

*The Moscow Council (1917–1918): The Creation of the Conciliar Institutions of the Russian Orthodox Church.* By Hyacinthe Destivelle, OP. Ed. Michael Plekon and Vitaly Permiakov. Translated from French by Jerry Ryan. Notre Dame, IN: University of Notre Dame, 2015. Pp. xviii + 447. \$36.

Destivelle's volume is a welcome contribution to the ever-burgeoning field of the history of Orthodoxy in Russia. D., an official at the Oriental Section of the Pontifical Council for Promoting Christian Unity at the Vatican, provides a much-needed historical and theological synthesis of one of the most crucial events in modern Russian Orthodox Church history: the Council of 1917–18, the first to be conducted since 1666–67.

In this five-part work, D. sets out to present “the Council from the point of view of its decrees” (2); in this, he is very successful. Parts 1 to 3 place the council in its historical context and briefly summarize its activities. In providing the historical background for the council, D. seeks to test Dostoevsky's assertion that the Russian Church had been in a state of “paralysis” since Peter the Great. The question, while provocative, may not be the best one to ask when trying to present such a complex history, and D. could have benefitted here from an engagement with recent English-language historiography on the topic.

In parts IV and V, which make up the bulk of the book, D. masterfully presents the issues at stake at the council, the decrees that emerged, and their subsequent interpretation by theologians. Particularly helpful is his nuanced discussion of various actors' descriptions of “*sobornost*” or “conciliarity,” the concept that lay at the heart of the council. In part IV, D. deftly weaves his descriptions and explanations of the decrees of the council with the historical events that impacted their formation. The reader is thus put in a position to intelligently read the two appendices: the decrees of the council and its statute, both translated for the first time into English—a most rich contribution.

The combination of theological analysis and historical contextualization, along with the inclusion of one hundred-fifty pages of primary documents, will be welcomed by specialists in theology, Russian history, and Orthodox history, while D.'s clear descriptions make it accessible to undergraduate students and a general readership. This book will certainly become a staple for anyone desiring to become acquainted with one of the most exciting moments in Russian Orthodox history.

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*The Great Grace: Receiving Vatican II Today.* Edited by Nigel Zimmermann. New York: Bloomsbury T. & T. Clark, 2015. Pp. xvi + 143. \$120.

This volume includes eight essays presented in Sydney as part of a conference reflecting on the reception of Vatican II's documents in the Australian context. What the

organizers could not anticipate was that the event would take place three months after the election of Jorge Bergoglio as pope. The fact that this conference was inspired by John Paul II's description of Vatican II as "the great grace bestowed on the Church in the twentieth century," planned during the pontificate of Benedict XVI, and held amidst the opening of Francis's papacy, led to considerable reflection on the nature of reform as part of a larger and living ecclesial tradition. The essays in Z.'s volume take a long view of the council's significance and "avoid the tediousness of short-term agendas and the distraction of short-sighted ecclesiological disputes" (xiii). Taking the long view involves examining the council's reform program for its use of the Church's tradition as opposed to seeing reform as a rupture or a series of externally imposed changes. The essays examine the council as both a point of arrival and a point of departure, asking "What is it about Vatican II that remains, 50 years after the event, a source of life-giving grace to a new generation of believers?" (122).

Z.'s volume fits nicely among other collections honoring the council's fiftieth anniversary. It recalls many of the council's highlights and characteristic themes while offering fresh perspective on its ongoing impact. The volume's distinctive character lies in its consideration of questions and developments specific to Australia and in its sustained focus on ways that the council left the church both equipped and unequipped to engage the secular realm. The latter topic is probed in several essays including a thought-provoking contribution by Tracey Rowland which raises critical questions about whether the Council Fathers were reading the "signs of the times" or were, in fact, "far behind the times" (68). Rather than merely analyzing such issues, the volume keeps a central focus on how the council can guide and inform the church's ongoing efforts at reform. Z.'s insightful and timely volume will be appreciated by those interested in the council, particularly those who favor Benedict XVI's idea of approaching Vatican II with a hermeneutic of reform, and by those who, excited by the reforms initiated by Francis, look with excitement to the Church's future.

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*Grace and Friendship: Theological Essays in Honor of Fred Lawrence from his Grateful Students.* Edited by M. Shawn Copeland and Jeremy D. Wilkins. Milwaukee: Marquette University, 2016. Pp. 380. \$20.

In his forty-year tenure at Boston College, Fred Lawrence has made an inestimable contribution to theological education and research, with a special focus on the work of Bernard Lonergan. This volume is a collection of essays from his grateful students, many of whom have already carved out (Copeland, Charles Hefling) or are in the process of carving out significant theological careers of their own (notably but not exclusively Mark T. Miller, Joseph C. Mudd, Randall S. Rosenberg, and Jeremy D. Wilkins).

There are fourteen contributions, together with an introduction from M. Shawn Copeland and a foreword consisting of a tribute to Fred and his wife, Sue, by Frederick