

a provocative and carefully articulated new approach that will undoubtedly challenge and inspire many other theologians who seek to develop a more open attitude toward the religious other.

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*Bridges: Documents of the Christian–Jewish Dialogue*. Volume 1, *The Road to Reconciliation (1945–1985)*. Volume 2, *Building a New Relationship (1986–2013)*. Edited by Franklin Sherman. New York: Paulist, 2011 and 2014. Pp. xx + 442. Pp. xix + 540. \$29.95 ea.

We are deeply indebted to Sherman for having organized this collection and translation of the major international and national documents of Christian–Jewish dialogue from 1945 to 2013. Former dean of the Lutheran School of Theology in Chicago, S. is the founding director of the Institute for Jewish–Christian Understanding at Muhlenberg College and one of the Protestant pioneers in that understanding. The three introductions in each volume by scholars from the Protestant (Alice Eckardt), Catholic (Philip Cunningham), and Jewish (Michael Kogan) traditions are outstanding guides to the meaning and context of the hundreds of statements assembled here. The major themes of the documents include the issue of the Jewish covenant's eternal endurance, interpretations of the Christian Bible, the history of anti-Judaism and anti-Semitism, especially the Holocaust, approaches to the Land and State of Israel, as well as programs devoted to the education of the members of churches and synagogues. Cunningham's organization of Catholic statements is a helpful template for the various overlapping movements that cross the 70 years of statements: a repudiation of the traditional Christian teaching of contempt for Judaism; the ramifications of this repudiation for the different fields of theology; a penitential regret for the harm inflicted on Jews by previous Christian teaching; and, finally, the creation of a Christian theology that recognizes the salvific covenant of Jewish experience. Alice Eckardt wisely recommends that we think of these various statements as new epistles that aim to convert Christians to fresh ways of thinking and relating to the Jewish faith and people.

The volumes contain the major statements of the mainstream Protestant churches in Europe, the United States, and Australia. The Catholic materials include the principal papal documents from Pope Paul VI to Pope Francis as well as important speeches from Cardinals Walter Kasper and Kurt Koch, the former and current presidents of the Pontifical Commission for Religious Relations with the Jews. In addition there are significant excerpts from declarations of such Vatican offices as the Biblical Commission (*The Interpretation of the Bible in the Church and the Jewish People and Their Sacred Scriptures in the Christian Bible*), as well as the Secretariat of State's Fundamental Agreement between the Holy See and the State of Israel.

Both volumes contain extensive sections of jointly issued ecumenical Christian statements (Protestant–Catholic–Orthodox) and joint Christian–Jewish statements on such topics as the family, the environment, religious freedom, anti-Semitism, as well as the 1998 “Spirituality of the Psalms and the Social Mores of the Prophets” that share the key conviction, “The closer we get to God, the closer we get to one another” (2:438).

Although Eastern Orthodoxy is not organized for collective declarations, volume 2 includes important statements by the Patriarch of Moscow and all Russia, Alexy II, and the Ecumenical Patriarch of Constantinople, Bartholomew. The former declared, “We must be in unity with the Jewish people without denying Christianity, and not in defiance of Christianity, but in the name and power of Christianity; and the Jews must be in unity with us not in defiance of Judaism, but in the name and power of true Judaism” (363–64). Speaking at the Holocaust Museum in Washington, DC, Bartholomew observed, “In this sacred memorial to the Holocaust, the singular icon of our century’s evils has been transformed into an instrument of spiritual renewal. In repenting of our species’ most terrible crimes, we begin to find the road toward the love for one another that has eluded us for so much of our collective histories” (368).

One striking difference between the two volumes is the growth in the number of specifically Jewish statements. Volume 1 closes with the only strictly Jewish contributions, a debate between Rabbi Joseph B. Soloveitchik and Rabbi Abraham Heschel on the limits of Jewish–Christian conversation. Volume 2 has reflections by such Jewish leaders as Rabbis Mordecai Waxman, David Rosen, and Jonathan Sacks, but also collective statements by the International Jewish Committee on Interreligious Consultations, the Central Conference of American Rabbis, the 2000 declaration “Dabru Emet” (“Speak the Truth”) of the National Jewish Scholars Project, and the 2011 statement, “A Jewish Understanding of Christians and Christianity,” issued by the Center for Jewish–Christian Understanding, an Israeli Orthodox Jewish dialogue center.

Among the most important statements in these volumes are the early declarations of guilt and sorrow by the Protestant churches at the end of World War II that culminate in the important joint Christian–Jewish 1947 statement, “The Ten Points of Seelisberg.” Almost 50 years later appeared the 1994 “Declaration of the Evangelical Lutheran Church in America to the Jewish Community,” which repudiated Martin Luther’s harsh anti-Judaic diatribes: “As did many of Luther’s own companions in the sixteenth century, we reject this violent invective, and yet more do we express our deep and abiding sorrow over its tragic effects on subsequent generations” (2:81).

For Roman Catholics there are important excerpts from Vatican II’s *Lumen gentium* and *Nostra aetate*. Philip Cunningham emphasizes the path-breaking achievements of this latter document: its rejection of Jewish culpability for the death of Jesus; the denunciation of anti-Semitism; the recalling of the Church’s Jewish origins; the implicit assertion that God’s covenant with the Jewish people was permanent; the historic reversal represented by the promotion of contracts between Jews and Catholics; the encouragement of accurate biblical interpretation; and finally the lack of interest in further efforts to baptize Jews (1:14–16). Cunningham also appreciates various strategies employed to limit the application of *Nostra aetate*, among which are: subordination of

it to other conciliar documents; lack of interest in both postbiblical Judaism and contemporary Jewish self-understanding; using the “Letter to the Hebrews” as a way of relativizing the Letter to the Romans; embracing the conversion of others as part of interreligious dialogue (2:30–31).

These two excellent volumes will enhance the quality of Jewish–Christian dialogue both in parishes and in the academic world. They are an outstanding contribution to the mutual understanding and friendship between Jews and Christians.

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*From Vatican II to Pope Francis.* Edited by Paul Crowley, S.J. Maryknoll, NY: Orbis, 2014. Pp. xxv + 190. \$28.

This collection of fine essays is the fruit of a symposium that in turn became a popular course at Stanford during the spring of 2013. Like other recently published contributions on Vatican II, the volume is a product of a particular shift in the Catholic theological discourse on the council caused by the resignation of Benedict XVI in February 2013 and the election of Pope Francis a month later. What makes the book attractive is that many of the authors are voices of the laity, all of them representing the very best of American Catholic theology, who capture in timely fashion the conciliar nature of Francis’s pontificate and clearly articulate the need to recover the message of Vatican II in order to understand this pope. All the chapters of the book reflect on the bridging nature of Vatican II between the Church of the past and the Church of the future.

In the first section, “Contemporary Contexts,” Paul Crowley writes about “A Church of Yes”; Stephen Schloesser addresses “Biopolitics and What Happened after Vatican II”; Sally Vance-Trembath examines “Women and Vatican II”; and Jerome Baggett analyzes “Cultural Dilemmas among American Catholics.” Schloesser’s essay is particularly important in reframing the history of the post-Vatican II period around the issue of “biopolitics” (gender, sexuality, race, eugenics, marriage and family, celibacy). “The years 1962–1965 stand as a fulcrum,” he writes.

When we look at December 1965 from the political vantage point, the council appears to have concluded an armistice with modernity. However, looking at the same moment from the biopolitical perspective, the council seems to have been caught off guard, struggling to keep up with rapid currents outstripping its capacity to make sense. (27)

In section 2, “Recasting Conciliar Achievements,” Barbara Green focuses on *Dei verbum*; Kristin Heyer and Bryan Massingale on *Gaudium et spes* in the United States; Leon Hooper on religious liberty; and Catherine Cornille on interreligious dialogue. John Quinn, addressing the issue of “Collegiality and Structures of Communion,” reminds us that “Vatican I correctly read, like Vatican II, is no obstacle to a collegial exercise of papal authority, teaching authority, or governing authority” (65); the Church of Vatican II still needs decentralization, and the steps taken by Pope Francis represent the beginning of such a change.