

Between Apocalypse and Eschaton: History and Eternity in Henri de Lubac. By Joseph S. Flipper. Minneapolis, MN: Fortress, 2015. Pp. viii + 335. \$40.

Various authors have treated the writings of Henri de Lubac in diverse manners in the past years. His *Surnaturel* (1946), considered by Flipper as one of the pivotal books of the history of the Catholic theology before the Second Vatican Council, was and still is the object of intense and vibrant debates. In this well-structured volume, F. suggests that his readers revisit the works of the French theologian with a new hermeneutical approach: considering the pattern of redemptive history and its eschatological fulfillment as constituting the theological axes of de Lubac's work (12).

In part I the author situates de Lubac in the context of the debate about the historical consciousness of Christianity, the recovery of eschatology, and the socio-political convulsions that marked the first half of the 20th century. At the heart of the theology of de Lubac is the Christian understanding of history as it is presented in the allegorical interpretation of the Scripture of Origen. It is through Origen's intuition of the four senses of the Scripture, but in particular allegory, that F. proposes de Lubac's understanding of history as being anchored in three coordinates: historicity, Christocentrism, and transcendence. One of the major assets of this book is the accuracy regarding the complexity of the concepts and language used by de Lubac and its explanation for readers; the concepts of *newness* and *transcendence* (135–39) are examples of this clarity.

Chapter 5, which closes part II of the book, is crucial in justifying the hermeneutics proposed by F. to analyze the work of de Lubac. As F. reminds us, de Lubac does not develop a systematic exposition of eschatology, although it forms the backdrop for many of his writings (151). Behind this eschatological approach of de Lubac, as F. demonstrates, is the anagogical interpretation of the Scripture of Origen and its reception in the history of theology. F. analyzes how, according to de Lubac, the Pseudo-Dionysian legacy that focused on an individual mystical ascent to invisible realities (182–88), and the legacy of Joachim de Fiore that pointed to a future historical state (189–99), led to a rupture between *theologia* (knowledge of God) and *oeconomia* (God's actions in history). It is the rejection of both legacies and the return to Origen's intuition that maintained a tension between the mystical and the eschatological that gave de Lubac the perception that the dynamics of history are based on God's intervention in time and its effective transformation of time into eternity (203).

In part III, F. presents the major features of de Lubac's thought through the prism of a convergence of history and ontology. This section not only makes the readers revisit de Lubac's theology but also informs and debates with other interpretations of the thought of the French theologian. The eschatology as ecclesiology in de Lubac's thought (234–46) is an occasion for F. to present different interpretations of de Lubac's proposals and statements, namely, to emphasize the key concept of chapter 6, the notion of sacramentality as both expressing the convergence and divergence between history and eschatology. It also provides F. an opportunity to present his own perspective based on his proposed hermeneutical key by emphasizing some of the potentialities of de Lubac's ecclesiology balanced with eschatology for dialogue with Protestant ecclesiology and sacramental theology (246).

The theology of the supernatural and its unsettled debate (257) are the final stages in this proposal to understand de Lubac's thought. F. presents the historical and theological contexts in which the supernatural was proposed, the reactions provoked, and different interpretations on what can be considered a reception of that concept in the recent history of theology. It is one of the most delicate subjects proposed by Henri de Lubac, but F. is able to present in a clear way the major issues at stake and the difficulties provoked by the lack of a systematic correlation between ontological and historical categories on this matter (298–99).

This book is a good introduction to the thought of Henri de Lubac. It also introduces the readers to some of the major debates related with the emergence of the *nouvelle théologie*, as well as some of the theological impulses that influenced the Second Vatican Council and the contemporary history of the Catholic Church.

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50 Years On: Probing the Riches of Vatican II. Edited by David G. Schultenover, SJ. Introduction by Stephen Schloesser, SJ. Collegeville, MN: Liturgical, 2015. Pp. I + 442. \$39.95.

To commemorate the 50th anniversary of the closing of Vatican II, the editor of *Theological Studies*, David Schultenover, published over two years an extensive collection of articles written by 17 international experts. These studies have now been gathered into one volume prefaced by a lengthy essay of Stephen Schloesser outlining historical preconditions since the Enlightenment that help to contextualize the council's paradigm shifts. The study differs from the Alberigo-Komonchak history of the four conciliar sessions as well as the five-volume document-by-document German commentary edited by Peter Hünermann. Its aim is rather to give a broad overview of the council's original contributions, brilliantly summarized by Gerald O'Collins (97–111), and to highlight emphases that have emerged as influential over the last half-century.

What is offered here are general interpretations of the council; specific interpretations; the church's mission; reception of the council worldwide; treatment of several particular documents; and finally an afterword assessing its impact and promise. The book's tone is scholarly but accessible to nonspecialists. It would make an ideal companion to the 16 documents in a classroom or seminar context.

Among the most original and instructive contributions I would commend the nuanced studies on the council's reception in Africa (Orobator), Asia (Phan), and Latin America (Valiente). Previously neglected by theologians, these expanded geographical perspectives offset the sometimes slanted assessments dominated by North Atlantic writers.

Further, I learned much by the two complementary articles by Kessler and Boys (chaps. 10 and 11) focusing on section four of *Nostra Aetate*, that illustrate how those paragraphs are serving to transform ongoing Jewish–Catholic relations. Kessler also