

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.

In section 3, “Future Directions for the Church,” Paul Lakeland concentrates on the laity, William Ditewig considers new ways of thinking about ordained ministry, and David DeCosse addresses the primacy of conscience, Vatican II, and Pope Francis himself. Lakeland effectively connects (and in a way that explains much of Pope Francis’s actions) the needs to declericalize the Church, to examine the path toward a truly global Catholicism, and to actualize the preferential option for the poor. DeCosse shows that one of the most delicate shifts from Benedict XVI to Francis is on the issue of conscience considered in the context of the reception of two of the last documents to be approved at Vatican II, *Gaudium et spes* and *Dignitatis humanae*, and compares its present understanding to that of the previous tradition.

In the epilogue Albert Gelpi and Barbara Charlesworth Gelpi identify the *sensus fidelium* as the marker of Francis’s ecclesiology, and potentially the pivotal theme for a change in the role of laity and especially of women in the Church.

A look at the index suggests the wide horizon of the issues addressed by the authors and the value of the book in helping us perceive the importance of the present time in the life of the Church, which directly recaptures the joys and hopes of Vatican II. The book keeps the promise made in Crowley’s introduction, “to get some kind of indication, in broad strokes, of how the promise of the Council might be realized in the future, as read from the present vantage point” (xvii). The book’s contribution remains valid, even two years after the conference that originated it—two very eventful years in Francis’s pontificate and in the life of the Church.

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*Pope Francis’ Revolution of Tenderness and Love: Theological and Pastoral Perspectives.*  
By Walter Kasper. Translated by William Madges. New York: Paulist, 2015.  
Pp. x + 117. \$16.95.

Since Jorge Mario Bergoglio’s election as bishop of Rome in 2013 a number of biographies have appeared about him. The study by Cardinal Kasper, an emeritus theology professor from the University of Tübingen, demonstrates his own amazing command of theology over the last two centuries and his appreciation for currents of thought that continue to influence the present pope. K.’s book concentrates not on the pope’s life but on his intellectual formation and theological leanings. He rejects superficial labels from “rock star” to “theological lightweight” that have often been attached to this “pope of surprises” (as described by Andrea Riccardi). K. argues that what may seem to be innovations are actually illustrations of the eternal newness of the gospel. The pope’s dual dedication to continuity and reform implies not poking about ashes but stirring up embers.

The unusual expression in the book’s title “revolution of tenderness” (*rivoluzione della tenerezza*) is taken from Francis’s 2013 apostolic exhortation *Evangelii gaudium* (nos. 88 and 288). K. analyzes several lectures delivered in various European and