

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.

The pope also reined in bishops. Among the many arrested in their pastoral ministry inspired by the Second Vatican Council was Raymond Hunthausen, the saintly and prophetic archbishop of Seattle, Washington. After his appointment to Western Washington in 1975, Hunthausen quickly created an inclusive model of shared ministry, which tapped into the gifts of all, especially the laity, both women and men. He reached out to the poor, provided sensitive ministry to people of diverse sexual orientations, and became deeply involved in ecumenical and interfaith friendships throughout the region. When the archbishop was under siege from the Vatican, a Jewish friend of mine said, "You know he's our archbishop too!"

John McCoy, former reporter for the *Seattle Post-Intelligencer* and director of communications for the Seattle Archdiocese, was well positioned to witness what happened and to provide this highly readable, even intriguing and painful account.

M. recounts that Hunthausen was president of Carroll College (Montana) when he was appointed bishop of Helena in 1962. At 41, he became the youngest sitting ordinary among the American bishops at the Second Vatican Council. Hunthausen once said to this reviewer, "It was the best possible formation any bishop could have had. Every day we were treated to the wisdom of these great theologians and then after a lively dinner, several of us bishops might sit on the steps of a church pondering how we could bring this experience home, back to our local churches."

M.'s first chapter, simply called "Trident," is key to understanding what happened. President Reagan had launched a massive buildup of nuclear weapons. And the Trident submarine base, located at Bangor, WA, across the Puget Sound from Seattle, was the scene of the world's newest, deadliest nuclear weapon. People of faith converged to protest the ominous and monstrous weapons system. Among them, M. explains, were "Mennonites, a Methodist minister, a Nestorian Orthodox priest, a Native American shaman, and the head of the United Church of Christ" (2). The rally was held on Klallam tribal grounds, and one of the speakers was Archbishop Raymond Hunthausen, who received a prolonged and jubilant welcome. M. vividly describes the scene: "The archbishop, embarrassed by such rock-star adulation, nodded sheepishly" and tried to quiet the crowd. He had no love for public speaking. He was a listener at heart. He knew he would disappoint the crowd; he was going to tell them to love their enemies and to offer a blessing for the sailors and officers. When asked why he did this, he said, "because the Gospel tells us to" (4).

Still later the archbishop decided to withhold and put in escrow half his income tax as a protest against the military buildup. In a famous address at an ecumenical gathering at Pacific Lutheran University, he described the nuclear submarine base as "the Auschwitz of the Puget Sound" (26).

Needless to say, a cascade of protests flowed into the Vatican. Meanwhile the Reagan government was concerned not only about Archbishop Hunthausen, but that the American bishops, who were writing a peace pastoral, would condemn outright the nuclear weapons as a deterrent. Simultaneously Pope John Paul and President Reagan were supporting the solidarity movement in Poland and they were looking for the first-ever formal exchange of ambassadors between the USA and the Vatican City State.

Hunthausen was caught in a vise (165–67). Rome launched an official papal visitation, headed by Archbishop (later Cardinal) James Hickey of Washington. His report became the basis for an intervention in the ministry of Archbishop Hunthausen when Donald Wuerl, now Cardinal Archbishop of Washington, was appointed auxiliary bishop with secret, juridical powers over five areas. It was an arrangement doomed to failure—not least because the laity and priests rose up in protest about this draconian intervention into the local church. Shared ministry had truly taken hold, so this attack was not just on “our archbishop,” but upon “our church.”

M. has superb sources and does an excellent job of describing the multiple, even nefarious, machinations that happened behind the scenes and how the standoff was ultimately resolved with an unsatisfactory, but acceptable compromise of having a coadjutor archbishop with right of succession appointed and with the restoration of all episcopal powers to Hunthausen.

Throughout the whole trial Archbishop Hunthausen remained a sea of tranquility in the midst of the ecclesial storm. He was truly a “still and quiet conscience,” but he would have winced at the subtitle of M.’s biography. He did not seek to challenge the pope, the president, or the church. That’s not what he was about. He was simply an honest, prayerful man of conscience who risked the truth and sought out and cared for the least of our brothers and sisters.

A year ago when I visited Archbishop Hunthausen, now 94, in Helena, MT, where he lives in the midst of his extended family, I said, “I think that you and the new pope would get along very well.” “Yes,” he said with a quiet smile, “I think so too.”

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*The Theology of Marriage: Personalism, Doctrine, and Canon Law.* By Cormac Burke. Washington: Catholic University of America, 2015. Pp. xxvii + 254. \$34.95.

This volume does not offer a systematic theology of the sacrament of marriage per se but rather it deals with some fundamental questions raised by both the documents of the Second Vatican Council and the 1983 Code of Canon Law which lead to a foundation for a theology of marriage and a spirituality of married life. Each chapter represents a revision and/or expansion of articles published previously. A canon lawyer deeply influenced by John Paul II’s personalist theology of the body, Burke brings a deep knowledge of the theological and scriptural elements that are central to understanding the development of Christian reflection on marriage and human sexuality.

The book is timely insofar as it draws clear attention to the unique sacramental vocation entailed in Catholic marriage in a period when the popular culture all too frequently understands marriage as merely companionship based on a shared lifestyle. As B. reminds us, Catholic marriage is an aid to advance the sanctity and salvation of the couple and that there is no clearer way to embrace that call to holiness than by the openness to offspring. Indeed, a central concern for Burke, which runs throughout the