and are not adequately reflected upon or generally applied in pastoral practice’ (p. 225). Apropos of the debate over whether Vatican II represents more continuity or discontinuity, Rush rightly admits no ‘macro-rupture’ but argues persuasively for some or even many ‘micro-ruptures’. There was a break in the ‘how’ of being Church but not in the ‘what’ of being Church.

Rush’s book stands apart for its serious exploration of principles for interpreting the Council’s teaching. Others have written extensively on the genesis and content of the sixteen documents of Vatican II. Rush provides a very intelligent guide to what is involved in understanding, interpreting (or re-interpreting), and applying these texts. His uncle, Archbishop Frank Rush, attended all four sessions of the Council and made its teaching the lodestar of his episcopate. This book, dedicated to his memory, is a fitting tribute to an outstanding church leader in Australia.

During the course of his book Ormond Rush enters into debate at times with Cardinal Joseph Ratzinger, now Pope Benedict XVI. But he is thoroughly in accord with the Cardinal when the latter wrote: ‘the last word about the historical value of Vatican Council II has yet to be spoken. If, in the end, it will be numbered among the highlights of Church history depends on those who will transform its words into the life of the Church’ (p. 107). Ormond Rush ranks high among those passionately committed to receiving the teaching of Vatican II and so transforming its words into the life of the Church.

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This is an ambitious book, with a wide scope and large topics. As such it highlights one of the difficulties of ecumenical dialogue. A single voice can raise important questions for the community to which it belongs, but it cannot always anticipate the response it will get from the community it wishes to converse with. Reinhard Hutter is an American Lutheran interested in current debates within the Lutheran Church and in discussing with the Roman Catholic Church matters central to Christian theology and the Christian tradition. The internal debates focus on interpretations of Bonhoeffer, Barth and Luther. The dialogue with Roman Catholicism is mainly confined to examination of selected writings of Pope John Paul II and of the Pontifical Biblical Commission.
One of Hutter’s concerns is to give the Church confidence to speak in public. He describes the society to which he sees the gospel being proclaimed. His basic analysis is clear. Contemporary culture is secularised. He calls it Promethean, consisting of a modern dream which has degenerated into a postmodern nightmare. Its characteristics are a return to the individual culminating in an ambitious isolationism based on freedom from restraint. Hutter addresses this arena as a scholar and as a preacher. He appears a committed and knowledgeable Lutheran, concerned to retrieve an authentic interpretation of Luther, hence his discussions of Barth and Bonhoeffer, and to put the doctrines of Luther to good use in enabling the Church to address the defects which contemporary society, distant from God, is prone to. The sections which deal with the range of Lutheran theology are detailed, dense and technical, especially to one who has no previous knowledge of contemporary discussions within Lutheranism. Some light is cast on one element of the debate by Hutter’s use of Pope John Paul’s understanding of liberty as elaborated in *Veritatis Splendor*. This is a generous appropriation by a Christian from one tradition of the thinking of an authoritative figure from another. It serves to show that on the matter of liberty there is substantial agreement between Luther’s elaboration of the concept and a strand of the Roman Catholic tradition. Such agreement gives greater weight to the labours of both parties, as well as reassuring Christians from both sides of the family that there may already be agreement on a substantial issue without there necessarily having been a bi-partite declaration about it.

Alongside the scholarship go the concerns of the preacher. Hutter’s interests are in the ethical as well as in the doctrinal. The topic of liberty combines both spheres. Law becomes the centre of his attention because it allows him to discuss a contemporary Lutheran debate and a belief of contemporary society. These turn on the assertion that freedom is freedom from restraint and therefore freedom from the demands of external laws. By discussing the scope and implications of the eighth commandment, Hutter shows that God’s law is the vehicle for God’s life, because it closes off routes which lead to sin, provides a present way of living as Christians in the world, and opens the way to the fulfilment of the purpose of human utterance which is to join in perpetual praise of God as it is already voiced in the psalms. This is a further disclosure of the rich tradition that the diverse but partially united communities of Christians can draw on in their common vocation of proclaiming the gospel today.

Even a casual reader of *Bound to be Free* will become aware of the wealth its author draws on. One element it has in common with contemporary Roman Catholic endeavours is the dialogue with culture. Hutter prepares for this with a weighty theological discussion, drawing on themes from Trinitarian thought and opening up a nuanced exposition of the role of the Holy Spirit. In a later discussion of the relationship between intellect and will and a proper understanding of