

the dioceses where Maryknoll missioned since 1943 would have nothing to do with their human rights stance based on the Catholic Social Teachings. They have been forced to leave Peru.

This is a fascinating and easy to read book. The only shortcoming is the lack of glossary of terms, and a comprehensive list of abbreviations. The index is very helpful.

This book is not only for the Maryknoll missionaries and supporters; it is important for the study of mission strategy in general, and missionary activity today from world perspective. As the Catholic church celebrates fifty years of Vatican Council II, the author's epilogue is instructive: the pushback coming from the newly appointed bishops could be interpreted as a sad story of rewriting half a century of history, or it may simply represent "one more cycle in the long history of the Catholic Church and its relationship with the indigenous people in Peru".

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Mulligan, Suzanne (ed.), Jim Corkery and Gerry O'Hanlon, *Reaping the Harvest: Fifty Years after Vatican II*. Blackrock, Co. Dublin: the Columba Press, 2012; 94 pages.

This collective work is a timely contribution to the commemoration of the event of Vatican II. *Reaping the Harvest* is put together by three Irish theologians to challenge the Catholic Church in Ireland and the world Church to rekindle and embrace the promises and hopes of Vatican II. Hope rests on the progress made so far to realize the promises of the council, especially in the area of the social teachings of the church. Much has been done, but more needs to be done. Embracing the more that needs to be done is imperative for the renewal of the Catholic Church undergoing a severe crisis particularly in Ireland.

Reaping the Harvest is however realistic. The expectations raised by the aggiornamento of the Council of John XXIII, the euphoria of Vatican II, and the disappointed hopes and promises are clearly noted by each of the three contributors. For Jim Corkery Vatican II was not an illusion. The expectations of a change in leadership style, from the monarchical to the collegial, supported by a vibrant Synod of Bishops that operates from below rather than from above; the perception of the Church as People of God made up of all the baptized, a church that learns from the world in order to teach, were realizable promises. But the Church suffered from a loss of nerve, and, perhaps, a loss of faith or trust in the God who owns the future. The victory today of those who interpret Vatican II in terms of continuity rather than rupture with the pre-conciliar monarchical and centralist image of the church is a challenge that the three optimistic theologians try to clarify.

Gaudium et Spes (Vatican II Constitution on the Church in the modern World) was the litmus test on where prelates stood 25 years after the council—the 1985 Synod: a neo-Augustinian trend favoured the restoration of the past and the strengthening of power at the centre, while a humanistic and communitarian trend wanted stronger communion, collegiality, openness to the world and the religions as presented in *Gaudium et Spes*.

Sue Mulligan reviewed *Gaudium et Spes* and the Papal encyclicals it inspired with enthusiasm. There may have been a loss of nerve in the church leadership, as Corkery claims, but Mulligan insists that the Church leadership, from Paul VI, whose support of *Gaudium et Spes* ensured its presentation and adoption at Vatican II, through John Paul II, continued rolling out Catholic social teachings firmly on the track of *Gaudium et Spes*. This displays the image of the church as “light of the nations”. This light is shown in the insistence on the primacy of conscience, the importance and vital role of the laity, collaboration with and learning from peoples and cultures while not shying away from the role of teacher. (*Humanae Vitae* was a low point of learning; an exercise in top-down policy). Mulligan concludes that the social teachings of the church present a vision of Vatican II we must continue.

The Church, as People of God, has suffered and continues to suffer worldwide, and especially in Ireland. The sexual abuse scandal reveals structural problems within the church that calls for renewal. Gerald O'Hanlon insists that renewal in the church involves not only change in the personal and spiritual life but also structural changes; both are needed to develop a spirituality of responsibility. In a Catholic church that has developed a culture of deference and silence, the laity must recover their voice, subsidiarity must be real and not negative—blaming individual bishops when things go wrong and letting Rome go free; whereas, in reality, all power in the Catholic Church tilts towards Rome.

There is no doubt that the church is passing through trying times today. The wide vision and optimism or promise of Vatican II, that needs to be recovered, convinces us that the church is God's work. The life of the church within (ad intra) and its witness in the wider world (ad extra) draws energy from the presence of God. *Reaping the Harvest* tells the story of how to keep this hope alive. It is worth a while to pick up this book and to read it.

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