

reasoning typically elucidates an ethics isolated from spiritual practice. However, for those interested in researching and writing about the modern reintegration of ethics and spirituality, this first section in particular offers a helpful group of essays.

Parts II and III are comprised of an eclectic mix of essays illustrating the possibilities that arise when spirituality and ethics are rejoined. Here the editors have drawn from the works of such well-known figures as Enda McDonagh, Walter Burghardt, James Keenan, Kenneth Himes, and Ada María Isasi-Díaz, among others. These authors offer unquestionably rich reflections on prayer, justice, virtue ethics, conscience, and the common good from a framework in which spiritual and moral practices are conjoined. Though most of these essays were written over 15 years ago, they do not feel dated. Overall the book gathers together an outstanding collection of essays that together witness to the dynamism of an integrated spiritual and moral life.

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Decoding Vatican II: Interpretation and Ongoing Reception. By Catherine E. Clifford. Mahwah, NJ: Paulist, 2014. Pp. xii + 131. \$12.95.

When discussing the teaching and implementation of Vatican II—which was, incidentally, the 21st, not the 22nd, ecumenical council (3)—C. engages with the impact of such notable landmarks as the 1985 synod of bishops, Pope Benedict’s Christmas address of 2005, and the election of Pope Francis. C. balances the conciliar authors, readers, and the texts themselves, as well as the changing contexts in church and world for interpreting and receiving these texts. Apropos of the council’s “public,” she valuably explores “the role played by the advance in levels of literacy” (56). The modern revolution in literacy has dramatically shaped the way conciliar teaching has been received, as well as the way the *sensus fidelium* has been expressed.

When C. assesses new habits of dialogue, she rightly points out how dialogue with “others” has proved more successful than dialogue within the Catholic Church (104–10). Creating space for genuine dialogue within the Catholic household has lagged behind the progress made in dialogue with other Christians, with Jews, and with those of other faiths (or of no faith at all).

Despite a promising analysis, several errors stand out: Gabriel Flynn (not Daly) coedited *Ressourcement* (114); the surname of Joseph Fitzmyer suffers (119); Sebastian is the first name of Father Tromp (121); and Cardinal Cassidy’s second name is “Idris,” not “Idriss” (131).

All in all, C.’s monograph is a most welcome addition to the still lively work of interpreting and receiving the teaching of the Second Vatican Council.

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