

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

council has contributed to the life of the church. Here is a very practical guide to its core teachings. Gaillardetz and Clifford have masterfully chosen 20 key passages from the council documents as a means to help unlock the teaching of the council. Each of the 20 brief chapters places the given passage in its larger historical context, explores its fundamental meaning, and considers its larger significance for the life of the church today.

Particularly helpful are the sidebars built into the text to define or clarify key terms, e.g., eschatology, hypostatic union, Pneumatology, periti, inculturation, and dicastery. Also included is a section for further reading on the council: general readings, then reports and memoirs from the council as well as books on specific documents. A three-page index to “Conciliar Document References” rounds out the volume.

Of the three passages chosen from *Sacrosanctum concilium*, the Constitution on the Sacred Liturgy, most impressive is the chapter on the full, conscious, and active participation of the people. From *Dei verbum*, the Constitution on Divine Revelation, the focus is on its personalist and trinitarian view of revelation and its dynamic theology of tradition. “Once the council shifted from a propositional view of revelation to one that centered on the living Word Incarnate as Jesus of Nazareth, it became possible to orient both Scripture and tradition as distinct but interrelated mediations of the same living Word” (40).

As key texts from *Lumen gentium*, the Dogmatic Constitution on the Church, G. and C. chose six passages to exemplify the Council Fathers’ vision of the church. Those brief chapters focus on the church as a sacrament, the Holy Spirit in the church, eucharistic ecclesiology, the baptismal and ministerial priesthood, episcopal collegiality, and the global catholicity of the church. From *Gaudium et spes*, the Pastoral Constitution on the Church in the Modern World, G. and C. chose three passages to elucidate the doctrine of, first, the church’s mission in the world, then the role of the laity in the world, and finally, in a superbly written chapter, Christian marriage and family.

From *Christus Dominus*, the Decree on the Pastoral Office of Bishops, the authors highlighted the bishop’s “proper, ordinary and immediate” ministry in his diocese, noting that “[for] many [bishops] the pope had become ‘more than a pope,’” and that “many council fathers looked to the Second Vatican Council to redress this imbalance . . . by providing a more fulsome description of the ministry of bishops and by clarifying their relationship to the Bishop of Rome” (113).

The simple statement in *Dignitatis humanae*, the Declaration on Religious Liberty, on the right to religious freedom was necessary for the authors to include, even though it is a principle largely taken for granted in the United States and Canada, because it generated some of the most heated debates at the council. “Much of the controversy . . . was due to the

widely perceived view that the council was being asked to consider a genuine change in church doctrine. Indeed, John Courtney Murray, principal architect of the council's treatment of the topic, once noted that the question of the development of doctrine was 'the issue under all issues' at the council" (142).

In 1960 Pope John XXIII established a new office in the Roman Curia, the Secretariat for Promoting Christian Unity, headed by Cardinal Augustin Bea. It was this secretariat that produced, at least in part, the Decree on Ecumenism, the Declaration on Religious Liberty, and *Nostra aetate*, the Declaration on the Relation of the Church to Non-Christian Religions. G. and C. developed three chapters based on passages from the "Decree on Ecumenism." The first deals with the recognition of Christians not in full communion with the Catholic Church, the relationship of the Catholic Church to the one church of Christ, and on the possibility of speaking of different degrees of belonging to the one church of Christ. The second ecumenism chapter addresses authentic and inauthentic church reform, and the third speaks to the order or "hierarchy" of truths in Catholic doctrine.

The final passage, chosen from *Nostra aetate*, expresses the commitment of the Catholic Church to enter into dialogue with members of the other great world religions—Jews, Muslims, Hindus, and Buddhists—and "to live in a religiously pluralist world with an attitude of humility, respect and mutual esteem" (187).

What makes this book so valuable is that it truly does what it sets out to do, namely, to unlock the teaching of Vatican II for any interested reader with 20 key conciliar passages each clothed in a brief, fact-filled, historically accurate, and theologically sound chapter.

It will certainly make a fine teaching tool for deacons in training or for diocesan or parish adult-education programs.

*University of San Francisco*

RAY R. NOLL

RELIGION AS METAPHOR FOR ETHNO-ETHNICAL IDENTITY. By Ignatius Jesudasan, S.J. Milwaukee: Marquette University, 2011. Pp. 183. \$20.

Jesudasan is a Jesuit priest and scholar working in India, a land of many religions, and a land in which violence among religious people has often been epidemic. He has dedicated his life to violence prevention and peace building—in practice and in theory development. For many years he dedicated himself to founding and leading Gansoville, a Gandhian Society Villages Association in Tamil Nadu, India, dedicated to uplifting rural villages in the spirit of Gandhi and his ashrams. Gansoville works across caste and religious lines to build a model, peaceful community in an area of grinding poverty. At the same time, J. has published scholarly works, beginning with his book, *A Gandhian Theology of Liberation* (1984), with