

B.'s meditation on the Jesus story and its consequent undermining of the power of empire and of rigid, patriarchal religion is especially helpful. B. has the capacity clearly and poetically to trace this story through the ages—through the fidelity of the poor, through the glories of Christian art and architecture, and through the stellar witness of the mystics.

The volume is noteworthy for presenting B.'s lifetime of theological reflection in a compact and accessible form.

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A Council That Will Never End: Lumen Gentium and the Church Today. By Paul Lakeland. Collegeville, MN: Liturgical, 2013. Pp. xxxiii + 158. \$19.95.

In this little masterpiece, Lakeland imaginatively reveals the depth of *Lumen gentium*, critiques the narcissism and intransigent clericalism that prevents the fulfillment of Vatican II, and builds a case for a theology of humility for the Catholic Church.

Exploring the “unfinished business” of *Lumen gentium*, L. deftly sidesteps the long-running standoff between those who argue for a hermeneutic of continuity for the council and those who urge a hermeneutic of reform (xv). The council, L. explains, was embraceive rather than exclusionary. It welcomed dialogue and learning from all peoples of faith: all are broken and vulnerable, all are on this journey together to heal the world and realize the kingdom of God.

L.'s acute insights draw on sources that range from the short story “Revelation” by Flannery O'Connor to the profound commentary on *Lumen gentium* by Karl Rahner and Yves Congar. Unfolding the dimensions of the parable of the Good Samaritan, L. says that the Church has too often been self-centered, replete with clericalism, and preoccupied with its own virtue. The point of the parable is not about dismantling righteousness as such; rather it expands our very notion of neighbor. All are neighbor. Our neighbor is whomever we meet along the road, whoever is hungry, naked, and bruised. But we need to see ourselves dialectically: both as victim left for dead and as the Good Samaritan. If we do not see ourselves as needing help, if we do not embrace humility, we inevitably retreat into a smug narcissism and lose focus on the saving action of Christ.

L. finished his text just three or four months after the election of Pope Francis. But the new pope could well be seen as an embodiment of L.'s thesis for a contemporary ecclesiology that is more humble, more global in its perspective, and brushing shoulders with the poor. The Church, L. affirms, must attend to internal reform so that it can freely evangelize, realize its mission to engage the world, and be attentive to God's grace active in the world itself.

L. concludes with a fine image for this new time with Pope Francis when both the “bishop's palace and the stock market will be displaced by the stable at Bethlehem”

(155). Adult study groups and students of ecclesiology will find this text highly informative, engaging, and stimulating.

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Figuring Out the Church: Her Marks, and Her Masters. By Aidan Nichols. San Francisco: Ignatius, 2013. Pp. 187. \$15.34.

Publishing a wide variety of theological texts over the past decades with seemingly indefatigable energy, in this latest work Nichols treats ecclesiology through a two-part study (indicated by the book's title) and concludes with a chapter on loving the church. Operating behind the scenes throughout the book—as N. acknowledges with gratitude—are the ecclesiological insights of French Dominican Yves Congar.

Here, as in his other works, N. compactly synthesizes a vast number of insights. Part I examines the classic marks of the church from the creed—one, holy, catholic, and apostolic in four chapters. He shows how each mark relates ontologically, epistemologically, pedagogically, and eschatologically to the church. These considerations are related in a complementary and synthetic way.

N. blends *ressourcement* and neo-Scholastic thought throughout the volume. In chapter 1 he draws from the thought of Heribert Mühlen to show the unity of the church through the Holy Spirit versus the church being comprised of so many individual persons. In chapter 2 N. incorporates Albin Michel's neo-Scholastic considerations for recognizing the holiness of the Church of Rome. Chapter 3 relies on insights from Avery Dulles to relate the mark of catholicity to its not-so-obvious connection to the Trinity. Chapter 4 begins with Yves Congar and how the church links to the dominical past.

The four chapters of Part II cover four important theologians: Henri de Lubac, J.-M.-R. Tillard, Hans Urs von Balthasar, and Charles Journet. This part is particularly helpful for its skillful organization of the life, key works, and key ecclesiological themes as they relate to the four marks treated by each thinker.

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Self, World, and Time: An Introduction. Ethics as Theology I. By Oliver O'Donovan. Grand Rapids, MI: Eerdmans, 2013. Pp. 138 + xiii. \$25.

O'Donovan begins his proposed three-volume work by situating his reflections within their contemporary context. On the one hand, he notes the disintegration of the discipline of theological ethics, at least within Protestant circles, citing Johannes Fischer. On the other hand, though he critiques the "over-simple knowingness about itself" of