

Lutheran, Reformed, and Anglican traditions. One of the great values of this work is Spinks's ability to relate liturgical texts and practices to the theologies that produced them or reflected them. The result (similar to another recent volume on the Eucharist by Paul Bradshaw and Maxwell Johnson) is a much more holistic understanding of the Eucharist than is often provided in surveys that give short shrift to either the liturgy or theology.

I have very few quibbles with this book. Spinks is clearly aware of the new English translation (2010) of the Roman Catholic liturgy and yet he slips in quoting the older translation (of Eucharistic Prayer III) on page 383. On page 245 he mentions that Pope Paul VI "restricted" the use of the pre-Vatican II Roman Catholic Mass in Latin. That is an unfortunate choice of words, since it plays into the hands of those who refuse to acknowledge that the pre-Vatican II Mass was abrogated by Paul VI. Last, I wish that Spinks had spent some more time on the Western Medieval development of the eucharistic liturgy, e.g., with the development of practices like kneeling and the withdrawal of the cup. The steep price of the book will make it difficult for teachers to assign.

But these are merely quibbles in light of the remarkable breadth and depth of this study. Spinks ends the volume not with a grand conclusion but with a very evocative (even poetic) afterword which consists of "musings." His reflections on foodstuffs and meanings are indeed refreshing after reading some 400+ dense and rich pages. If it weren't that Bryan Spinks clearly has much more to offer us in the future, I would call this book the crown of a distinguished career.

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Scanning the Signs of the Times: French Dominicans in the Twentieth Century.
By Thomas F. O'Meara and Paul Philibert. Adelaide: ATF Press, 2013.
Pages, 152. Paper, \$27.00. ISBN: 978-1-922239-16-7.

. Dominican friars Thomas O'Meara and Paul Philibert, highly regarded for their own contributions to systematic and pastoral theology, respectively, have published biographical accounts of seven of their French elders in the Order of Preachers whose visionary work integrating academic theology, pastoral care, and social analysis came to influence greatly the discussions and documents of Vatican II. O'Meara and Philibert have effectively produced a narrative theology of the council, not one that dwells on the drama around Vatican City in the 1960s, but rather the evangelical and prophetic theology borne through stories of disarmingly humble men

of faith who shared a courage and passion for the gospel that made its interpretation viable in and for modernity.

Pervading the accounts of these seven individuals is an urgent message of service, a call to the Roman Catholic Church in France (and from there, throughout the world) to bring the Gospel message of faith, hope, and love to life in the socioeconomic-political circumstances of modernity, especially among the working and poorer classes for whom the church was a distant symbol of elitist clerical power and bourgeois complacency. All seven, to varying degrees, received the world's typical reward for such service: the French government's expulsion of the Order in the earlier part of the century and, more painful to read repeatedly in six of the seven accounts, the Vatican's reprimanding, silencing, monitoring, and in several cases even removing these priests from their ministries—so threatening to the self-protecting, self-righteous world of the Roman hierarchy were the practical implications of their wider-world-seeking theology, a theology dialogically embracing "the joys, hopes, griefs and anxieties of all humanity" (38).

Those words, of course, readers would easily identify with the opening paragraph of Vatican II's Pastoral Constitution on the Church. It was, however, a phrase its originator, Marie-Dominique Chenu, had for decades been expounding as the heart of the church's mission and the key to its finding a foothold in a France and Europe that these Dominicans frankly identified as having become missionary territory. A man whose writing the Vatican had in 1942 blocked from publication and exiled from teaching at the Dominican faculty south of Paris, Chenu nonetheless had a resilient career forming theological scholars, working with grassroots Catholic Action communities, and learning with and from confreres engaged in socioeconomic analysis and labor rights activism. The latter included Louis-Joseph Lebret, whose early pastoral work with struggling Breton fishermen opened into a career as a public intellectual tirelessly asserting the common good as fundamental to economic development in both Europe and Southern-Hemisphere countries. Lebret, who like Chenu and Congar became a key figure drafting documents at Vatican II, argued that evangelical salvation is for humans and, therefore, necessarily concerns fundamental human rights for all. While he worked on scholarship with Congar (the most famous of the seven recounted in this book), Lebret (with Congar) also supported and learned from Jacques Loew, one of the original worker-priests, whose insertion into the living and working conditions of the lower classes Pope Pius XII condemned.

Limits of space restrict even a cursory summary of each of these French Dominicans' attractive characters, inspiring commitments, and redoubtable theological (because inherently pastoral) accomplishments. Notably

representative is the figure of Pierre-André Liégé, less renowned than his mentor Congar, whose low publishing profile at the 1950s *Institut Catholique de Paris* seemingly enabled him to avoid outright Vatican exile from that faculty. A warm personality directly involved with youth, Liégé advanced a practical theology grounded in Scripture and experience as the loci of divine revelation, generating new catechetical methods for connecting the faith to people's actual lives. Through his superiors the Vatican conveyed its displeasure with Liégé's failure to employ scholastic theology and to cite papal documents (rather than Scripture!). Still, Liégé rose to the level of an academic dean in Paris while also becoming yet another French Dominican *peritus* playing a key role at Vatican II.

Reading these short biographies gives the lie to any claim that "nothing really happened at Vatican II." Not only in its content but also in its very form O'Meara and Philibert's narrative theology can teach younger generations how faithful theology is not a matter of dissecting texts but rather of discerning the word of God in the history of humanity's story.

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Hope: Promise, Possibility, and Fulfillment. Edited by Richard Lennan and Nancy Pineda-Madrid. Mahwah, NJ: Paulist Press, 2013. Pages, 261. Paperback, \$24.95. ISBN: 978-0-8091-4777-9.

Richard Lennan and Nancy Pineda-Madrid present a well-organized book with chapters written by colleagues at the School of Theology and Ministry at Boston College. This book offers a theology of hope in the most basic sense, that is, hope in relation to God's revelation through Jesus Christ and the Spirit. It is an engaging and fresh discussion of this topic from the various perspectives—liturgical, communal, ecclesial, eschatological, catechetical—of the disciplines and fields of the writers. A strong biblical foundation underlies much of this presentation and the book is eminently readable. It also challenges readers to recognize how our relationship with Christ empowers us not only to look to the future with comforting assurance but to live in and reform the present.

The organization of the book follows the four themes of grounding, nurturing, sustaining, and living hope. Part 1, Grounding Hope, reminds us at the start that Christian hope intends action rather than a passive longing for something in the future. It also makes the point that in the midst of contemporary church scandals we would do well to remember that the Christian's primary act of faith is in God, a point reiterated in part 2, Nurturing Hope. The hope of Christian faith is Jesus Christ, not the



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