

confusion and the need for self-understanding, provided by Greek tragedy and in Greece's wisdom figures, is its axial breakthrough to a transcendence.

In some ways, the book broaches a seeming divide between science and religion. B. notes, however, that "big" stories about the order of existence, even if they are scientific, will have religious implications. The rise of true critical thinking does not do away with the need for ritual, play, mimesis, myth, and narrative. Some stories, but not all, can be turned into meta-narrative theory. None of the earlier forms, rituals, and/or myths are ever fully dispensable. If B. sees evolution as involving the emergence of increasing capacities, he also contends that their emergence is not irreversible. He eschews any easy notion of evolution as progress that allows neat dichotomies of us versus them, earlier versus later, the occidental versus the oriental (his longest chapters are on India and China). As Jürgen Habermas notes on the book jacket: "In this field, I do not know of an equally ambitious and comprehensive study."

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SANT'AGOSTINO NELLA TRADIZIONE CRISTIANA OCCIDENTALE E ORIENTALE.  
Edited by Luca Bianchi. Padua: San Leopoldo, 2011. Pp. 299. €14.

The role of Augustine in the Christian theological tradition is undeniable but far from indisputable. Especially disputable is his influence in the theological traditions of Eastern Christianity, Orthodox and Catholic. This volume, which publishes the proceedings of the eleventh "Inter-Christian Symposium" held in Rome, September 3–5, 2009, and organized by the Istituto Francese di Spiritualità of the Pontifical University Antonianum and the Department of Theology of the Aristotle University of Thessaloniki, is helpful in understanding the complex relationship between Augustine and the theological fault line between the Western (Latin) and Eastern (in this volume, Greek) theological traditions.

In the opening article, Ioannis Spiteris (39–47) recalls the accusations brought by Orthodox theologians of the 18th and 20th centuries (between Vikentios Damodos in the 18th and Christos Yannaras and Ioannis Romanidis in the 20th) against Augustine. It is also interesting to know, thanks to Anna Koltsiou-Nikita's "Traduzioni di opere di s. Agostino in greco: Motivi e finalità" (245–59), that major works such as the *Confessions* and the *City of God* are still unknown to the Eastern Christian traditions, and that Augustine's major theological work, *De Trinitate*, was translated into Greek only in the 13th century. After the 14th century, Augustine's thought became better known among Eastern Orthodox theologians, as we see in Christos Arampatzis's "L'Onore e l'autorità di s. Agostino nella letteratura teologica tardobizantina" (261–74). Also the reception of

Augustine in contemporary Orthodox moral theology is far from unproblematic, as we can learn from Basilio Petrà's "La menzogna nel pensiero di sant'Agostino alla luce della riflessione etica ortodossa contemporanea" (275–90), which deals with the reception of Augustine in contemporary Eastern Orthodox tradition and especially with his moral teaching.

The book also offers interesting comparative analyses of Augustine and other Church Fathers and medieval theologians. Johannes Freyer, in "L'Agostinismo e i francescani" (65–72), analyzes the appreciation of Augustine in early Franciscans and especially in Bonaventure, while Maria Grazia Mara, in "Agostino e alcuni padri greci: Origine e Giovanni Crisostomo" (227–43), offers a comparative perspective about interpretations of Galatians 2:11–14 by Augustine, Origen, and John Chrysostom. Another comparative analysis of Augustine and Simon the New Theologian comes from Panaghiotis Yfantis's "La dolcezza di Dio in Agostino d'Ippona e Simeone il Nuovo Teologo: Letture parallele" (97–115), as well as from Fotios Ioannidis's "La grazia divina in sant'Agostino e nella tradizione patristica orientale" (155–65), which compares the roles of freedom and grace in Augustine, John Chrysostom, and Diadochus of Photice.

Vittorino Grossi, in "L'Antropologia di sant'Agostino in dialogo con i teologi orientali oggi" (127–153), vigorously defends Augustine's theology against Eastern accusations of excessive "anthropologization" of theology (in lieu of "divinization" of humanity), while Augustine's anthropology and view of the human person's "spiritual perfection" is at the heart of Robert Dodaro's "Agostino d'Ippona sulla questione della perfezione spirituale dell'uomo" (203–26).

Central for the formation of Christian sexual morality was Augustine's polemics with Julian of Eclanum about marriage and sexual relations in light of the idea of *culpa* (guilt), as we see from Petros Vassiliadis and Miltiadis Konstantinou's sharp argument in "Agostino—Paolo—La Legge: Il problema della sessualità umana" (167–201) against Augustine's view of human sexuality in light of his biblical hermeneutics. Critical to understanding Augustine, in this volume, is Georgios Martzelos's "Mente e volontà secondo sant'Agostino e la tradizione patristica greca" (49–63) about the legacy of Augustine's trinitarian theology in creating the separation typical of Scholasticism between "mind" and "will" in opposition to the unity argued for by the Greek patristic tradition. But Nello Cipriani, in "La teologia trinitaria di s. Agostino con particolare riguardo allo Spirito Santo" (73–96), argues in favor of Augustine's trinitarian theology and Pneumatology, touching also the issue of the procession of the Spirit and the *Filioque*. Finally, Panaghiotis Skaltis's "Gli uffici liturgici in onore di sant'Agostino" (117–125) reminds us that Augustine together with St. Jerome is venerated on June 15th in the liturgical calendar of the Eastern Orthodox churches.

Understanding Augustine's immense legacy for Christian theology is crucial for understanding many areas of theology: among others, the influence of anthropological views on theology, the experience of conversion, the features of "reactive" theology against heretical theologies, and the need to navigate between the old "world order" of the Roman Empire and the new order imposed by "Barbarians." This volume also provides articles that treat the divisiveness of Augustine between East and West at a time when the globalization of theology is reshaping the very concept of East and West for the Christian theological tradition and thereby placing Augustine's legacy in question.

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VATICAN II: THE BATTLE FOR MEANING. By Massimo Faggioli. New York: Paulist, 2012. Pp. viii + 199. \$14.95.

As we begin a series of 50th-anniversary celebrations of Vatican II, we find ourselves in a situation in which the contributions of the council are not so much repudiated as domesticated and even distorted by ideologically-driven interpretive frameworks. This makes Faggioli's volume all the more significant. It deftly sorts through the massive corpus of scholarly work on the council in at least four different languages, exploring the many overlapping hermeneutical debates on the council in a very loose chronological order. F. effectively summarizes various ecumenical appraisals of the council and the direct influence that it has had on the emergence of liberation and feminist theologies. He demonstrates the extent to which the early decades after the council were dominated by commentaries by theologians, many of whom were influential conciliar *periti*.

The extraordinary synod of 1985 convened by Pope John Paul II to assess the council and its reception marked an important turning point in the history of conciliar interpretation. On the one hand, the years since the synod have witnessed a program of papal/curial control of the field of conciliar interpretation. On the other hand, this period sees a scholarly shift away from commentaries on the texts themselves and toward the production of thick historical contextualizations of those texts and a much greater consideration of the character of Vatican II as "event." Here pride of place is given, rightly, to the five-volume *History of Vatican II* edited by F.'s mentor, Giuseppe Alberigo.

Throughout the volume several illuminating themes emerge. The first concerns the many ways the concerns of the conservative minority at the council have continued, in the postconciliar period, to exert a controlling influence on the council's ecclesiastical reception, largely through the intervention of the Roman curia. The second concerns the distinction first