

legalism and clericalism in the draft, which he considered more a legal document than a spiritual proclamation of a religious faith. He disliked its tone and language, its preoccupation with the rules and rights of a church desiring power and authority, its paucity of models of the church, its distance from Scripture, and its neglect of the laity. He also forwarded a copy of his reply, together with personal letters, to six Cardinals: Suenens of Malines, Liénart of Lille, Doepfner of Munich, Gracias of Bombay, Doi of Tokyo, and Bea of the Secretariat for Christian Unity, having noted their contribution to the first session of the council. It is helpful to view his decades as archbishop in the light of this document, only recently discovered, which reveals his reading in theology and his views on reform in the church, as well as his admiration for Pope John XXIII.

There have been eight previous biographies of Mannix, as well as several detailed works that deal with his oblique influence in Australian political life, stemming from his support of lay initiatives in Catholic Action, the trades unions, and political parties. N.'s balanced and elegant biography is the work of one of Australia's senior literary figures who, as a child, knew Mannix within her family and later interviewed him for another biographer. Mannix had stipulated that, after his death, his personal correspondence should be burned. This was effected, with few exceptions, protecting his privacy and making interpretation difficult for historians. Despite these constraints, this biography is a rich and significant contribution to Irish and Australian history.

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*Vatican II: The Complete History.* Directed by Alberto Melloni; Edited by Federico Ruozi and Enrico Galavoti; Translated by Sean O'Neill and Bret Thoman. New York: Paulist, 2015. Pp. 280. \$79.95.

Produced by the John XXIII Foundation for Religious Studies at Bologna, this magnificent book reports and interprets the major events that directly made up the history of the Second Vatican Council: from John XXIII's announcement of a general council on January 25, 1959, through the "ante-preparatory" period (1959–1960) and that of the immediate preparations (1960–1962), to the four sessions of the council (1962, 1963, 1964, and 1965) and the three intersessional periods that separated the first from the second session, the second from the third, and the third from the fourth.

Timelines trace the chronology of the council and contemporary world events. The opening chapters provide basic information about the ecumenical councils of the first millennium (along with their citations in the Vatican II documents) and the general councils of Latin Christianity (with a map to indicate their location), as well as listing significant synods, councils, assemblies, and conferences of the churches held around the world in the 20th and 21st centuries. Apart from Vatican II, the only Roman Catholic synods or other such meetings to make this list were the five conferences of CELAM and a 1924 plenary council of China.

The volume contains many valuable lists: the Council Fathers at Vatican II, the *periti*, the non-Catholic observers, delegates and guests, and the auditors (both male and female). In all cases information indicates the sessions they attended, their church affiliation, and their country of origin. The volume names the members and consultants of the various commissions and the secretariat for the unity of Christians, as well as the topics assigned to them, the schemas they produced, and the schemas presented in the council.

Many wonderful photographs of individuals, groups, and conciliar events, along with skillfully designed figures and maps, enrich the volume immensely and add the needed visual dimension to the story being told. These features help set Vatican II within the global context of world and Christian history. The story is also linked to papal history not only by much material on John XXIII and Paul VI but also by a special section on John Paul I, John Paul II, Benedict XVI, and Francis (258–63). This section lists the nine speeches made by John Paul II as auxiliary bishop and then archbishop during the four sessions of the council.

The volume describes the transformation of St. Peter's Basilica into the Council Hall (including much information on seating arrangements and similar matters), the regulations that governed proceedings (changed by Paul VI when he introduced four cardinal moderators), the arrangements for the media, and much else besides. That includes information about where the bishops stayed in Rome (Cardinal Francis Spellman made the Grand Hotel his headquarters) and where they met as episcopal conferences or in smaller groups.

We are provided with much detail about the presence and contribution of Eastern Rite Catholics (186–87), and the astonishing impact at the council of members of religious institutes—as cardinals, bishops, superior generals, *periti*, and in other ways (182–85). Here we should not forget André Scrima, a Romanian-Lebanese monk who represented the Ecumenical Patriarch Athenagoras.

Nearly all of the chapters are followed by relevant bibliographies of books, articles, and chapters in books. Most of the items are in Italian and a few in French. Regrettably the Italian original and not the English translation of the five-volume history of Vatican II, edited by Giuseppe Alberigo and Joseph Komonchak, is not cited. A few mistakes creep in: for instance, during the four years of Vatican II, Pope Francis was a scholastic (with first vows) and not “a novice of the Society of Jesus” (263). Gérard Philips was a prominent *peritus* but not an archbishop (120, 140, 228). Speeches delivered at the council should be called just that, and not “interventions” (e.g. 247–57, 259). “Ancillarities” (9, additional support?) is not an English word.

The volume tends to be stronger on history but lighter on theology. The introduction by Alberto Melloni and foreword by Massimo Faggioli sparkle with lively insights and fresh information, but may ask too much from readers unfamiliar with the debates about Vatican II. But, all in all, this volume is a splendid and most useful addition to the literature on Vatican II.

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