



## St. Francis Virtual House of Studies

### Readings In **THE HISTORY OF MODERN CHRISTIANITY**



This bibliography could well be titled, “From Center to the Periphery: The Church in Our Time.” The books listed here fall into two groups.

The first group will cite books that bear witness to the profound changes in the cultural matrix in which Christianity has been housed since the French Revolution (1789-1799). The secular choice of the point of demarcation between “Early Modern” and “Modern” is deliberate. Secularization has been a continuing and dominant theme in historical scholarship of the recent era and modern social theory for a little over 200 years, along with (some would say “defined by”) industrialization, urbanization, rationalization of political and social systems, the search for naturalistic explanations, the separation of most branches of learning from theology, the increasing centrality of science, the emergence of the “autonomous self,” and the transformation of everything (including religion) external to the individual “self” into commodities. More than the other bibliographies in the History section, this one include books about the significant economic, social, intellectual, cultural and political changes over the past two centuries.

The second group list works that analyze the various attempts by Christians to deny, decry, challenge, adjust to, or embrace those changes we refer to collectively as “secularization.” In addition some of the books will explore the perpetuation of divisions within the Body of Christ, the emergence of yet new divisions, and the quest for Christian unity in the face of cultural marginalization and increased diversity.

For this bibliography there will be no listing of primary documents. In large part, the works cited in the theological disciplines will provide sufficient leads, as will the notes in the books in the second section of this bibliography. Many of the works cited in the second part of this bibliography were at the time of their

publication contemporary comments on the general theme, but are now also primary sources for those of us who study the history of this period.

## **1. Secularization and the Emergence of a Post-Christian World**

Jacques Barzun, *From Dawn to Decadence: 1500 to the Present: 500 Years of Western Cultural Life*. New York: Harper Collins, 2000.

*Barzun is one of the masters of the history of Western Culture. In this massive volume he traces those trends that collectively are referred to as "Modernization."*

Richard J. Bernstein, *The Restructuring of Social and Political Theory*.

*Bernstein carefully analyzes the 20<sup>th</sup>-century developments of theories that reflect the marginalization of religious systems in rationalized modern societies.*

Michael Burleigh, *Earthly Powers: The Clash of Religion and Politics in Europe, From the French Revolution to the Great War*. New York: Harper Collins, 2005.

*Burleigh's analysis provides the historical background for the theoretical restructuring traced by Bernstein.*

Lucien Febvre, *The Problem of Unbelief in the 16th Century: The Religion of Rabelais*, Translated by Beatrice Gottlieb. Cambridge: Harvard University Press, 1985.

*This translation of the French work published in 1942 is one of the best pieces of analysis by this prodigious member of the Annales School of history. Febvre presents a convincing argument that unbelief was not a category of thought available to thinkers in 16<sup>th</sup>-century Europe. Thus "atheism" was used as an unwarranted epithet for thinkers who were considered unorthodox by one or another of the factions of Christianity. His work is presented here because his argument begs the question of when unbelief did become a category of thought. A suggested answer did not appear until 1985 with the publication of James Turner's *Without God, Without Creed* (see below).*

Francis Fukuyama, *The End of History and the Last Man*. New York: Free Press, 1992.

and

Francis Fukuyama, *The Great Disruption: Human Nature and the Reconstitution of Social Order*. New York: Free Press, 2000.

*In these two works, Fukuyama comes close to arguing that the secular state is a final stage of social and political evolution. A liberal secular consensus is the focal point of the end of history. It is thus a strange (and brilliant) combination of a secular perspective and a kind of non-apocalyptic millennialism.*

Harvey Goldman, *Max Weber and Thomas Mann: Calling and the Shaping of the Self*. Berkeley and Los Angeles: University of California Press, 1988.

*Goldman combines methods of literary and social analysis to yield a provocative interpretation of the emergence of the modern concept of the “autonomous self.”*

John P. Hewitt, ***Dilemmas of the American Self***. Philadelphia: Temple University Press, 1989.

*Hewitt argues that the modern “self” in the United States is actually torn between an aggressive individualism and an all-encompassing communitarianism. This may help to explain the ambiguous central/peripheral place that religion has in this country and the ironic juxtapositions one can find of religious expressions of the “Gospel of Success” and secular expressions of calls to self-sacrifice.*

H. Stuart Hughes, ***Consciousness and Society: The Reorientation of European Social Thought, 1890-1930***. Revised Edition. New York: Vintage, 1977.

*First Published in 1958, this is a thorough and careful study of the emergence of a coherent set of theories to buttress a secular social order.*

Sheilla Jones, ***The Quantum Ten: A Story of Passion, Tragedy, Ambition and Science***. New York: Oxford University Press, 2008.

*Jones study of the 1927 conference in Brussels that came close to defining modern physics was intended to study the dynamics of that meeting, but it can also serve as an introduction to a world view that is a challenge (in the best sense of the word) to a biblical world view.*

Spencer Klaw, ***The New Brahmans: Scientific Life in America***. New York: William Morrow and Company, 1968.

*This work, now four decades old, remains the most compelling analysis of the elevation of scientific practitioners to a priestly caste in American intellectual and cultural life.*

Thomas S. Kuhn, ***The Structure of Scientific Revolutions***. Third Edition. Chicago: University of Chicago Press, 1996.

*Kuhn combines insights and methods from history, sociology and the philosophy of science to build a theoretical structure for understanding the way in which basic changes in scientific paradigms can impact the place of science in a cultural matrix.*

Edward J. Larson, ***Summer of the Gods: The Scopes Trial and America’s Continuing Debate Over Science and Religion***. New York: Basic Books, 1997, 2006.

*Of the many accounts of this famous confrontation between evolutionary biology and fundamentalist Christianity, this one is in this compiler’s opinion the best. The trial was an American phenomenon, but it had international impact. For more global views, one should consult the author’s ***Evolution: The Remarkable History of a Scientific Theory*** (New York: Modern Library, 2006).*

Christophe Lasch, ***The Culture of Narcissism: American Life in an Age of Diminishing Expectations***. Revised Edition. New York: W. W. Norton, 1991.  
and

Christopher Lasch, ***The True and Only Heaven: Progress and Its Critics***. New York: W. W. Norton, 1991.

*In these two books Lasch presents one of the most detailed and sustained critiques of modern culture. From his perspective, the general trend is away from community and toward an isolated individualism.*

Iaian McCalman, ***Darwin's Armada: Four Voyages and the Battle for the Theory of Evolution***. New York: W. W. Norton, 2009.

*McCalman offers a richly detailed and well researched study of the rapid spread and acceptance of evolutionary theory among intellectuals around the world.*

Barrington Moore, Jr., ***Social Origins of Dictatorship and Democracy: Lord and Peasant in the Making of the Modern World***. Boston: Beacon Press, 1966; reprinted 1993.

*This book is a useful reminder that history is at once a study in both change and continuity. Dictatorship and democracy are both modern phenomena, but they have their origins in the attempt of the various classes in the Early Modern period to understand the profound changes in which they were engulfed. Though Moore does not directly study the changing status of religion, the discerning reader will catch more than a few hints about the increasingly marginalized status of the Church.*

Charles Taylor, ***A Secular Age***. Cambridge: Harvard University Press, 2007.

*The title is brief, but the book is enormous in size (almost 900 pages) and scope (which stretches across millennia). Taylor begins with a deceptively simple question: "What does it mean to say that we live in a secular age?" His long answer is the most detailed, sophisticated, historically nuanced, and convincing philosophical analysis of the problem this compiler has seen. A final chapter is filled with insights for Christians on the implications of and opportunities offered by this secular age.*

James Turner, ***Without God, Without Creed: The Origins of Unbelief in America***. Baltimore: Johns Hopkins Press, 1985.

*The origins of unbelief in the United States (and likely in the rest of the western world) ironically have more to do with progressive Christian thinkers attempting to reconcile religion with modernity rather than accepting a natural tension between the way of Christ and the world in which followers must journey in order to minister to the world, but not be of it. Turner's argument is well developed and raises serious questions about secularization diluting religion.*

Max Weber, ***The Protestant Ethic and the Sprit of Capitalism, and Other Writings***, Edited, translated and introduced by Peter Baehr and Gordon C. Wells. New York: Penguin, 2002.

*This often misunderstood essay is a subtle and insightful study of the way in which Calvinist Christianity inadvertently aided the emergence of a secular culture. If one finds this book useful, one should consult the larger conceptual context within which this study is placed presented in Part I of Weber's ***Wertschaft und Gesellschaft***, the best translation of which is Max Weber, ***Economy and Society***, eds. Guenther Roth and Claus Wittich (Berkeley and Los Angeles: University of California Press, 1978).*

## **2. Christian Responses and Reactions to Secular Realities**

Giuseppe Alberigo, ***A Brief History of Vatican II***. New York: Orbis Books, 2006.  
*This is a useful brief overview by one of the editors of the massive five volume series of essays on the history of the Council.*

Angela Bonavoglia, ***Good Catholic Girls: How Women are Leading the Fight to Change the Church***. New York: HarperCollins, 2005.  
*This is a popular and useful descriptive account, but with little analysis and interpretive nuance.*

Kenneth Briggs, ***Double Crossed: Uncovering the Catholic Church's Betrayal of American Nuns***. Garden City, NY: Doubleday, 2006.  
*The argument is a little exaggerated (the promises were never explicit) but this study of diminishing expectations in the wake of Vatican II is useful.*

John C. Caiazza, ***The War of the Jesus and Darwin Fishes: Religion and Science in the Postmodern World***. Edison, NJ: Transaction Publishers, 2007.  
*This is a good statement of the opinion that is held by a great many evolutionary biologists and theologians. There need be no warfare between science and religion. Nor need we try to reconcile them. They perform different functions.*

Anne E. Carr, ***Transforming Grace: Christian Tradition and Women's Experience***. New York: Harper & Row, 1988.  
*Carr's emphasis on Grace brings the reader into the realm of dealing with what is possible and trusting that the spirit will open our minds to an expanding vision of what is possible. This is not a theology of resignation because an important aspect of "what is possible" is the ability to critique the institutional Church from the more radical perspective of Christ's liberating Gospel. Thus, she links feminist theology with a prophetic Christian message.*

John Cornwell, ***Hitler's Pope: The Secret History of Pius XII***. New York: Penguin, 1999.  
*I almost did not include this book because the author pushes the vilification of Pius XII beyond all reasonable bounds. However, no other book presents as much solid documentation of that Pope's capitulation to and collaboration with the Third Reich. The author's obvious animosity toward Pius XII notwithstanding, this is an indispensable book on this subject.*

Jay P. Dolan, *The Immigrant Church: New York's Irish and German Catholics, 1815-1865*. Baltimore: Johns Hopkins Press, 1975; republished by University of Notre Dame Press, 1992.

*Dolan analyzes the remarkably different ways in which Irish and German Catholic immigrants dealt with transplantation to a land with no official established religion, but with a dominant caste of British-origin Protestants. This book can be fruitfully read in tandem with John Hickey's *Urban Catholics* (see below).*

***The Emerging Christian Way: Thoughts, Stories, and Wisdom for a Faith of Transformation***, Edited by Michael Schwartzentruber. Kelowna, BC Canada: CopperHouse, 2006.

*The essays present useful overviews on a variety of "post-modern" approaches to Christianity, from the Jesus seminar folk to the "Emergent Church."*

***Evangelicalism: Comparative Studies of Popular Protestantism in North America, The British Isles, and Beyond, 1700-1990***, Edited by Mark A. Noll, et al. New York, Oxford, 1994.

*This collection of essays offers an excellent introduction to the modern phenomenon of Evangelical Christianity that is both critical and sympathetic.*

Thomas E. FitzGerald, ***The Ecumenical Movement: An Introductory History***. Santa Barbara, CA: Praeger, 2004.

*This is an accessible and reliable introduction to the subject.*

***Fundamentalisms Observed***, Edited by Martin E. Marty and R. Scott Appleby. Chicago: University of Chicago Press, 1994.

*This, and several companion volumes, is the result of a large project in the 1990s looking at "Fundamentalist" strains in various religious traditions. The Fundamentalism explored here is not exclusively the Protestant movement that emerged in the English speaking world in the late 19<sup>th</sup>- and early 20<sup>th</sup> centuries. The term is used by Marty, Appleby and their colleagues as a rejection of modernity. The study begins with the familiar Protestant Fundamentalism and then details similar (but quite diverse) movements in Catholic Christianity, Judaism, Islam, Hinduism and Buddhism.*

Langdon Gilkey, ***Catholicism Confronts Modernity: A Protestant View***. New York: Seabury Press, 1975.

*A decade after Vatican II, this Liberal Protestant theologian wrote an appreciative and hopeful reflection on the meaning of that council for Christianity as a whole. His summary words capture the tone and substance of the book: "A Catholicism that has relinquished its absolutism and has recognized the new world of relativity, and yet that as Catholic and sacramental can still relate grace and the wondrous width of divine activity to the total life-world of men and women, this Catholicism may well find itself more relevant to modern needs, more creative in the modern situation, and less anachronistic to modern sensibilities than any form of Protestantism."*

Langdon Gilkey, ***Creationism on Trial: Evolution and God at Little Rock***. San Francisco, Harper & Row, 1985.

*Gilkey was an expert witness for the prosecution in the 1981 Arkansas “Arkansas Creationism Trial” (McLean, et al. v Arkansas). This book is an expansion of his testimony, in which he argues the legitimacy of both scientific reasoning and religious poetic expression as two quite different ways of relating to the world for quite different purposes—ones that are not mutually exclusive. Thus Gilkey suggests that modern pluralism is as much intellectual as it is cultural.*

***God and Nature: Historical Essays on the Encounter between Christianity and Science***, Edited by David C. Lindberg and Ronald L. Numbers. Berkeley and Los Angeles: University of California Press, 1986.

*This continues to be a touchstone set of essays for those interested in the topic.*

Edward Elton Young Hales, ***Pio Nono: A Study in European Politics and Religion in the Nineteenth Century***. Garden City, NY: Doubleday, 1964.

*This is a fine study of the intricate and intimate relationship between piety and politics during this tempestuous century of change. The author places Rome’s rejection of modernity within the context of that conflict.*

John Hickey, ***Urban Catholics: Urban Catholicism in England and Wales from 1829 to the Present Day***. London: Geoffrey Chapman, 1967.

*Hickey presents one of the most insightful studies of the tension experienced by Roman Catholics in settings where another form of Christianity is the established Church and where Roman Catholics functionally constitute a sect. This work can fruitfully be read in tandem with Jay Dolan’s *The Immigrant Church* (see above).*

***A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook***, Edited by Klaus Koschorke, et al. Grand Rapids, MI: William B. Eerdmans, 2007.

*This is a useful sourcebook for those looking for an introduction to modern Christianity in the world beyond Europe and North America.*

***A History of Evangelicalism: People, Movements and Ideas in the English Speaking World***. Series Editors: David W. Bebbington and Mark A. Noll. Downers Grove, IL: InterVarsity Press, 2003- .

*This series is a well researched, thorough and balanced analysis of this multifaceted Christian response to the realities of the modern world. The reader will find in these volumes evidence of both responsive and reactive elements in the various strains of Evangelicalism. Constituent Volumes are:*

Mark A. Noll, ***The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys***. 2003.

and

John Wolffe, *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers and Finney*. 2007.

and

David Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody*. 2005.

and

Geoff Trelloar, *The Disruption of Evangelicalism: The Age of Mott, Machen and McPherson*. In progress.

and

Brian Stanley, *The Global Diffusion of Evangelicalism: The Age of Graham and Stott*. In progress.

*The History of Vatican II*, Edited by Giuseppe Alberigo and Joseph A.

Komonchak. Maryknoll, NY: Orbis Books, 1996-2006.

*This five volume collection of essays based on extensive documentation subjected to considerable critical analysis will be a starting point for future historians for at least a decade. The individual volumes are:*

*The History of Vatican II: Volume 1, Announcing and Preparing Vatican Council II - Toward a New Era in Catholicism*, 1996.

and

*The History of Vatican II: Volume 2, The Formation of the Council's Identity - First Period and Intersession, October 1962-September 1963*, 1998.

and

*The History of Vatican II: Volume 3, The Mature Council - 2nd Period and Intersession, September 1963-September 1964*, 2000.

and

*The History of Vatican II: Volume 4, The Third Session and Intersession*, 2004

and

*The History of Vatican II: Volume 5, The Council and the Transition. The Fourth Period and the End of the Council. September 1965 – December 1965*, 2005.

Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press, 2002.

*This is both an overview of recent trends and a projection of the trajectories of those trends. Jenkins argues that the center of influence in Christianity is shifting from Europe and North America to the southern hemisphere. The projections are far from fanciful. Jenkins has a commanding knowledge of the present configuration of global Christianity.*

Karl Keating, ***Catholicism and Fundamentalism” the Attack upon “Romanism” by “Biblical Christians.”*** San Francisco: Ignatius Press, 1988.

*Although this book is primarily a blend of apologetics and polemic, Keating presents a scholarly and balanced assessment of the tension between Roman Catholicism and Fundamentalism. He also presents a defense of the biblical foundations of Roman Catholic thought and cultures.*

***Küng in Conflict***, Edited with Translation and Commentary by Leonard Swidler. Garden City, NY: Image Books, 1981.

and

Hans Küng, ***My Struggle for Freedom: Memoirs.*** Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003.

and

Hans Küng, ***Disputed Truth: Memoirs II.*** New York: Continuum, 2008.

*The first book presents a documentary narrative of the conflict between the Roman Curia and Hans Küng. The two volumes of Küng’s memoirs present his own assessment of Vatican II and following. His emphasis on the local church, shared authority, and the contingent nature of all theology and (to a certain extent) of doctrine itself is of particular importance to those of us in the Old Catholic tradition.*

George W. Marsden, ***Jonathan Edwards: A Life.*** New Haven: Yale University Press, 2003.

*Although Edwards’ life (1703-1758) is chronologically placed toward the end of the Early Modern Era, the significance of his writings is best understood as a prelude to our own time. While Edwards is best known popularly for his terrifying revival sermon “Sinners in the Hands of an Angry God,” Marsden’s thorough and brilliant analysis reveals a mind that plumbed the depths of theology, Lockean epistemology, and the emerging complexities of scientific reasoning. This book can be usefully read in tandem with Joseph Conforti’s study of the Edwards’ post-mortem reputation through two centuries (see “The History of Christianity in the United States section” section in “Understanding the (sort of) Pluralistic Context of Christianity in the United States” bibliography).*

Timothy G. McCarthy, ***Christianity and Humanism: From Their Biblical Foundations into the Third Millennium.*** Chicago: Loyola Press, 1996.

*This book is written by an investigative journalist with a finely tuned knowledge of both theology and Church politics. Based on extensive research in both printed materials and archives, McCarthy provides an inside view of the Vatican with which Hans Küng struggled following Vatican II. (See Küng’s memoirs above).*

Donald Meyer, ***The Protestant Search for Political Realism, 1919-1941.***

Berkeley and Los Angeles: University of California Press, 1960; reprinted with a new introduction, Middletown, CT: Wesleyan University Press, 1988.

*Meyer’s analysis of the emergence of Neo-Orthodoxy is an excellent introduction to the historical context in which American theologians (particularly at Union Theological Seminary*

and Yale University) abandoned the naïve optimism of late 19<sup>th</sup>-century American Protestant Liberalism and joined the European discourse which accepted the necessary tension between Christians and the world and the equally necessary engagement with that world.

**Modern Christianity to 1900: A People's History of Christianity**, Edited by Amanda Porterfield and Denis R. Janz. Minneapolis: Fortress Press, 2007  
and

**Twentieth-century Global Christianity: A People's History of Christianity**, Edited by Mary Farrell Bednarowski. Minneapolis: Fortress Press, 2008.

*The essays in these two volumes present an impressive array of summaries of recent scholarship on the wide variety of Christian responses to modernity and secular culture.*

John Henry Newman, **Apologia Pro Vita Sua, and Six Sermons**, Edited by Frank M. Turner. New Haven: Yale University Press, 2008.

*This recent edition of Newman's 1879 spiritual autobiography and a selection of six of his representative sermons provides a good introduction to this thoughtful Christian thinker who interpreted the time in which he lived as an era of the replacement of Christianity by the worship of the modern State. His search for an authentic Apostolic voice led him from Anglican Christianity to the Roman Catholic Church. Alas, Newman was to find himself almost as uncomfortable with Rome's rejection of modernity as he was with England's embracing it. Turner provides useful background information in his editorial notes.*

Peter B. Nockles, **The Oxford Movement in Context: Anglican High Churchmanship, 1760-1857**. New York: Cambridge University Press, 1994.

*The Oxford Movement was a quest to reassert Apostolic authority by a handful of Church of England theologians and clergy in the early to mid-19<sup>th</sup> century. It has often been misinterpreted as an obsession with liturgy and nostalgia for Medievalism. Nockles seeks to correct this common perception by concentrating on the deep historical context of the movement. In so doing, he presents a detailed analysis of the Catholic nature of Anglican High Churchmanship for almost a century prior to the emergence of the Oxford movement.*

John W. O'Malley, **What Happened at Vatican II?** Cambridge: Harvard University Press, 2008.

*O'Malley presents a positive perspective on Vatican II. His argument is clear and is worth considering alongside the perspectives of conservatives on the one hand and the disappointed former periti on the other.*

Jaroslav Pelikan, **The Christian Tradition: A History of the Development of Doctrine, Vol. 5: Christian Doctrine and Modern Culture (since 1700)**. Chicago: University of Chicago Press, 1991.

*This last volume in the series on doctrine continues the broad scholarly perspective and deep theological insight of the predecessor studies.*

John Polkinghorn, **Exploring Reality: The Intertwining of Science and Religion**. New Haven: Yale University Press, 2006.

While not dismissive of those (such as Gilkey) who claim separate realms for science and theology, Polkinghorn explores points of congruity in both method and subject matter.

Michael O'Neill Printy. ***Enlightenment and the Creation of German Catholicism*** Cambridge: Cambridge University Press, 2009.

*This study of the impact of the Enlightenment on German pastors and theologians is a necessary background to understanding the rejection of the outcomes of Vatican I in Germany, Switzerland, and Austria.*

Oscar Romero, ***The Violence of Love***, Edited with commentary by James R. Brockman. New York: Orbis Books, 2004.

*Romero, Archbishop of San Salvador, was a conservative defender of the status quo until he lived among the poor and oppressed. He then became a prophetic voice for social justice. His voice was silenced by an assassin's bullet in 1980. This sampling of his sermons and occasional writings and Brockman's commentary serve as a helpful introduction to the recent history of the Church in Latin America.*

David Tracy, ***The Analogical Imagination: Christian Theology and the Culture of Pluralism***. New York: Crossroad, 1981.

and

David Tracy, ***Blessed Rage for Order: The New Pluralism in Theology***. New York: Seabury Press, 1975.

*Tracy is a Roman Catholic theologian with an affinity to the pragmatists and thus seeks reconciliation between the world of faith and the realities of modern and post-modern cultures. Both of these books will help Christians who are interested in engaging rather than bemoaning the world into which we are sent to minister.*

Frank M. Turner, ***John Henry Newman: The Challenge to Evangelical Religion***. New Haven: Yale University Press, 2002.

*This study (and it is an analytical study more than a narrative biography) of this important 19th-century figure in both Anglican and Roman Catholic thought is thoroughly researched, brilliantly argued, theologically nuanced, and historically grounded.*

Desmond Tutu, ***No Future Without Forgiveness***. New York: Image, 2000.

*This faith-filled and well developed essay on the role of forgiveness in both reconciliation and Christian action is a meditation on the author's role as chair of South Africa's Truth and Reconciliation Commission, established by President Nelson Mandela. Tutu incorporates aspects of Liberation Theology, but relegates them to a supportive role in developing a theology of healing.*

George Tyrrell, ***Medievalism***. London: Longmans, Green, and Co., 1908; reprinted in 1994 by Thomas More Publishing, Chicago.

*Tyrell was an Irish Jesuit who was critical of the direction of 19<sup>th</sup>-century Roman Catholicism, dismayed by the anti-modern tendency, and dismissive of the doctrine of Papal Infallibility. He*

was charged with “Modernism” and responded with this systematic analysis of the Medievalism he perceived in the Papacy and the Vatican Curia.

**Vatican II: Did Anything Happen?** Edited by David G. Schultenover. New York: Continuum, 2007.

*The five contributors to this volume conclude that that answer is a qualified yes. The degree of qualification depends on which author one is reading. All however agree that 1) the Council did not go as far as most progressives would wish, and 2) the Council accomplished far more than conservatives are comfortable with. All of the essays are excellent, and their different interpretations present a great deal of food for thought.*

David Yallop, ***The Power and the Glory: Inside the Dark Heart of John Paul II's Vatican.*** New York: Carroll and Graf, 2007.

*Yallop, an investigative journalist, consulted an enormous range of printed sources and archival collections in this well documented and carefully argued critique of the pontificate of John Paul II. It is a view from inside the Vatican with which Hans Küng struggled following Vatican II. This account can profitably be read in tandem with Küng's memoirs (see above).*