

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

Philibert persuasively argue that few of these tributaries were as significant and fertile as the theological milieu in France created by the Friars Preachers.

The book serves two overall purposes. The first is to introduce and appraise the lives and thought of seven representative French Dominicans of the early 20th century. These Dominicans individually and collectively pioneered new modes of theological investigation and pastoral life that cumulatively produced an ecclesiological revolution, first in France and then in the whole of the Catholic Church. O'M. and P. offer portraits of renowned figures like Marie-Dominique Chenu and Yves Congar, as well as lesser-known but profoundly influential thinkers such as Antonin-Gilbert Sertillanges, Louis-Joseph Lebret, Jacques Loew, Pierre-André Liégé, and Marie-Alain Couturier. While providing only sketches of their lives and thought rather than critical analyses, the editors masterfully clarify and relate the work of these men to the most important theological and social developments of the last century.

The book's second purpose is to demonstrate the power of history, especially the historical-critical method, to break the stranglehold of the rigid ideologies and narrow, abstract, and superficial orthodoxies. The authors show that it is primarily the "turn to history" that marks the revolutionary expansion of theology in the 20th century into areas like ecumenism, social justice, and religious pluralism and into dialogue with the full array of social sciences and economic and political theory. The turn to history enabled these Dominicans and their confreres to move beyond the walls of the *studium* into the real life and present history of ordinary people and their daily lives and struggles. This turn to "real life" as the proper locus of theological reflection transformed the theological enterprise from merely interpreting the past into creating the conditions for a different future. O'M. and P. have rendered a great service not only to the Dominicans and those interested in Dominican thought and spirituality, but also to anyone interested in entering more deeply into one of deepest sources of Vatican II and its theological riches.

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Orthodox Constructions of the West. Edited by George Demacopoulos and Aristotle Papanikolaou. *Orthodox Christianity and Contemporary Thought.* New York: Fordham University, 2013. Pp. 367. \$117.53; \$31.50.

The volume offers a rich collection of articles addressing different aspects of the vexed relationship between Eastern Orthodoxy and what Demacopoulos and Papanikolaou choose to call "the West," a term encompassing Western Christianity in its Catholic and Protestant versions, no less than the Western secular "Other" that emerged in the wake of the Enlightenment (2). The tensions between the Latin and the Greek churches before and after the schism of 1054, the centuries of Tourkokratia, and more recently the reality of Communist persecution in Eastern Europe have ensured that the development of Orthodox theology was shaped by its opposition to an external adversary, one