

every musicologist, for that matter. Yet any theologian concerned with how theology informs and can be informed by the density of culture—intellectual, political, and ecclesiastical, as well as artistic—will find this book a rare stimulus to the imagination. S. elucidates for the venturesome a whole cosmos in which faith found a home in the life and work of this singular artist, whose outlook and accomplishment both transcend standard theological categories and illuminate them at the same time. Like Messiaen's works, this book is itself breathtaking, full of light and sheer intellectual joy.

Paul Crowley, S.J.  
Santa Clara University

*El Vaticano II como software de la Iglesia actual.* By Peter Hünemann. Foreword Carlos Schickendantz. Santiago de Chile: Universidad Alberto Hurtado, 2014. Pp. 348. \$19.25.

Almost three years after the election of Pope Francis and the new theological horizons that his pontificate has opened, one wonders if another book on the hermeneutics of Vatican II is really necessary. After all, what seemed like a key disputed theological issue in the previous two pontificates would, under Pope Francis's tenure, seem arcane and out of place in a new ecclesial epoch of openness, change, and ongoing reform. Hünemann's essays in this volume, however, remain relevant, for they grapple with important questions of how to understand the development of doctrine, interpret the *sensus fidelium*, and read the signs of the times. Even in the time of possibility that Francis has ushered in, these issues remain hotly debated among hierarchs and theologians, as we have seen during the lead-up to the ordinary synod of bishops on the family in fall 2015.

H. is perhaps best known for his updating of Denzinger's *Enchiridion symbolorum* with conciliar and postconciliar magisterial teaching. Equally important are his numerous articles on the legacy of Vatican II and its correct interpretation and implementation. Among those who advocate for a hermeneutics of discontinuity, continuity, or continuity in reform, H. is squarely with those who emphasize the novelty of the council as an ecclesial event and the language of its documents, even while quibbling with the categories and constructs of the proponents of the hermeneutics of discontinuity for bringing the novelties of the council to the fore. The current volume, prepared by the Chilean Jesuits' Manuel Larraín Theological Center, gathers nine articles by H. on Vatican II and the theology that is informed by its methodology, not previously available in Spanish. A lengthy and helpful introduction to the articles and H.'s thought is provided by Carlos Schickendantz. The criteria used to select the articles to be translated reflects the Larraín Center's concern to engage in theological reflection informed by the council and to attend to the signs of the times in the southern cone of South America. Anglophones, however, will find that most of the articles included are already available in English.

As mentioned above, I found several articles particularly relevant to current debates about interpreting the *sensus fidelium*, the signs of the times, and understanding the

beginning of Pope Francis's pontificate. H. argues that both an authentic manifestation of the *sensus fidelium* and a sign of the times that manifests the working of God in history must be interpreted in the context of the fruits that these bear in the lives of people (196–203, 241, 243–54, 275). H. scrutinizes how to discern between what is a miracle in the Gospels and an unexplained phenomenon: only if an event such as a healing or other unexplained circumstances engenders faith or trust in God can it be considered a genuine miracle (178–81, 203–5). Without an awakening of faith and its fruit in people, unexplained natural phenomena remain just that, curious occurrences as yet unexplained by science. Similarly, authentic manifestations of the *sensus fidelium* and signs of the times may be determined to be authentic to the extent that they produce fruit in those who experience them that lead witnesses to a greater faith in the gospel evidenced by living it out in history—in other words, when unexplained phenomena become salvific events for those who believe in them.

Finally, two articles will prove suggestive and illuminating for those seeking to understand the pontificate of Pope Francis (293–314, 315–34). Both articles reference a memo by Giuseppe Dossetti written in 1978 about what the successor of Pope Paul VI should do in his first 100 days as pontiff. The recommendations bear a striking resemblance to Pope Francis's initiatives at the start of his tenure as bishop of Rome. Dossetti was among the council's most progressive voices—he had served as a resistance operative during World War II, jurist, politician, priest, founder of a religious community, and theological advisor to Cardinal Giacomo Lercaro of Bologna. Among Dossetti's seven recommendations (302–10) are pastoral "signs of reconciliation and hope" that convey the pope's episcopal solicitude for the people of his diocese, Rome, especially those who have experienced failure in their fidelity to their wedding or presbyteral vows. Dossetti also recommended a simpler and more evangelical pontifical style, as well as the appointment of a body of international cardinals from outside the Roman Curia that would aid the pope in the governance of the Church.

*Claudio M. Burgaleta, S.J.*  
*Fordham University, New York*

*Pope Francis: His Life and Thought.* By Mario I. Aguilar. Cambridge, UK: Lutterworth, 2014. Pp. 189. \$19.99.

Human beings are creatures of habit. Pope Francis, when asked what he has in his black briefcase and why he carries it with him at all times, responded, "I don't have the key to the atomic bomb. I carry it with me because I always did before" (181). The pope's response serves both as a premise and an invitation: if you want to know and understand Pope Francis and his papacy, you must read and study Jorge Mario Bergoglio's life and thoughts. Given the immense interest in Pope Francis—a leader of more than 1.2 billion Catholics worldwide—another biographical work on the present Roman Pontiff does not come as a surprise. Aguilar has labored successfully to offer readers a resource through which to gain deeper insights into the unique style of Francis's pontificate.