

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.

University of St. Thomas, St. Paul, MN

MASSIMO FAGGIOLI

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

offered by Joseph Komonchak regarding a “theological fault line” evident both at the council itself and in the subsequent interpretation of the council documents. This fault line discloses two distinct theological trajectories. The first, a neo-Augustinianism that privileges the theological task of *ressourcement*, opted for a theological anthropology more inclined to stress human sinfulness and emphasized the church’s mission to proclaim the gospel of Jesus Christ to a broken and alienated world. The second trajectory, drawing on a historically conscious neo-Thomism that privileges the theological task of *aggiornamento*, gave greater weight to the proper autonomy of the created order and balanced the church’s mission to proclaim the gospel with its obligation to respectful dialogue. F. employs this fault line effectively to demonstrate how it was that bishops and theologians, who were united at the council in the work of reform, could adopt the kinds of dramatically differing conciliar interpretations reflected in the two theological journals, *Concilium* and *Communio*. This fault line also informs the distinction between those who see the council as “incipital” (inaugurating the beginning of ecclesial reform and theological development) and those who employ an “originalist” understanding of the council (seeing the council’s texts as marking the clear and final boundaries of permissible reform). Tangential to his main argument and less convincing is F.’s suggestion that David Tracy’s dialectical and analogical imaginations track closely with these neo-Augustinian and neo-Thomist trajectories.

F. does not minimize the problematic character of the current “clash of narratives” regarding contemporary conciliar interpretation, but he does remind us that this kind of conflict has historical precedent and is in keeping with the “perennial law of the reception of the councils of the Church” (139). His mastery of such an extensive body of literature is most impressive, and while his own sympathies are evident, he is careful to treat the various interpretive frameworks fairly, if critically. Given the volume’s effort to assess a wide range of literature, the absence of a name index is disappointing. That small complaint notwithstanding, the volume will be of immense value for scholars wishing to sort through the many overlapping debates, and it is sufficiently accessible to serve as a moderately advanced text on the interpretation and reception of the council.

Boston College

RICHARD R. GAILLARDETZ

KEYS TO THE COUNCIL: UNLOCKING THE TEACHING OF VATICAN II. By Richard Gaillardetz and Catherine E. Clifford. Collegeville, MN: Liturgical, 2012, Pp. xix + 198. \$19.95.

Even with the 50th anniversary of the Second Vatican Council there are still many educated Catholics who lack an adequate grasp of what the