

collection is more focused and personal, drawing on sources that originally inspired W.-K. as a student at Union Theological Seminary in New York. He now offers them to a new generation of students who did not live through those parlous yet heady times, but who are searching for forms of Christian faith that would make a difference in a world fraught with conflict, violence, and planetary peril.

While William Stringfellow (1928–1985) was not a theologian by training, his contributions to the theory and practice of a radical Christianity were inspirational and foundational for a generation of politically engaged Christians, both Protestant and Catholic (he was an Episcopalian). Trained in economics and law, he was also deeply read in Scripture and theology, although he did not claim the mantle of theologian or scholar. But his reading of Scripture—“listening to the word of God”—led him to a life of passionate commitment to social justice. Key to his reading and practice of Christian faith is his understanding of Jesus as, among other things, both “threat” and “criminal.” He was a threat to the powers of death wielded by the state (here Stringfellow is confronting the US war machinery); and he “was a criminal revolutionary—not one who philosophized about revolution, not a rhetorical revolutionary (such as we hear much nowadays in America), but rather one whose existence threatened the nation in a revolutionary way” (61). This interpretation of Jesus and his mission certainly served as an inspiration for Stringfellow in his critiques not only of state power and the idolatry of militarism but also of a comfortable Christianity that in his judgment lay silently complicit.

The shadow of Daniel Berrigan, S.J., whom Stringfellow harbored as a fugitive for a time, looms large over the book. Berrigan had originally prompted W.-K. to a reading of Stringfellow, and Berrigan’s funeral homily concludes the book as a fitting tribute to an unforgettable Christian and major expositor of mid-century radical Christianity.

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Teología de los signos de los tiempos latinoamericanos: Horizontes, criterios, y métodos.

Edited by Virginia Raquel Azcuy, Carlos Federico Schickendantz, and Eduardo Andrés Silva Arévalo. Santiago de Chile: Universidad Alberto Hurtado, 2013. Pp. 429. \$22.99.

This edited volume presents 13 essays that reflect on how the influence of Vatican II’s *Gaudium et spes*, the Pastoral Constitution on the Church in the Modern World, allowed the Latin American church to interpret and reappropriate, for the last 50 years, a theology that emerges from the context, experiences, knowledge, feelings, and hopes of the population of this specific region; it pays special attention to the voice and dreams of the most vulnerable. The book also reflects on the opportunities ahead that scholars will encounter in providing criteria on how to read the “signs of the times” and highlighting the role of other disciplines, such as the social sciences and philosophy, for the production of a Latin American theology.

The essays are of high quality. Their organization presents the texts in a comprehensive progression that engages the reader in a dialogue to imagine new ways of

doing theology. The smooth transition from essay to essay is unusual in edited collections, but here the diversity of experiences and knowledge articulated in the articles merge very well and complement one another.

This work is a valuable resource that serves both novices and professionals alike. It is a must-read for scholars interested in the Latin American region and studying *Gaudium et spes*; it is also relevant to anyone working on social issues with Christian-based communities.

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The Second Vatican Council: Celebrating Its Achievements and the Future. Edited by Gavin D'Costa and Emma Jane Harris. London: Bloomsbury, 2013. Pp. xi + 178. \$27.95.

This collection of ten essays represents very different approaches to Vatican II about topics, depth, methodology, and theological orientation. Focusing on the council's hermeneutic and on particular aspects of the council's corpus, the book ends with main editor Gavin D'Costa's interview of Cardinal Godfried Danneels. While D'C. is inclined to give Vatican II an interpretation leaning toward a purely "continuist" view of the conciliar tradition, not all the authors share his view. There is no real debate between the very polemical lead essay by Matthew Lamb and the other chapters dealing with the Virgin Mary, divine revelation, liturgical reform, pastoral strategies, ecumenism, and interreligious dialogue.

Surprising, to say the least, are the direct attacks made by one author of these chapters against another, who is bluntly accused of willful ignorance of the specific literature on the subject. What is clear is that some authors comment on "the achievements and the future" of Vatican II without having a basic knowledge of the historiographical and theological debate on the council during these last two decades. It is enough to glance at the index: John O'Malley and Giuseppe Alberigo are mentioned cumulatively the same number of times as Bishop Agostino Marchetto, while Joseph Komonchak is not even noticed.

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Scanning the Signs of the Times: French Dominicans in the Twentieth Century. By Thomas F. O'Meara and Paul Philibert. Preface by Jean-Pierre Jossua. Dominican Series 9. Adelaide: ATF Theology, 2013. Pp. xx + 152. \$49.62; \$29.95.

The remarkable theological achievement of Vatican II was the result of a great confluence of ideas and influences merging together from many sources. O'Meara and