

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

highlights four subsequent documents of the Holy See on Jews and Judaism, texts sadly neglected. He gently touches on a number of sensitive areas that still need further study and advancement. In her study Boys sees the conciliar statement on Jews as the inauguration of a conversion to the “providential mystery of otherness.” Her account of the council’s recent prehistory on Christian attitudes to Judaism is rich in biographical and factual information.

Several authors quote from Pope Benedict XVI’s now famous “astute lesson” in hermeneutics contained in his allocution to the Roman Curia on December 22, 2005 (AAS 98 [2006] 40–53). His intervention was intended to quell the dispute among certain hierarchs about whether Vatican II changed or did not change church teaching. The pope appealed to a “hermeneutic of reform” and argued for the historicity of all magisterial teaching. Benedict’s appeal to the distinction between permanent principles vs. changing forms may be among his most astute theological contributions of his papacy. That allocution merits inclusion in future printings of the conciliar documents.

The wealth of footnotes in this volume witnesses to the extensive research that has characterized ongoing reception of the council. These notes not infrequently include hidden treasures such as Routhier’s instructive statistics about participants (433n27). Research has been carried out not only by individual scholars but emanates from institutions such as the Centre for the Study of the Second Vatican Council (Leuven) and the Istituto per le scienze religiose (Bologna).

Given the literary genre of this book, individual researchers will inevitably be disappointed that one or other of their favorite documents receives only passing comment. Ecumenists, for example, would surely have hoped for more extensive study of *Unitatis Redintegratio* and *Orientalium Ecclesiarum*. But what is presented in this impressive collection doubtlessly delivers the “riches” cited in the book’s title.

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A Still and Quiet Conscience: The Archbishop Who Challenged a Pope, a President, and a Church. By John A. McCoy. Maryknoll, NY: Orbis, 2015. Pp. xv + 344. \$26.

In the 1980s Pope John Paul II and the Vatican Curia set about restraining, drawing in, and even quashing the multiple pastoral movements unleashed by the Second Vatican Council. Many faithful Catholics dedicated to the church felt the scourge. Readers of *Theological Studies* will be familiar with how the pope quickly checked or silenced several leading theologians such as Leonardo Boff, Edward Schillebeeckx, Charles Curran, and later on Roger Haight, Jacques Dupuis, among many others. It’s a long and distinguished list.

In 1981 the pope also thwarted the normal transition in leadership in the Society of Jesus by appointing the 80-year-old Paolo Dezza as his own papal delegate to lead the Jesuits.