

element of the framework of the author of Luke-Acts, preferring the more modest explanation that the schema he proposes appears to fit the text in certain felicitous ways, which it clearly does.

H. reminds the reader that a Gospel is not profitably portrayed as a manifesto on a single ethical topic or a delivery system for “a systematic ethical casuistry” (187). It is refreshing to witness such a deliberate avoidance of overblown claims and grand theories in a work on Scripture and social ethics. To his credit, H. does not pretend to have brought greater coherence to the Lukan material than it allows. Nevertheless, the reader reaps the benefit of the new insights H. brings when the final chapter investigates how Acts treats the intriguing topic of community of possessions, assigning praise and blame to the actions of various disciples (see the treatment of Ananias and Sapphira in Acts 5).

A slightly stronger version of this work would add polish and unity to the chapters, which are greatly uneven in length and concern (the first three average 25 pages, the last two average 100). A bit of repackaging and reorganization would forestall a certain compendiousness here; the work contains the occasional excursus that barely fits the argument or repays the effort. These quibbles aside, the volume makes a very substantial contribution to our understanding of how Luke and Acts offer instruction on the perennially important topic of the proper use of material possessions.

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UNAS LECCIONES SOBRE EL VATICANO II Y SU LEGADO. By Santiago Madrigal Terrazas. Madrid: San Pablo, 2012. Pp. 453. \$28.59.

Madrigal is the former dean and professor ordinarius of the Theology Faculty of the Comillas Pontifical University in Madrid and a member of the Royal Academy of Doctors of Spain. An ecclesialogist by training, he has a distinguished publishing record on Vatican II, this being his third book on the topic. The current volume seeks to provide a fundamental theological interpretation of the council that is enriched by a historical reconstruction of the council as event. The book is divided into three parts sandwiched between a prologue and epilogue: a historical reconstruction of the council as event based on the memoirs of Archbishop Denis Hurley of Durban, South Africa (chaps. 1–5), a proposal for a fundamental theological interpretation of the council using the construct of “pastoral aggiornamento” (chaps. 6–8), and a theological commentary on the council documents and their reception during the last half century (chaps. 9–13). Unfortunately the volume lacks an index; it would have made this a more useful reference work.

M. joins a myriad of commentators, many of whose theories he examines in this book (139–61), who, for a number of years, have proposed some divergent interpretations of Vatican II's significance and doctrinal importance. A key issue at stake in these competing interpretations is how to understand the development of doctrine, especially as it relates to the teaching of Vatican II itself, expressed in exhortatory and pastoral language devoid of the customary anathemata, vis-à-vis previous magisterial teaching, characterized by more precise technical, theological, and juridical language. Three general approaches have emerged to respond to this question in the form of hermeneutics of continuity, discontinuity, and reform within continuity.

M. favors the latter, proposed by, among others, Pope Benedict XVI (147–49). Guided by the interpretive framework of Cardinal Walter Kasper and Ormond Rush, M. convincingly argues that the event of the council was a “deep evolution and renovation of the Church in a no less deep fidelity to its tradition” (243). This fidelity is evidenced by the council's general confirmation of those dogmata that comprise the Catholic identity, while at the same time revisiting and reinterpreting them from christological and trinitarian nuclei of doctrines in conformity with the hierarchy of truths. In this way the council remained true to the foci articulated by Pope John XXIII in his opening discourse, *Gaudet mater ecclesia*, and Pope Paul VI's 1964 encyclical, *Ecclesiam suam*, which M. calls a “pastoral aggiornamento” (169–73). This pastoral aggiornamento, championed by the two conciliar popes, embraced by the majority of the Council Fathers, and articulated in the council's 16 documents, was concerned with communicating the perennial truths of the faith in doctrinal expressions that made sense to contemporary believers and the modern world in general. In addition, the council's pastoral aggiornamento wanted the church to dialogue with other Christians and non-Christians in a tone of esteem and respect, and be a servant of humanity desirous of peace and justice in a world on the brink of nuclear Armageddon and scarred by global underdevelopment.

M. carefully demonstrates how the concept of pastoral aggiornamento can be seen as a heuristic key to interpret not only the council as event, but the processes that led to the drafting and approval of its documents. By so doing he has contributed an important structural element to the interpretation of Vatican II. M.'s reconstruction of that crucial pastoral focus from the diaries and memoirs of its participants and the official acts of the council sessions illumines how a reading of the council documents profits from, and indeed requires, a contextualization that incorporates this guiding spirit. The alternative of neglecting it is made clear in the epilogue, where M. provides the examples of several postconciliar documents that interpret the letter of the conciliar documents in such a way that they attenuate the pastoral aggiornamento that gave birth to those texts (440–43).

For example, and just to name three that M. highlights: *Lumen gentium's* communion ecclesiology seems displaced by a return to a more juridical ecclesiology in *Apostolos suos* (1998) that denies episcopal conferences the fullness of their theological and juridical identity supported by an expansive understanding of episcopal collegiality. The 1983 Code of Canon Law (cc. 337.3, 338.1, 338.2) continues to understand an ecumenical council in such a way that the role of the bishops is overshadowed by the juridical rights of the papacy, and by the way c. 129 frames the sacred power of the ordained overstates the division between clerics and laity and does not incorporate the conciliar teaching on the *sensus fidelium*.

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CUSHING, SPELLMAN, O'CONNOR: THE SURPRISING STORY OF HOW THREE AMERICAN CARDINALS TRANSFORMED CATHOLIC-JEWISH RELATIONS. By James Rudin. Grand Rapids, MI: Eerdmans: 2012. Pp. x + 147. \$18.

Part memoir, part historical examination, part biography, Rabbi James Rudin's discussion of Jewish-Catholic relations during the 20th century offers a window into the world of three American cardinals who involved themselves in what R. argues was a "transformation" in theological perception. The three cardinals "gained a unique place in history because they were able to acknowledge . . . the truth of other religions, especially Judaism" (49). For R., Cardinals Francis Spellman and Richard Cushing were prime motivators for the adoption of the doctrine of Jewish brotherhood that emerged at Vatican II. Due to their authority and position, the public statements of Cushing and Spellman catalyzed the enfolding of a new doctrine into the psyche of ordinary Catholics. Cardinal John O'Connor, who was in a sense a theological son of these two early 20th-century prelates, implemented and carried out pastorally what both Spellman and Cushing argued for at Vatican II.

Unfortunately, with the arrival of John Connelly's source-based *From Enemy to Brother* (2012), R.'s tripartite hierarchical methodology comes off as lacking both in depth and impact. While R. argues about transformation, Connelly highlights revolution—a revolution that was not only prepared for, but reluctantly forced upon, Roman Catholic bishops by lay Catholic convert-theologians. The three cardinals under consideration were the pastoral products of a movement led by lay theologians in Europe during the late 1920s. Although R. places the ameliorative force of 20th-century Catholic-Jewish relations at the feet of a triumvirate of American cardinals, we might be better to think of their outward utterances and activities as being the fruit of the labor of earlier lay theologians who suffered the bumps and bruises of Catholic anti-Semitism and anti-Judaism during the 1930s.