

together with the cursory observation that systematic theology now means listening to multiple voices. L. never digs deeply into the significance of her observation. So, for example, just a few pages from the end of the text, she links the five chapters into a single idea: “As theology of religions draws on both liberation theology and feminist theology and incorporates insights from interreligious dialogue and comparative theology, which also call on liberation and feminist theology, it illumines what it means to do ‘systematic theology’” (137). She follows this observation with the remark that systematics has shifted from doctrinal study to experiences of God’s presence, providing several categories where this might be noted. While I accept this remark as true, I was left wanting to hear L.’s own insights into how systematic theology arrived at this point or what this widening perspective might mean for systematics, which has often functioned to defend Christianity’s ideological certainty about the universality of its revelation and truth claims. L. perceives that Christian theology must engage a “post-Christian world.” Yet the reader never benefits from her assessment of the “God at the margins” trajectory. I am hopeful that her next book will analyze and evaluate this trajectory, helping new and seasoned theologians realize that Christianity is entering a new phase in its development. She has much to share with all of us who do culturally contextualized theology, where voices once at the margins have now joined the conversation about who God is and how God loves humanity.

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Cinquante ans après Vatican II: Que reste-t-il à mettre en oeuvre? By Gilles Routhier. Unam Sanctam, New Series. Paris: Cerf, 2014. Pp. 301. €30.

Half a century after the Second Vatican Council, the question that remains unanswered is, What still needs to be accomplished? Routhier, dean and professor of ecclesiology at Laval University (Quebec) and author of extensive publications on the subsequent “reception” of councils by the faithful, here gathers ten of his recent lectures delivered in Canada and various European settings (Belgium, Ireland, Italy, and Switzerland) that explore this topic. The essays are organized into three sections that address generational shifts, hermeneutical debates, and the future.

One especially original consideration is why the new generation of believers, the millennialists, with their particular concerns and insights, face difficulties in assessing Vatican II, which they regard as ancient history. To contextualize the council for this generation, R. shows how the earlier pastoral and extensive diplomatic ministry of Angelo Roncalli, the future Pope John XXIII, led him in a moment of inspiration to convoke Vatican II in order to promote evangelization and church unity by opening up the Church’s shuttered windows. The pope’s convictions are shown to have paralleled the aspirations of the pioneering French Dominican theologian Yves Congar. To inform younger Catholics, special care is needed to describe the post-Vatican I Church and to provide a compass for them to appropriate Vatican II through updated commentaries and recently published conciliar diaries of various bishops and *periti*.

R.'s present study discusses the hermeneutical tensions that emerged in the post-conciliar decades. In the first instance, it describes the forceful dissent of Archbishop Marcel Lefebvre, a reluctant participant at the council, who afterward questioned its teachings (especially regarding both the reform of the liturgy and the ecumenical agenda) and set up a breakaway community known as the Society of Saint Pius X. Lefebvre was convinced that the council produced a rupture from the Church's earlier teachings regarding the Sacrifice of the Mass and the uniqueness of Catholicism vis-à-vis other churches.

Additional useful material about disagreements regarding the council is provided in chapter 6, "The Hermeneutic of Reform as a Task for Theology." Here R. discusses the lively debate between Giuseppe Alberigo (1926–2007), the late director of Bologna's Istituto per le scienze religiose, and two authors of controversial publications: Archbishop Agostino Marchetto, *Il Concilio ecumenico Vaticano II: Contrappunto per la sua storia* (2005); and Cardinal Camillo Ruini, *Nuovi segni dei tempi: Le sorti della fide nell'età dei mutamenti* (2005). Both authors voiced apprehension that Vatican II had introduced "changes" in the teaching of the Roman Catholic Church. These hierarchs argued that every ecumenical council had to remain faithful to a hermeneutic of continuity, whereas they judged Alberigo's progressivist views as a hermeneutic of rupture. Pope Benedict XVI took an intermediate position by highlighting the council's hermeneutic of reform.

R. does not spell out a specific list of tasks that still remain to be accomplished in the wake of the council, but his final chapters recall the need for ongoing subsidiarity, collegiality, inculturation, respecting the hierarchy of truths, reading the signs of the times, ecumenical humility—in short, promoting an *ecclesia semper reformanda*. In chapter 10, R. urges the faithful to "remember the past in order to enrich the future" and "to carry within ourselves the legacy of Vatican II."

Given the nature of this collection of lectures, readers will find some repetition and overlapping of themes, but the comments bear repeating. The footnotes contain rich source material. Regrettably, R.'s extensive writings are not well known in English-speaking circles.

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Vatican II: Catholic Doctrines on Jews and Muslims. By Gavin D'Costa. New York: Oxford University, 2014. Pp. xii + 252. \$99.

This clear and well-organized volume draws on an admirable amount of research in primary and secondary sources. While concentrating on the two documents from the Second Vatican Council that offer new teaching on Jews and Muslims, *Lumen gentium* and *Nostra aetate*, D'C. also attends to what can be gleaned from *Unitatis redintegratio*, *Ad gentes*, and *Gaudium et spes*. Furthermore, he rightly argues that, through what *Dei verbum* taught on the nature and history of God's saving self-revelation, the document also concerns the religious situation of Jews and Muslims.