

society dissolves. Ironically, M.'s reliance on Pannenberg here loads the very definition of "church" with the same church–world dualism that M. finds so problematic in Zizioulas and Milbank. True, church is not secular society. Nor is church the reign of God. But is it not "the initial budding forth" of that reign (*Lumen Gentium* 5)? M.'s language of "anticipation" suggests as much. However, on the question of the church's final destiny, M. seems to overcorrect, disrupting the careful balance between "already" and "not yet" that characterizes the rest of his argument.

M. ends with a chapter that explores the concrete practices necessary for cultivating an eschatological imagination, and a brief conclusion suggesting further topics for study. The real contribution of the book, however, lies in the way M. shifts the theological frame from space to time, from ontology to history. Eschatology, as a lens for understanding church, brings into sharper focus the genuine strengths and significant weaknesses of any ecclesiology appealing to the concept of communion.

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A Realist's Church: Essays in Honor of Joseph A. Komonchak. Edited by Christopher D. Denny, Patrick J. Hayes, and Nicholas K. Rademacher. Foreword Cardinal Luis Tagle. Maryknoll, NY: Orbis, 2015. Pp. xiii + 282. \$60.

This festschrift celebrates the life and scholarly achievement of premier US theologian Joseph A. Komonchak. The book's editors and several of its contributors are K.'s former students who, joined by other colleagues, reflect on K.'s work and expand it in the direction of their various scholarly interests.

The volume's twelve essays are arranged into three thematic sections with a foreword, introduction, and K.'s response. Part one focuses on theologies and histories of the period between World Wars I and II, part two explores Vatican II, and part three treats ecclesiology. The book's divisions mirror K.'s major scholarly interests. The participation of several first-rate scholars increases the value of this festschrift. No essay has been published previously in its current form, although some content from a few authors has appeared in their other writings.

The volume's title captures well K.'s preference for Aristotelian realism over Platonic idealism, which exhibits itself in his insistence that when ecclesiologists reflect on the church, they do not refer to a supra-historical reality such as Plato's ideal forms, but to a concrete community of believers, no matter how small.

The first three essays engage K.'s notion of "modern Roman Catholicism," a term K. has employed to describe the social form of the Catholic Church that emerged during the 19th century in response to social and political developments that had deprived the church of control and influence on modern society and culture. Peter Bernardi reflects on the career of Louis Billot (1846–1931)—one of the most prominent Roman theologians of his era and the bulwark of the Catholic opposition to modernism. Bernardi insightfully explains how Billot's support for Action Française resulted in his

resignation from the College of Cardinals, and how Billot influenced important French integralists, including an eventual leading opponent of Vatican II, Archbishop Marcel Lefebvre. Bernardi sheds light on certain tensions that arose at the council, and he shows that the Lefebvrites' opposition to liturgical reform was only the surface of their grievances against Vatican II. Vefie Poels's essay discusses Cardinal Van Rossum's initiative to centralize Catholic missionary activity following World War I, and through it she illustrates modern Roman Catholicism's characteristic of concentrating all authority in the Roman Curia. Nicholas Rademacher gives an account of a conflict which took place in the 1930s between James McGuigan, the Archbishop of Toronto, and Catherine de Hueck (1896–1985) over her attempt to run a lay apostolate outside of established canonical authority.

The collection's second section consists of five fine essays whose contributors extend K.'s scholarship on Vatican II. William Ditewig reviews and offers an insightful reflection on the theologies of permanent diaconate in three post-conciliar magisterial documents. Ormond Rush extends his masterful scholarship on the *sensus fidelium* and applies it to the relationship of the local and the universal church, a topic of great concern to K. Building on his previous scholarship on the role of *Sacrosanctum Concilium* in the hermeneutics of Vatican II, Massimo Faggioli argues that the reform of the liturgy was a necessary first step in the church's rapprochement with the modern world. Stephen Schloesser recounts various historical events since the 1960s and employs the concept of "biopolitics" to understand the countercultural stance which leaders of the Catholic Church had taken during this period. The essay that particularly stood out to this reviewer is Dennis Doyle's reflection on Vatican II and intellectual conversion. Doyle offers a fresh look on the issues pertaining to the lasting relevance of the council and argues that much would be gained by approaching it through the lens of Lonergan's category of interior meaning.

In the last section, the authors turn to various ecclesiological topics. Grounding ecclesiology in trinitarian theology, Robert Doran offers a broad vision of the nature and mission of the church. Georgia Keightley explores the question of what ecclesiology would be like if it was consistently brought to mind that the laity makes up 99 percent of the church. In "A Voice Cries in the Wilderness," Neil Ormerod recounts K.'s call to theologians to apply the social sciences constructively in ecclesiology and explores the difficulties involved in K.'s proposal. Lastly, Ann Riggs discusses the overlap between K.'s vision of the church and the one present in recent documents of the Faith and Order Commission of the World Council of Churches.

The editors of this volume have gathered a formidable collection of essays that will undoubtedly appeal to various scholarly interests and spark further study. Those interested in Komanchak's will appreciate the inclusion of his complete bibliography. While this volume may have been strengthened even further with a separate systematic reflection on his scholarly achievement, his distinctive contributions to the study of Vatican II and to ecclesiology resonate throughout the collection as a whole.

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