

writing, and recent history to make proposals that concern social action in the whole Catholic world. Apropos of Donaldson's account (162) of two documents on liberation theology issued by the Congregation for the Doctrine of the Faith (in 1984 and 1986, respectively), the second offsets somewhat the caricature that was the first. Cardinal Roger Etchegaray drafted the second text (see Gerald O'Collins, *On the Left Bank of the Tiber* [Brisbane: Connor Court, 2013], 197–98). What Eugene Duffy writes about the failure to practice collegiality and synodality ("Reimagining the Church in Ireland in the Light of Vatican II") touches the Catholic Church more or less everywhere.

An index of names would have enhanced the value of the volume. But, all in all, this is a valuable contribution to the study of the Second Vatican Council and its aftermath. It achieves its goal of evaluating the past impact of Vatican II and its relevance for a promising future.

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*The Church: Always in Need of Reform.* By Gabriel Daly, OSA. Dublin: Dominican, 2015. Pp. 302. \$20.05.

Twenty years ago it is doubtful that a Catholic publishing house would have accepted this manuscript. Had a venturesome publisher printed it, Roman authorities would assuredly have denounced its contents. But attitudes change, even in the church, and the Congregation for the Doctrine of the Faith has arguably become less defensive. Under a new pope, what was once labeled dissent might be assessed as faithful criticism. Daly, an Irish Augustinian friar, now in his late eighties, following a productive ministry of over thirty years of teaching at the Milltown Institute, the Irish School of Ecumenics, and Trinity College, Dublin, obviously feels free to bluntly critique problematic Catholic structures and vigorously to promote the agenda: *ecclesia semper reformanda*. His classic 1980 study, *Transcendence and Immanence: A Study in Catholic Modernism and Integralism*, serves as background to this assessment of ecclesiology. Reading this present work, I noted a similarity in tone and content between D.'s *Church* and Antonio Rosmini's ill-timed *Delle Cinque Piaghe della Santa Chiesa* (The Five Wounds of the Holy Church) written in 1832 but published only privately in 1848, whereupon Pius IX promptly had it placed on the Index. (Decades later, thanks in part to John XXIII's commendation, a papal apology to Rosmini was issued in 2001 and Benedict XVI even beatified Antonio in 2007.)

D.'s mature work contains seventeen chapters, including an autobiographical note and then discussions on a wide variety of topics including the reception of Vatican II, diversity and unity in the church, fundamentalism, ecumenism, the laity, the responsibility of theologians, revelation, collegiality, sexuality, and so on. This is not a collection of previously published articles but an original, tightly woven synthesis of topics long mulled over by the author and now brought to fruition. Begun during the papacy of Benedict XVI, it also incorporates the ministry of Pope Francis (elected pope March

13, 2013). D. recognizes shifts in papal attitudes and is cautiously optimistic that the herculean task of structural reform will be realized. He prefers the term “structural reform” rather than “renewal” (with no dramatic changes). But, just as Rome wasn’t built in a day, so too reshaping the Roman Curia will not take place overnight.

Readers who are not familiar with the distinction between faith and subscription to beliefs (85) may find the book’s level of critique rather disquieting. A helpful way to appreciate its basically irenic purpose would be to read first, after the autobiographical instruction (13–29), the final two chapters: “Pilgrim’s Progress and the Melancholy of Fulfillment” (261–79) and “A Reason for Hope” (280–95). There the author’s love of the church and his optimism balance his earlier stern assessments such as “enforced conformity” (61), “warped theology” (273), “financial corruption and careerism” (283), “autocratic voluntarism” (158), “Roman bureaucrats” (150), “sacramental managerialism” (135), “coercion and control” (137). He even calls one pope’s assertion that there is strict continuity of Vatican II with both Trent and Vatican I simply “very special pleading” and “historically implausible” (191).

D. is puzzled by the Vatican’s efforts to placate the integralist minority by offering concessions to the followers of dissenting Archbishop Marcel Lefebvre but responding harshly to those seeking legitimate *aggiornamento*. As examples of two theologians treated shabbily by the Curia, he describes the investigations of writings by Yves Congar and more recently by Elizabeth Johnson. Rome, he argues, has been prone to indulge ultra-conservatives while treating “liberals” with hostility and suspicion. He has realistic suggestions about how two differing legitimate mindsets in the church, conservative and liberal, might coexist amicably.

Part of the uniqueness of this book is its appeal at times to unexpected individuals such as John Bunyan, Albert Camus, Ernst Bloch, and Herbert Marcuse. D. also draws upon his appreciation for music by citing composers Ludwig van Beethoven and Michael Tippett (*A Child of Our Time*) and conductor Daniel Barenboim.

Among encouraging successes of Vatican II that could have been hailed would be the reform of the Roman Liturgy (despite disagreements about the quality of vernacular translations). Also what could have been highlighted would be notable progress in Roman Catholic attitudes toward Orthodoxy and Protestantism (despite adamant hesitancy to permit eucharistic hospitality) and improved Jewish–Christian relations.

For the faithful firmly committed to the church’s ongoing conversion, D.’s book is a dependable guide.

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Of the total twelve essays in this volume, the introduction and two others were unpublished, two are revisions of previously published essays, and the remaining ones are