

Vatican II Notebook. By Marie-Dominique Chenu. Translated by Paul Philibert. Adelaide: ATF, 2015. Pp. xi + 163. \$35; \$25.

This book is much more than the translation of M.-D. Chenu's journal at Vatican II. Alberto Melloni, the masterful editor of these documents, precedes the diary with two valuable essays. The first introduction is a survey of the many journals kept by those witnessing or participating in the council. The second is an analysis of the themes of Chenu's journal.

The opening survey is of great value to historians and theologians, as it looks at the character and function of the diaries kept by theologians and journalists, Protestant observers and Catholic *periti* at Vatican II. It lists the journals, published and unpublished, and then presents a "Typology of Vatican II Journals." In that spectrum there are wider journals of which only a segment narrates events at the council, journals mainly about the preparatory stages of the council, and journals about the events of the council by bishops, ambassadors, or journalists. There are also journals of individuals—a Melkite Patriarch or Hélder Câmara or a new bishop in Rwanda—written to give impressions and advocate positions and not to unfold the chronology of the sessions themselves. There are journals by important bishops like Julius Döpfner of Munich and by theologians like Otto Semmelroth. Some laity and not a few lay journalists kept journals.

Melloni continues this overview by offering a "Test Case" to illustrate the variety of these records. He surveys how they present a single day: the day chosen is the opening day of the council, October 11, 1962. There are 31 pages of a fascinating narrative of entries by many for that one day. That survey ends within an entry from Cardinal Döpfner: he notes his meeting with Hans Küng and the direction of the interventions in the opening session by Cardinals Frings and Liénart; then he writes of a later meeting with Frings and Liénart which Cardinals Alfrink and Suenens join. The council begins.

Melloni bemoans the neglect of these many journals and argues that a dominant cause of this is the supervision of conciliar documents at all stages by the Vatican and, simultaneously, the use of journals by their authors for a wide circulation of their ideas and interpretations. Understanding the council well requires this first-hand information into the days and activities of those who wrote the conciliar documents.

The second introduction is an overview of Chenu's journal, highlighting its main themes and his meetings and conversations. There follow the pages of that journal for the first sessions of Vatican II and for a few days of the second session. (Melloni's extensive footnotes to these entries are themselves a treatise on Vatican II.) The translator Paul Philibert explains how Chenu came to be present at Vatican II. He was not an official *peritus* like many of the famous theologians there; he was a personal *peritus* of a young African bishop who had been his student at Le Saulchoir. Through his vision, personality, and contacts he became influential. "Chenu kept modestly in the background and willingly allowed his ideas to have a

life of their own in the hands of others” (xi). After the opening of the council, he wrote often about an “initial declaration from the Council, a message to all people” (63). This would become the document on the church in the modern world, *Guadium et Spes*.

The entries weave together the practical and organizational difficulties of beginning a new kind of council with the theological conflicts over whether the documents are to be pastoral or neo-Scholastic. Chenu, of course, had been a central victim in the silencing of the French Dominicans by the Vatican in 1954. There is an interesting passage where the diarist records the similar repression of the Jesuits at Fourvière and the negotiations with church authorities over whether those professors could teach again.

With this journal we gain insight into a theologian who both pioneered modern medieval studies and worked with new pastoral movements. For him Vatican II drew the church back into history and let grace enhance the human person living in today’s societies. During the sessions of the council he spoke of how the church could live in an era of change amid new theologies composed for many cultures.

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Freedom, Truth, and Human Dignity: The Second Vatican Council’s Declaration on Religious Freedom: A New Translation, Redaction History, and Interpretation of Dignitatis Humanae. By David L. Schindler and Nicholas J. Healy Jr. Grand Rapids, MI: Eerdmans, 2015. Pp. xiv + 477. \$30.

This comprehensive book on the Second Vatican Council’s Declaration on Religious Freedom, *Dignitatis Humanae* (*DH*), provides a fresh translation of the text by Patrick T. Brannan, SJ, alongside the authorized Latin text. The five earlier schemas are also set out in Latin, with English translation. Schema 3, largely authored by John Courtney Murray, and which marked the abandonment of earlier approaches to religious freedom and formed the basis for the final text, is set alongside the final text. A first appendix includes the conciliar interventions of Karol Wojtyła speaking for the bishops of Poland, who “noted the lack of integration between Schema 3’s Part Two, ‘The Teaching on Religious Freedom Derived from Reason’ and Part Three, ‘The Teaching on Religious Freedom in the Light of Revelation’” (226). A second appendix includes the interventions of Bishop Ansel of Lyons, “speaking in the name of one hundred French bishops and thirty-one Indonesian bishops” who noted in relation to Schema 3 “the need to explain more clearly the connection between the obligation to seek the truth and religious freedom itself” (227). This is an invaluable compendium of primary sources.

Schindler and Healy are teachers at the Pontifical John Paul II Institute for Studies on Marriage and Family at the Catholic University of America and contributing authors to *Communio*. H. provides a crisp account of the drafting of *DH* arguing that