

these authors never became practical theologians (or why the practical theologians did) are not explored. While the book seems meant to argue for practical theology's more "explicit" integration into theological education in academy and church, the book's more persuasive message—in practice—is that practical theologians have resources and skills to be stewards of a broader theological conversation about practice that no one field controls. Reading the book with others could result in a multidisciplinary theological conversation about the turn to practice and the ethical, pastoral, and intellectual reasons for continuing that turn. As Wolfeich advises (and well exemplifies in her commentary), reading these chapters in conversation with each other is terrifically productive. As she also notes, the relative lack of empirical research in these Catholic approaches is striking. That underdeveloped dimension may be why the deep affiliation and sexual abuse crises in US Catholicism, which are important factors in contemporary everyday Catholic life for many and for the church as a whole, are barely acknowledged as structuring forces on theological work. I hope that the invitation Wolfeich has not only issued, but also performed, with this book will further deepen and ripen, with the courage to go even further into the complex notion of practice, not only as an exception to theory, but—as several authors persuasively show—as the house for theory.

TOM BEAUDOIN
Fordham University

The Second Vatican Council: Celebrating Its Achievements and the Future. Edited by Gavin D'Costa and Emma Jane Harris. London and New York: Bloomsbury, 2013. 192 pages. \$27.95 (paper).
doi: 10.1017/hor.2015.97

This edited volume is a selection of papers presented at a conference held in celebration of the fiftieth anniversary of the Second Vatican Council (1962–65) under the auspices of the Clifton Diocese in Bristol, England. The premise of the volume is to address the perception of the council, especially the wide-ranging and at times divisive interpretations of the council's intent and content. This collection focuses on representing the American and Anglo-Saxon "liberal" and "conservative" perspectives, both academic and pastoral, while praising the inclusion of South American, African, and Indian voices in the council itself. The primary target audience is Catholics, especially those unaware of Vatican II. Other targeted readers from various religious and non-religious spectrums are mentioned (3). Muslims, however, are not listed among the intended audience.

The short introduction to the ten-chapter volume explains that the perspectives included in the collection were selected to bring together diverse views of the council, with the aim of countering the polarization between “liberal” and “conservative.” It is unclear what the editors mean when they state that the purpose of the council and the Gospels is for the readers to be called “into question by the claims of the Council” (3). This statement, in turn, raises the question: what are the claims of the council? The papers in the volume attempt to address this question with shared outlooks and at other times with widely divergent perspectives.

A shared position of the authors is that Vatican II represents theological continuity with the church’s doctrines even as it introduces radical changes. Through references to historical data and key theological positions the volume establishes the relationship between the documents of the council and the long history of Catholic theological tradition in which the council is embedded. There seems to be agreement that the council was an organic evolution in which the juridical and legislative language of ecclesiastical authority was changed to “a more pastorally oriented language which was less...determinant but rather...serenely dialogical” (22). Another shared view is the notion that the paradoxes of Christian faith are not easily resolved, and that “God’s justice and mercy...amounts to neither a salvation optimism nor pessimism, but a radical ‘don’t knowism.’” These statements read in juxtaposition with others, such as the irreconcilability of the notion that the world religions can be salvific agencies in the biblical assessment of these religions can be confusing to general readers and people of other faiths (160).

The emphasis of the collection may be summed up in Gavin D’Costa’s description of Vatican II as “a remarkable balancing act.” As an example, he states that the “positive teachings” of the council regarding other religions should be understood “within the context of fulfillment, invincible ignorance, the prevalence of sin and the necessity of universal mission” (120). To people of other religions this may be viewed as giving with one hand and taking with the other; in other words, effectively downplaying *Nostra aetate*.

Vatican II has been the subject of much reflection. This volume’s inclusion of diverse voices makes it a good choice for undergraduate, graduate, and general readers who wish to read samples of varied positions. Yet, the various perspectives do not always speak to the same question, and the undergraduate or the general reader may find this confusing. For example, Tina Beattie’s position about repairing the sacred canopy that is the maternal church seems to point to a broad vision of the church and salvation that stands in contrast to that of Ralph Martin, who calls for an end to an “unwise silence” and an adjustment and a rebalancing of the pastoral strategy of Vatican II in order to “make evangelization more successful” (137).

The volume opens with a reference to Pope Benedict XVI's call to look at the council documents afresh. One cannot help but wonder how this volume's effort to encourage dialogue on Vatican II might have developed had this project been more influenced by Pope Francis.

BAHAR DAVARY
University of San Diego

The Anatomy of Misremembering: Von Balthasar's Response to Philosophical Modernity, vol. 1, *Hegel*. By Cyril O'Regan. New York: Crossroad, 2014. xvii + 678 pages. \$40.95 (paper).
 doi: 10.1017/hor.2015.98

With this first installment of a planned two-volume project explicating Balthasar's struggle against post-Enlightenment amnesia, O'Regan continues his argument against the theological *wirkungsgeschichte* of Hegel and German Idealism. In *The Heterodox Hegel* (1994) and *Gnostic Return in Modernity* (2001), O'Regan claimed Hegel's philosophy marked the reemergence of a gnostic narrative that orthodox Christianity has fought throughout its history. O'Regan's latest tome champions Balthasar against Hegel, the preeminent exemplar of the gnostic return. In his preface and introduction, O'Regan characterizes this agon as one between the triumphalism of Enlightenment-sanctioned forgetting and the memory preserved by Christian tradition. With his retrievals of the past, Hegel appears to oppose Enlightenment amnesia, but his philosophies of history are seductive monuments of encyclopedic misremembering that Balthasar's apocalyptic theology exposes as counterfeit.

In part 1, "The Specter of Hegel and the Haunting of Ancient Discourses," O'Regan demonstrates how Balthasar counters Hegel's attack on the alethic capabilities of artistic symbolism and literary narratives. Apocalyptic interruption of the totalizing discourses of German Idealism and Romanticism preserves space for the biblical narrative in which Jesus rather than Hegel's *Geist* is the uncircumscribable reality. In modernity this resistance mirrors the earlier heresiological battle Irenaeus waged against genealogies of Valentinian gnostics, aiming to transplant Christianity into foreign narratives. While Balthasar provides a path through this gnostic miasma, O'Regan thinks Balthasar's historical descriptions need further genealogical determination to increase their explanatory scope.

Part 2, "Gloriously Awry: Hegel's Epic Deviation," charges Hegel with promoting a metaphysics that destroys analogy and consequently justifies life without prayer. Hegel follows the Enlightenment in equating knowledge