

life of their own in the hands of others” (xi). After the opening of the council, he wrote often about an “initial declaration from the Council, a message to all people” (63). This would become the document on the church in the modern world, *Guadium et Spes*.

The entries weave together the practical and organizational difficulties of beginning a new kind of council with the theological conflicts over whether the documents are to be pastoral or neo-Scholastic. Chenu, of course, had been a central victim in the silencing of the French Dominicans by the Vatican in 1954. There is an interesting passage where the diarist records the similar repression of the Jesuits at Fourvière and the negotiations with church authorities over whether those professors could teach again.

With this journal we gain insight into a theologian who both pioneered modern medieval studies and worked with new pastoral movements. For him Vatican II drew the church back into history and let grace enhance the human person living in today’s societies. During the sessions of the council he spoke of how the church could live in an era of change amid new theologies composed for many cultures.

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Freedom, Truth, and Human Dignity: The Second Vatican Council’s Declaration on Religious Freedom: A New Translation, Redaction History, and Interpretation of Dignitatis Humanae. By David L. Schindler and Nicholas J. Healy Jr. Grand Rapids, MI: Eerdmans, 2015. Pp. xiv + 477. \$30.

This comprehensive book on the Second Vatican Council’s Declaration on Religious Freedom, *Dignitatis Humanae* (*DH*), provides a fresh translation of the text by Patrick T. Brannan, SJ, alongside the authorized Latin text. The five earlier schemas are also set out in Latin, with English translation. Schema 3, largely authored by John Courtney Murray, and which marked the abandonment of earlier approaches to religious freedom and formed the basis for the final text, is set alongside the final text. A first appendix includes the conciliar interventions of Karol Wojtyła speaking for the bishops of Poland, who “noted the lack of integration between Schema 3’s Part Two, ‘The Teaching on Religious Freedom Derived from Reason’ and Part Three, ‘The Teaching on Religious Freedom in the Light of Revelation’” (226). A second appendix includes the interventions of Bishop Ansel of Lyons, “speaking in the name of one hundred French bishops and thirty-one Indonesian bishops” who noted in relation to Schema 3 “the need to explain more clearly the connection between the obligation to seek the truth and religious freedom itself” (227). This is an invaluable compendium of primary sources.

Schindler and Healy are teachers at the Pontifical John Paul II Institute for Studies on Marriage and Family at the Catholic University of America and contributing authors to *Communio*. H. provides a crisp account of the drafting of *DH* arguing that

the changes made in Schema 5 shift the principal argument for religious freedom away from “the juridical principle regarding the incompetency of the state in religious matters towards an anthropological and theological account of the human person’s relationship to truth” (229). S. provides a detailed, often repetitive 120-page interpretation of *DH* and 47 pages of footnotes.

While H. notes that Murray became seriously ill and Congar was “too exhausted to the point of illness” (228) during the subcommission’s work on Schema 5, S. seeks to articulate an authentic hermeneutic for the interpretation of the text:

It is not that historical events like Murray’s ill-health are not important and do not need to be taken into account. On the contrary, belief in a sacramental church with a sacramental teaching office, rightly understood, implies belief in a divine providence that allows and indeed demands honest examination of such events, precisely because divine providence works through them, however fortuitous they may seem. The crucial point is that divine providence is never outwitted by such events. (93)

S. posits a three-way tussle among Murray, Lefebvre, and Wojtyla. S. thinks Murray overlooks “the spiritual nature of the human act, the transcendental nature of truth and the fundamental relatedness to God implicit in this spiritual act and transcendental truth” (79). Lefebvre thought *DH* erroneous for rooting “the right to religious freedom not in the operative dignity of man, which consists in ‘the actual adherence of the person to the truth’ but rather in the ontological dignity of man, which ‘refers only to his free will’ made in the image of God” (81). Wojtyla, concerned not only with Communist abuses in Poland, but also seeking a comprehensive theological anthropology, was critical of any restrictions on religious freedom being assessed only by considerations of public order. For Wojtyla, “Positive law cannot impose any limits on this right, except in accord with the moral law. In other words: only a morally evil act, one that is contrary to the moral law, can be considered an abuse of religious freedom” (49).

S. thinks the church’s more comprehensive and coherent teaching on religious freedom results from the papal proclamations of Wojtyla and Joseph Ratzinger to whom the book is dedicated. The authors periodically quote Yves Congar’s journal of the council. Congar was a member of the council’s subcommission which worked on Murray’s draft. He was at times critical of Murray while backing his key insights. Working on Schema 4, Congar wrote

In effect our Declaration—whose doctrine I accept—is going to have some unforeseen consequences over two or three centuries. I am convinced that it will bear some good fruit: it will dispel some of the accumulated distrust with regard to the Catholic Church. But we must not delude ourselves: in practice, it will cause to turn faster the mills of religious indifference and of the conviction, so widespread today, that ALL rules of morality are a matter of sincerity and subjective intention. We will not be creating this disposition: it already exists. But it is up to us, conscious of our pastoral responsibility, to do all we can to struggle against these erroneous dispositions. (Yves Congar, *My Journal of the Council* [ATF, 2012] 769–70)

S. and H. provide detailed theological arguments for religious freedom in society, spared unwarranted interference by the state. They are less coherent in providing a case for the limits on freedom in the church for the sake of truth and human dignity.

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Faith and Joy: Memoirs of a Revolutionary Priest. By Fernando Cardenal. Translated from Spanish and edited by Kathleen McBride and Mark Lester. Maryknoll, NY: Orbis, 2015. Pp. vii + 254. \$29.

This book is a fascinating look inside the life, vocation, and political life of Fernando Cardenal, SJ, a priest in Nicaragua. Part Ignatian spiritual discernment, part political history and part apology, this volume is an accessible, interesting, and important story. Of particular interest to readers are the autobiographical details scattered throughout; the social, political, and economic history of Nicaragua as narrated by a priest committed to the social vision of Vatican II and Medellín; and reflections on the role of the church in a context of suffering, violence, and struggle.

The book opens with a chapter on the formative experience for C. as a novice in Colombia who gradually realized the uncomfortable truth that people suffer and die from poverty. Narrated in clear easily understandable stories such as buying bread and never making it back to the Jesuit residence with it because so many children were hungry, the first chapter establishes that contact with the poor and true concern for their suffering is the foundational commitment that inspires a Christian life. After his nine months in Medellín, C. returns to Managua but not without making a commitment always to serve those on the margins in concrete ways, wherever his ministry takes him.

This early experience of severe poverty sets the stage for understanding the context of Nicaragua as a country oppressed by US-supported dictator Antonio Somoza and the great damage his leadership did to human beings in Nicaragua. The text offers firsthand accounts of poverty and political oppression from the perspective of one advocating for the poor. People being disappeared, tortured, arrested, or simply suffering from hunger were common occurrences that C. shares with vivid and powerful stories. As the social, political, and economic context continues to cause more suffering, the role of a priest in that context begins to emerge. C. takes sides early and never looks back, even though he knows he is moving into uncharted territory. This is perhaps one of the most interesting aspects of the book: What is the proper role of a priest in a context of intense political upheaval and human suffering? Claiming fidelity to Vatican II, Medellín, and the encyclical *Populorum Progressio* by Pope Paul VI, C. makes the case that his response to his context was not only justified, but required.

As the book moves toward the revolution in the 1970s, one that was ultimately supported by the bishops of Nicaragua, we continue to get glimpses of C.'s discernment related to political participation, the use of violence, armed revolution, and participation in the government while a member of the Society of Jesus. The ongoing battle