

project is to reestablish the primacy of the Trinity as a mysterious reality to which we submit as the ultimate source of our knowing and doing.

Although the essential lines are clear enough and the argument sound, the path the author follows sometimes seems obscured by the luxuriant growth of terminology. This is a work for the intrepid climber.

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Karl Barth and the Making of Evangelical Theology. Edited by Clifford B. Anderson and Bruce L. McCormack. Grand Rapids, MI: Eerdmans, 2015. Pp. v + 237. \$34.

This collection of essays honors and reflects upon Karl Barth's 1962 lectures in America which later became *Evangelical Theology*. The eleven contributors are a combination of established and younger scholars who gathered at Princeton Theological Seminary on the fiftieth anniversary of Barth's visit. All are concerned with addressing Barth's theology and ethics as a living, dynamic theological project.

The volume is organized around four key topics: Historical Perspectives, Doctrinal and Ethical Perspectives, Barth in Dialogue with American Theologians, and Theological Existence in America. The number of contributors to each discussion varies, as does the length and depth of the four sections. The balance of the sections is quite good except for the final topic, which could use another essay.

Co-editor Clifford B. Anderson's introduction orients the reader to the story of Barth's trip to America and outlines the essays that follow. Anderson notes the variety of the approaches that are included in the volume. There are several sterling essays to choose from, such as the pieces by Hans Anton-Drewes, George Hunsinger, Daniel L. Migliore, Peter J. Paris, and Katherine Sonderegger.

A fair question is, "To whom is the volume addressed?" Certainly, to students and scholars of Barth, but less so to the general reader who may want to start by turning first to *Evangelical Theology*. Even then, many will pick and choose the essays that most intrigue them. While there are excellent notes that indicate further reading options, an index would also be useful, but there is none. Foreign words and phrases are not translated.

On the whole, this is a fine overview of current scholarship on Barth's work. It will no doubt help keep going the theological conversation with Barth.

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The Legacy of Vatican II. Edited by Massimo Faggioli and Andrea Vicini, S.J. New York: Paulist, 2015. Pp. xiv + 303. \$29.95.

Even before the fiftieth anniversary of the Second Vatican Council (1962–1965), Paulist Press set itself to publish significant studies on what the Council taught, why it

did so, how that teaching has been received, and where it still needs to be adequately implemented. The latest in these works from Paulist, *The Legacy of Vatican II*, brings together the work of twelve outstanding scholars, and stems from conversations that took place at Boston College on September 26, 2013. The two Italian editors, Faggioli and Vicini, invited a stellar cast of speakers from Germany (Peter Hünemann), France (Christoph Theobald), and the United States. John W. O'Malley, acclaimed historian of the Council of Trent and of Vatican II, leads the American team with an excellent chapter on "Vatican II Revisited as Reconciliation: The Francis Factor."

Faggioli describes well the challenge involved in telling the story of the council:

We have a separation (if not sometimes an opposition) between the historical hermeneutic of the Council (what historians know and say about Vatican II), the theological hermeneutic (what use theologians make of Vatican II), and the institutional hermeneutic (what use the church as an institution makes of Vatican II in its bureaucratic and governmental aspects). (Xii–xiii)

The Vatican II story also embraces questions, such as contraception, that concerned many bishops but were removed from the conciliar debate. In her chapter "Contraception and the Council," Leslie Woodcock Tentler attends closely to three Jesuit moralists, Arthur Vermeersch, John Ford, and Richard McCormick, and presents the crisis generated by *Humanae vitae* (1968) as "the first and certainly most dramatic post-Council confrontation over the nature of authority in the Church" (64).

Jared Wicks describes Cardinal Augustin Bea's contribution as the "biblical and ecumenical conscience" of the Council (186)—another gem in Wicks's series of studies of such particular Vatican II figures as Pieter Smulders. Bea was a major actor in the drama that led to a number of preparatory documents being largely left behind, and was also the driving force behind *Nostra aetate* ("Declaration on the Relation of the Church to Non-Christian Religions"). Other chapters also concentrate on individuals: for example, Dennis Doyle on the ecclesiology of "the Church as Sacrament" that Otto Semmelroth brought to the making of *Lumen gentium*, ("Dogmatic Constitution on the Church"). Here I would gladly have heard how Gérard Philips interpreted and acclaimed Semmelroth's contribution. Philips was not only the leading figure in shaping the final text of *Lumen gentium* but also commented on it in two volumes published in 1967.

John Baldovin has written a masterful chapter, "Liturgical Reform and the Public Role of the Catholic Church." While not claiming that these events exemplify everything, he skillfully uses three funerals to illustrate liturgical changes: those of John Kennedy (1963), Robert Kennedy (1968), and Edward Kennedy (2009).

I highly recommend this book as a valuable, very accessible contribution to a wide range of themes that are essential for grasping the teaching, importance, and reception of Vatican II. The two editors and Paulist Press should be warmly congratulated.

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