zu rechtfertigen suchen (104f). Das Werden der Welt wird als kontinuierlich-kooperierender Prozess verstanden:

Im Gegensatz zur Vision eines linearen Designer-Universums wird die Schöpfung in der Genesis nicht als Gottes Solo-Auftritt dargestellt. Dort kann man nur von einem Prozess kosmischer Zusammenarbeit lesen. Keine dinghafte Schöpfung, sondern ein komplexer interaktiver Prozess wird geweckt: Nennen wir ihn doch das *Genesis-Kollektiv*. [...] Die zunehmende Zusammenarbeit entfaltet sich wie ein Rhythmus, eine kosmische Liturgie: göttliches Locken, geschöpfliche Improvisation und göttliches Empfangen – Welch ein Genuss! (101).

Die Interaktion von Gott und Welt wird als reziproke Ko-Kreativität verstanden, ein Wechselspiel zwischen der leidenschaftlich lockenden “schöpferische[n] Liebe Gottes” und der “erwidernde[n] Liebe Gottes” (151ff). Hierbei verschleiert die Autorin das (kreative) Risiko des ganzen Prozesses nicht. Eine Erlösung der Welt kann nicht garantiert sein, wenn die Mitverantwortlichkeit der Geschöpfe am “Commonwealth of God” (John B. Cobb) in letzter Konsequenz ernst genommen wird. Ihre deutliche Beschreibung der gut begründeten Annahme einer eschatologischen Fortsetzung der pluralistischen Verwobenheit allen Seins ist ein Höhepunkt der Lektüre:

Nichtsdestotrotz bleibt die Frage: Was hat es nun mit dem Endgericht nach dem Leben auf sich? Ich denke so darüber: Wenn wir den Übergang in ein größeres Liebesleben nicht vollziehen können, wenn wir uns eisern an dem festhalten, was wir haben, oder uns mit Bitterkeit nach dem sehnen, was wir nicht haben können – dann würden wir ohnehin nicht in diesem “Himmel” sein wollen! Wir würden dort nicht hingehören. Der falsche Verein, die falsche Nachbarschaft, das falsche Altenheim. Denn welche Bilder bietet uns die Bibel von diesem Reich Gottes an, von der neuen Schöpfung oder vom “Himmel” – außer intensiv relationale Metaphern vom Feiern, der Annahme, der Hochzeit, von einer endlos singenden und tanzenden *Gemeinschaft*. Mit diesen Anderen, die wir ignoriert haben, die wir spirituell unbedeutsam, uninteressant, abstoßend oder einfach nur unwirklich in unserer tatsächlichen Existenz fanden? Sollten wir jetzt auf Ewigkeit mit ihnen verstrickt sein? In einem subtileren Leib, der mich nicht mehr von ihnen abschirmt (wie meine Haut, meine Kleidung und meine Kirche es getan haben)? Igitt! (211-212).

Inhaltlich verständlich und sprachlich kreativ bietet *Über das Geheimnis* eine überaus gelungene Einführung in die Prozesstheologie für all jene, die den Mut haben, sich in das Abenteuer des Geheimnisses einer Theologie im Werden, eines Gottes im Prozess hineinzubegeben (Achtung: Open End!). Durch die gute Aufbereitung der jeweiligen Kapitel mittels tiefgreifender und teils persönlicher Leitfragen am Ende des Buches und dem weitgehenden Verzicht auf technische Begriffe und Fachtermini eignet es sich ebenfalls für (Lektüre-)

Seminare mit Studienanfänger_innen. Kellers charakteristische Theopoetik, die dem Werk eine ganz eigene, narrative Sprache verleiht, verliert ein wenig aufgrund der Übersetzung ins Deutsche, kann aber dennoch als echte Meisterleistung bewertet werden. Dass es sich bei *Über das Geheimnis* um eine Übersetzung der bereits 2008 erschienenen Originalausgabe *On the Mystery* handelt, erklärt, warum keine aktuelle(re) Literatur berücksichtigt wurde.

Keller gilt derzeit als Avantgarde der zweiten Welle der Prozesstheologie. Ihr Werk *Über das Geheimnis* ist in jeder Hinsicht eine Lektüre wert, denn “[e]s gibt keine Theologie, die die Wahrheit über unsere radikale relationale Abhängigkeit voneinander früher oder besser aufgenommen hätte als die Bewegung der Prozesstheologie.” (50)

Julia Enxing (Münster – Germany)

Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject*, Princeton: Princeton University Press 2012 [2005], 233 pages, ISBN 978-0-691-14980-6.

The second edition of Saba Mahmood’s ethnographic and anthropological analyses of the women’s mosque movement in Cairo in 1995-1997 develops an elaborate critique of normative secular-liberal accounts of politics and understandings of agency after 9/11. Mahmood challenges dominant concepts of feminist theory including the binary of resistance and subordination as well as their relation to critical terms of authority, women’s agency, freedom and the human subject. Furthermore, this study argues the inalienable need of involving issues of ethics and embodiment into debates on the emergence of political and social imaginaries. Mahmood’s research emphasizes the significance of academic investigations into politics and religion. The implication of her argument on Islamic piety cannot be overestimated for contemporary debates on modern religiosity, resistance, and the importance of moral reformation movements to the regime of oppression.

In the preface to the 2012 edition Mahmood places the politics of the piety movement within the context of the coalition that led to the transformation of Egyptians’ political consciousness toward a new sense of collective agency, revolutionary mobilization, and brought down the dictatorship of Hosni Mubarak in February 2011.

The author later responds to critical notes in the perception of her work since 2005, in particular to feminist critics, by underlining the aim of developing

an analytical language that constitutes and enables modalities of agency going beyond liberatory feminist, leftist or liberal alliances. Mahmood elaborates on two central issues constructing her new model of thinking about resistance: “(a) The kinds of capacities – embodied, rational, technical – these various modalities of agency require; and (b) the conceptions of the body, personhood, and politics these capacities presuppose, enable, and construct” (x). Furthermore, Mahmood replies critically to characterizations of the piety movement as a “hermeneutical exercise” indifferent to political issues, and comments on critics of her work claiming the neglectfulness of the semiotic processes.

Mahmood develops her argument in five chapters. At the beginning the author discusses the reference of various historical and cultural contexts to feminist movements against the theoretical background of Michel Foucault’s and Judith Butler’s notions of agency. Mahmood scrutinizes Butler’s concept of the primarily socially constructed agent before her/his bodily constitution, and claims the understanding of norms as not only consolidated, but also inhabited, individually experienced, and multiply performed.

The second chapter focuses on the history, the aims, and the genealogy of the women’s mosque movement. Its emergence is traced back to the reaction against an increasingly secular government and the processes of westernization. Even though patriarchal structures still exist, Mahmood puts the emphasis on new developments within the movement such as new social spaces for female agents within educational reforms of Islamic non-profit organizations.

Next, Mahmood examines the women’s mosque lessons, and in particular the practices of dealing with sexual norms in order to analyze the possibility of a shift in authority. Here, she uses a discursive concept that acknowledges that the macrolevel limits the possible horizon of acting at the level of micro-practices. Consequently, the Islamic cultural tradition is regarded as a mode of engaging with the religious texts and enabling agency within the tradition’s limits rather than predefining people’s “identity”.

In chapter four she discusses subject formation in the context of an Aristotelian ethic that configures the ethical subject through actions. Mahmood uses the example of ritual to argue how external action constitutes the internal self and concludes that ethical norms are a model of potentiality. Consequently, it is the autonomous agent who is responsible for her/his individual subject formation. However, the multiplicity of bodily practices represents symbolic acts which are actively related to the subject’s exteriority as well as interiority: both enable and express the individually constituted subject.

In conclusion, Mahmood outlines new modalities of agency that go beyond resistance. Based on an examination of Butler's concept of performativity, the author positions the piety movement as a new emergent form, even though it includes the elements of iterant performance for subjects' self-formation and the creation of agency.

This outstanding analysis of the women's piety movement proposes an alternative perspective on the transformative potential of piety in contemporary Egyptian society in terms of establishing a new ethics of care and solidarity, of the creation of distinct political and social creative imaginaries, and of developing new understandings of gender norms. The nexus between bodily performative religious practices, the ethics of politics and agency, critical approaches to liberalism, secularism and feminist theory makes Saba Mahmood's *Politics of Piety* one of the central new approaches not only for anthropologists, feminists and cultural theorists, but also for scholars of theology and history of religions. It is an innovative approach with theoretical potential for scholars working on visibility and performativity, as well as on the emergence of new resistances and ethics in the context of intercultural, social and political transformations.

(Elisaveta Dvorakk, Berlin – Germany)

Jane Schaberg, *La resurrección de María Magdalena: Leyendas, apócrifos y testamento cristiano*, trad. Pilar Flórez Martín, Estella (Navarra): Verbo Divino 2008, 620 pages, ISBN 978-84-8169-773-5.

Among the many books, both academic and fictional, written about Mary Magdalene, Jane Schaberg's book is remarkable in her effort "hacer de ella fuente de autoridad para cambios de orden eclesíástico tanto en el siglo anterior como en el presente" (55).

Schaberg is conscious of the danger involved in making iconic images, as this has been known to produce legends or half-truths. But she takes the risk because she knows that rethinking the past is a way to help to define the future. To imagine Mary Magdalene, to study her social, ecclesiological and historical exclusion, is a way to see her as an ancestor and an inspiration for numerous women. She may help them to be freed from the "oppressive power" present throughout history.

For this study, and this represents an element of novelty, the author is inspired by Virginia Woolf's work. Her imagination and irony provide a pool

of elements encouraging Schaberg's academic work. Analyzing Woolf's legacy will provide a source of revitalization to religious studies, Schaberg's own field of research. Following the pathway that Woolf opens, Jane Schaberg strives to explore what she knows may be controversial.

The start of her study concerns geography. Schaberg travels to Migdal, the hometown of Mary Magdalene, and in the first chapter, she describes the character of the Magdala in general terms. From this city, which Schaberg visits every year, she establishes the link between its oversight and ruin, as it seems to suffer from the same ecclesiastic and cultural dismissal as the woman carrying the name of the town.

Next, Jane Schaberg moves on to canonical texts, the work of the Fathers of the Church and the Christian literature of the first century. In these texts she finds confirmation of the process of censorship and distortion surrounding the image of Mary Magdalene that we have received. Without forgetting the contribution of novels, films and other cultural elements, the author corroborates how this woman was excluded from patriarchal succession, in a process that was based mostly on legends.

The daunting situation in which she finds Mary Magdalene's image motivates Schaberg's review of the Nag Hammadi Library. There she finds a new Magdalene. A woman who very well understood and transmitted her experience of the resurrection to everybody who wanted to listen, and who had to face the apostles' intolerance. Schaberg makes use of a comprehensive analysis of the different apocryphal texts to better defend her arguments, including the preeminence of Mary (217), her role as a leader surrounded by men (239), and her defense by Jesus himself (275). The knowledge of apocryphal and gnostic traditions regarding Mary Magdalene, Schaberg writes, "puede enseñarnos a leer estos textos de nuevas maneras, y también a trabajar para transformar las estructuras de opresión" (338).

The next step is to build a feminist reconstruction of Mary Magdalene through an analysis of the misuse and erasure of her memory in the Christian Testament (339-344). In this chapter the author reviews the different gospels and the academic contributions of François Bovon, Robert M. Price, Antti Marjanen, Karen King and John D. Krossan. For this, she draws on Elisabeth Schüssler Fiorenza, who established the grounds for a feminist theological reconstruction of the Christian origins.

This analysis allows Jane Schaberg to focus on the apocalyptic readings of the death and resurrection of Jesus, their explanation of the empty tomb, and their presentation of the first appearance to Mary Magdalene. In the conclusion

Schaberg presents this woman as Jesus's successor and develops a historical and imaginative reconstruction in the context of early Jewish mysticism.

Schaberg is aware that "mi tratamiento del tema no convencerá a todo el mundo" (p. 586). She finishes her book with a brilliant reiteration of her desire to provide new lines of research, different and innovative approaches to texts that have remained unattended for too long, thus opening novel and encouraging venues for others to follow.

Carmen Picó Guzmán (Madrid – Spain)

Adrian S. van Klinken, *Transforming Masculinities in African Christianity*, Farnham: Ashgate 2013, 234 pages, ISBN 978-1-4094-5114-3.

Gender studies in Africa is a relatively new discipline, and this book is an important contribution to the study of African Christianity, the study of men, masculinities and religion. The author attempts to answer central questions about how Christian traditions, identities and practices change in social, cultural and religious contexts in the modern world.

The author points out that World Christianity can be regarded as many "local theologies". In Africa, many people are writing local theologies in order to translate the universal (mostly western) theology into their particular contexts, and to apply the Christian faith to all spheres of human life.

The author did research into two African churches in Zambia, a Roman Catholic and a Pentecostal one, which represent two different local theologies and how they affect the masculinities of their members.

The rapid spread of HIV in Zambia is said to be caused primarily by the irresponsible sexual behavior of men in the country. According to traditional views of masculinities it is accepted that married men have many sexual partners due to the believed strength of their sexual drive. Young unmarried men also have many sexual partners. More than anything else, this behavior has led to the spread of HIV and resulted in many social problems. About 60% of AIDS victims are women and some say that the AIDS epidemic has a female face.

Constructionist insights have shown that it is possible to deconstruct traditional views, and that men can reshape their identities. Thus it is worth noticing the changes in masculinities that have taken place.

The book looks at two ways of approaching masculinities, from the point of view of theology and from the life of local churches. African feminist theologians, especially the Circle of Concerned African Women Theologians,

take experiences of women as their starting point and “engage in the paradigm of an HIV liberation theology” (39). They study the concepts of *gender* and *patriarchy* and find in them the root causes of most injustices, not least structural, against women both in society and the Church. Their aim is to work towards “equal shares of power between women and men in order to guarantee autonomy and mutuality in sexual and wider gender relations” (47).

The Catholic congregation that the author studied, did not have any intention of transforming the hegemonic masculinities of its congregants. However, in an organization for men within the congregation, Saint Joachim is promoted as “the model Catholic husband and father” (65). Here men are taught not to engage in extramarital affairs, to use their income for the well-being of their family, and to care for their wives and children. The ideal man is responsible, shows self-control and is financially independent. He nurtures his faith. The men of this organization aim at following their role model although the general public and many of the ordinary congregants do not. Wives contribute to changing the masculinities of their husbands by insisting that they attend the meetings of St. Joachim. The reality and danger of AIDS has contributed to responsible sexual behavior of many men as well as to their awareness of divine judgement and accountability to God.

In the Pentecostal church the author studied the importance of individual sexual chastity is emphasized. In his preaching the pastor of the church maintains that Jesus can change men as individuals when they meet him personally in their faith. The reality of AIDS and the awareness of divine judgement also contribute to changes in the sexual behavior of men. In conclusion, the author draws attention to the different approaches of theologians and churches to the changes of masculinities. Theologians contribute through structural analysis, but the churches “seek to transform masculinities within an ideological frame that can be considered patriarchal, while the theologians aim at the liberation of men from patriarchy in order to achieve gender justice” (172). Religion can enable men to contribute to changes through their own agency. Theologians are criticized for hardly defining any specific positive ideal of masculinity and for not being “sensitive to the subtle changes in gender relations and gender identities taking place in local religious contexts” (181).

This book is a valuable contribution to gender studies and takes theology out of the ivory tower. The way it shows how masculinities can change in imperfect social settings is very valuable and applies to contexts all over the world.

Kjartan Jónsson (Hafnarfjörður – Iceland)

Marta Zubía Guinea, *Para nuestra memoria histórica: Las mujeres en la voz de los papas*, Estella: Editorial Verbo Divino 2011, 288 pages, ISBN 978-84-9945-205-0.

Para nuestra memoria histórica: Las mujeres en la voz de los papas contributes to the recovery of the historical memory, something important nowadays, especially for those who are marginalized, as a person or group. Specifically, people who have been silenced and are invisible, without a place in the history that has been told. Women occupy an outstanding place in this group. Different religions are responsible because they have laid foundations to maintain this situation even by law.

This volume is a survey that denounces what the popes have said about women from the middle of the 19th century until today. These pontiffs have used the name of God in vain, and we can discover obvious patriarchal hermeneutics. This ideology associates the rejection of women with God's will. Thus, this survey unmasks pontifical perversions and the ecclesially sanctioned sexist structures of power and supremacy that have driven women out of history and motivate the continued exclusion and suffering of women. Through the systematic investigation of papal documents which refer directly to the popes' thoughts about women, it is possible to sufficiently deduce clues about the patriarchal power structure and ideology that exists in religion, according to the writer, even though they tried to ground their theories theologically.

Para nuestra memoria histórica is structured in three chapters. The first contextualizes the socio-political and cultural environment for each period and the characteristics of each pontificate, and provides a summary of their thoughts about women. Consequently, it is possible to understand and distinguish what the influences of each time are. Their patriarchal slant leads to a distorted hermeneutics that has rejected women in religious contexts. The second chapter presents a large selection of papal texts, organized according to topics which the author considers meaningful and recurrent. In the third chapter, the author underlines the implicit theological clues in these documents and offers a critical presentation of some deviations or perversions that point to the theological principles of the Christian faith. It also shows how popes are continuing to follow them. The most important one, which is the root of all of them and their own misogynist tendencies and expositions, is the statement – sometimes explicit and sometimes not – that women, for being women, are not made in God's image.

This book is for a scholarly audience who will find a lot of information and interesting, well-organized material for a survey of theological gender subjects.

It is also of interest for a general public. The ultimate purpose of this work is to better understand how this doctrine about women has been developed as theological by the popes, and the reality that it cannot be the will of the God but represents a patriarchal androcentric construction and ideology.

It is a serious and rigorous work resulting from detailed research, an analysis that is founded in solid academic background and excellent documents. However, although it is a rigorous survey, at the same time the reader will find it interesting and lively to read and will be invited to have hope and faith in the Holy Spirit and to make a commitment to the freedom of the Church so that she will become a true community called by Jesus.

M^a Belén Brezmes Alonso (Murcia – Spain)