

another. Most Catholics are familiar with the council's declaration of the "universal call to holiness" rooted in baptism (*Lumen gentium*), but often enough, understanding stops there. O'C. unfolds the spiritual richness embodied throughout all the documents taken as a whole. *Gaudium et spes*, for instance, proposes a vision of Christ united with every human being so that all humanity, indeed the whole cosmos, now "enjoys ultimate meaning, value, and direction" (42).

In his final chapter, O'C. retrieves nine invitations from the council documents to "be liturgical; be committed to the needy; be biblical; be priestly, prophetic, and kingly; be Jesus-centered; be in dialogue; be reformers; be collegial; be in touch with the Blessed Virgin Mary and the saints" (57). One example of how he plumbs the depths of each invitation must suffice. Vatican II, he says, was the first council to offer an extended treatment of devotion to Mary "within the context of the life of the whole Church" (69). He then deftly traces the long history of religious art, architecture, lives of the saints, and music that expresses this devotion to Mary. His tour through the Basilica of St. Mary Major and the Cathedral of Chartres and his reference to the music of Bach, Brahms, Palestrina, and Schubert—all unfolding a Marian spirituality—is stunning. Throughout, O'C. underscores dimensions of ecclesial spirituality that are underdeveloped, such as the kingly, priestly, and prophetic roles of all Christians, not just the clergy.

This little classic will provide the foundation for a vibrant spirituality and for any course on the Second Vatican Council.

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*Spiritual Leadership for Challenging Times: Presidential Addresses from the Leadership Conference of Women Religious.* Edited by Annmarie Sanders, I.H.M. Maryknoll, NY: Orbis, 2014. Pp. x + 150. \$20.

Through this collection, Sanders gives us a rare opportunity to hear directly from the Leadership Conference of Women Religious (LCWR) about their communal self-understanding, their Christ-centered spiritual and theological grounding, and their faithful discipleship role in the post-Vatican II Catholic Church they love, a Church decidedly in and for the world. By way of the ten addresses selected for this volume, S. reveals the arc of LCWR's development trajectory since its founding in 1956 at the behest of Pope Pius XII. Each address is introduced by the critical ecclesial, national, and international contexts in which it was written, while the preface, introduction, and epilogue provide the important context for the book's project.

That context is the wake of the 2012 mandate imposed by the Congregation for the Doctrine of the Faith, during which much was written in the media about LCWR with no direct response or correction by the conference, even to the most spurious and outrageous claims and characterizations. After spending time with this collection, LCWR's choice not to respond is understandable and, in fact, admirable. LCWR and

the congregations it represents are, and have been, engaged in a corporate pilgrimage of faith grounded in the messy realities of the Church and the world, a pilgrimage not reducible to sound bites and headlines. As the book well reveals, that pilgrimage is communal, contemplative, and discerning, a time-consuming process not for the faint of heart.

The book will likely bring consolation to those who navigated the sometimes tumultuous course set by Vatican II, especially women in the Church and men in ministerial religious life; each group's collective coming-of-age journey echoes the journey of LCWR. For everyone else, this book provides a much-needed glimpse into this compelling shared journey.

LCWR indirectly reveals another treasure in this collection: its spirituality of leadership. That treasure alone makes the book worth reading for anyone in leadership, especially in the Church. As LCWR's spirituality of leadership becomes a greater research focus of theologians as well as leadership theorists, this fine volume should move to the top of their reading list.

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*Across Borders: Latin Perspectives in the Americas Reshaping Religion, Theology, and Life.*  
Edited by Joerg Rieger. Lanham, MD: Lexington, 2013. Pp. vii + 145. \$58.50.

Rarely have scholars of theology and religious studies from North and South America collaborated on a project that argues for reimagining the study of religion. This North–South conversation productively draws on postcolonial theory to identify a border or double consciousness characteristic of the authors' contributions. This consciousness coupled with an acute attention to the power differentials at work in the United States and Latin America inform these writings and direct readers toward the horizon of critical theologies of liberation.

In framing this project, Rieger makes clear that Latin Americans and US Latinos/as, because of their vantage points, can more readily understand the intersecting forces—economic, political, social, and religious—that keep power differentials entrenched and largely hidden. In his words, the

American Dream must officially be exposed as what it is: a fantasy that helps maintain the structures of neocolonialism both inside and outside the country. Religion plays its own role in keeping this dream alive, not only through the so-called Gospel of Prosperity but also through mainline theologies that continue with business as usual and do not challenge the status quo (7).

This North–South conversation ably reveals many growing fissures in the theological and religious discourse of our time. Its quality owes much to the visionary and distinguished scholars published here (Nancy Elizabeth Bedford, Michelle A. Gonzalez,