

(in harmony with Timothy Pearson's recent *Becoming Holy in Early Canada*, among others), ably untangling the thickly braided context within which Jesuit missionaries encountered the indigenous peoples of North America. Native notions of soul return, ritual sacrifice, and physical incorporation, Anderson insists, are just as critical to understanding these deaths as are Christian ideals of martyrdom.

Anderson hews closely to the principle of truth's partiality throughout the book, exposing the fractures and fissures, the incongruities and intersections, the points of conflict and sites of collaboration, that characterize the cult of the martyrs over the long course of its four-hundred-year history. If the deaths of these eight Frenchmen were, from the beginning, "hybrid events" forged out of "both mutual incomprehension and subtle flashes of profound understanding" (53), the history of their reception in eighteenth-, nineteenth-, and twentieth-century North America is one marked by a persistent polyphony—sometimes consonant, sometimes dissonant, but always multiple.

Anderson's best—that is, most analytically nuanced and historiographically astute—chapters are without a doubt those dealing specifically with seventeenth-century interpretations of these eight deaths (her treatment of the "spiritual love triangle" [55] between Paul Ragueneau, Jean de Brébeuf, and Catherine de Saint-Augustin deserves particular praise). Subsequent chapters wander a bit and are less firmly anchored in relevant secondary scholarship. This is, however, to be expected given the extensive historical reach and bold ambition of Anderson's work. Attempting to at once "evoke as well as inform" (since, Anderson explains, "trenchant analysis need not preclude vivid description, nor thinking eclipse sensing and feeling"), Anderson succeeds in making "the past palpable" (12). *The Death and Afterlife of the North American Martyrs* will be a valuable addition to any university library and a priceless resource for students and scholars alike who are interested in colonial encounters, North American Catholicism, and the cult of the saints.

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*Keys to the Council: Unlocking the Teachings of Vatican II.* By Richard R. Gaillardetz and Catherine E. Clifford. Collegeville, MN: Liturgical Press, 2012. xx + 198 pages. \$19.95 (paper).

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This remarkable book covers the Second Vatican Council in less than two hundred pages, and readers acquainted with the genealogy, the procedures, and the theology of the council will marvel at such an accomplishment.

As one who has been involved in the study of Vatican II for almost a decade, it is a pleasure to start this review by congratulating the authors of this monograph for their work. The unavoidable next step would then be to ask, how did they do it? The answer is multifaceted. First, the book does not try to introduce readers to the full history of Vatican II. Rather, the book is intended for a wide readership, including students, and it offers valuable schedules and diagrams useful for those not familiar with the conciliar heritage. Second, the authors are clearly interested in initiating Catholics and non-Catholics into the importance and richness of the conciliar corpus. The word “corpus” makes it clear from the outset that the book aims to introduce readers to the textual legacy of the council. The outline of the book’s twenty chapters also makes this abundantly clear: each chapter is devoted to the discussion of one of the “key” paragraphs of the sixteen conciliar decrees. The authors make these “key” paragraphs their point of departure for illustrating and clarifying the aims of the council.

This approach constitutes both a value and a risk. The value is clear: readers need not plow through the entire corpus before receiving proper explanations of the council’s doctrines; rather, they are guided by the authors into the conciliar thought world. The survey focuses strongly on the importance of the council’s four constitutions (*Sacrosanctum Concilium*, *Dei Verbum*, *Lumen Gentium*, and *Gaudium et Spes*). No less than twelve out of twenty chapters serve to explain the fundamental insights found therein, including the importance of liturgical reform and sacramental thought, the renewal of revelation theology, the conciliar debate on the nature of the church as a baptismal and eucharistic communion, and even a refined explanation of the theology of the laity and today’s so crucial debate on marriage and the family.

The variety of topics should not surprise, and reflects well the complexity and vastness of the conciliar horizon. One of the major assets of the book’s approach is that the explanations given not only invite the reader into further discoveries, but also connect a discussion of key texts with references to the conciliar debate and overall atmosphere, with an eye on the evolution of the Catholic Church’s thought on any given topic before, during, and after Vatican II. The authors succeed in avoiding the pitfall of detaching text from spirit, and doctrine from history—a strength that is far from evident in contemporary writings on the council.

This is not to say that the book is flawless. It is noteworthy that, aside from the four constitutions, only four other conciliar documents are discussed. Tied to the ecclesiological focus of the book, these all have to do with the position of the church today, and the overall emphasis is on the church’s discovery of the (non-)religious other that so marked the twentieth century. The first

document addressed, *Christus Dominus*, on the bishops, is logically tied to the crucial debate on episcopal collegiality, and focuses on the highly relevant issues of synodality and collegiality. Next follow explanations of the conciliar doctrine regarding religious liberty, ecumenism, and the dialogue with world religions. Each of these documents has been subject to lively theological and ecclesial debate, and their reception, even today, proves more than complex.

That said, the authors' decision to focus on precisely these texts as markers of conciliar reform is beyond discussion. However—and it should be granted here that on several occasions the missing eight documents are mentioned in the discussion—it might have increased the value of the book to add some chapters on the documents that are considered perhaps less crucial, such as those on the training of priests, on the Oriental churches, and even on social media. While I proffer this as a suggestion, such criticism does not negate the great value of this book. In all, I would warmly recommend it to any reader who longs to unlock some of the Catholic Church's teachings.

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*Blood and Ink: Ignacio Ellacuría, Jon Sobrino, and the Jesuit Martyrs of the University of Central America.* By Robert Lassalle-Klein. Maryknoll, NY: Orbis Books, 2014. xxxiii + 376 pages. \$34.00 (paper).

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While many books have addressed the Jesuit martyrs of El Salvador, few have focused enough attention on the university they shaped, the University of Central America (or UCA) in San Salvador. Robert Lassalle-Klein, a theologian and scholar of liberation theology, provides us with an historical-theological case study of how an ecclesial and educational institution can embody liberation theology's call for the preferential option for the poor. After a dramatic account of the brutal murder of the UCA Jesuits and their housekeeper and her daughter, the book proceeds in three sections. The first chronicles the rocky development of the UCA between 1965 and 1989. This section shapes the story according to the methodology of the UCA Jesuits' leader, Ignacio Ellacuría, tracing how the UCA grasped the historical reality of the impoverished and oppressed "crucified people" of El Salvador; how the UCA took responsibility for that reality; and how it helped to transform that reality through its "university-style role in taking them down from the cross" (347)—that is, through teaching, research, and activism. Lassalle-Klein gives the North American reader necessary historical context, though he omits what an undergraduate reader might require in