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A. Melloni (a cura di), Storia del Concilio Vaticano II, diretta da G.
Alberigo, 2 voll., Peeters, Leuven & Il Mulino, Bologna 2012

This collection arises from an international fashion conference held
at Sapienza University in Rome, Italy, in May 2015. It is dedicated

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to one of the main indicators of social change, fashion, analysed within various scientific fields, historical periods, and geographical areas. It offers a comprehensive and detailed analysis of the world of clothes, starting from a historical perspective, religious clothes, and traditional costumes, and then exploring fashion theories and more recent approaches and developments in the media and advertisements. The book analyses the clothing of various cultures, including the Hittite peoples and the less explored fashion of Eastern Europe, and it deals with craft traditions and national costume in different areas, including China, Greece, Romania and Georgia. It also investigates the style of marginalized groups and youth movements and the interpretation of fashion in the studies and writings of sociologists, philosophers and linguists, such as Fausto Squillace and Christian Garve.

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For Massimo Faggioli, the debate about the meaning of Vatican II too often misses the profound significance of that council's first and perhaps most consequential document, *Sacrosanctum Concilium*. The result is a misunderstanding of both the council as a whole and the liturgical reform that followed from it. In *True Reform*, Faggioli takes *Sacrosanctum Concilium* as a hermeneutical key to the council. He offers a thorough reflection on the relationship between the liturgical constitution and the whole achievement of Vatican II and argues that the interconnections between the two must emerge if we want to understand the impact of the council on global Catholicism.

The death of John Paul II and the election of Benedict XVI

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constituted two important elements in the broad theological and cultural landscape of Catholicism. This change of pontificate has also nourished the journalistic and political dispute about Vatican II, its history and its legacy, and not only the historiographical and theological debate. But the research on Vatican II is already proceeding forward and beyond the state of knowledge about the Council reached at the end of the 90s. For 21st century Catholics and theologians interested in understanding contemporary Catholicism in the light of Vatican II the intellectual undertaking is far from accomplished yet. The book offers comprehensive presentation of the theological and historiographical debate about Council Vatican II. The attempt to go beyond "the clash of interpretations" - Vatican II as a rupture in the history of Catholicism on one side, the need to read Vatican II in continuity

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with the tradition on the other - is necessary indeed because the ongoing debate about Vatican II is largely misrepresented by the use of "clashing interpretations" as a tool for understanding the role of the council in present-day Catholicism.

Die IBOHS verzeichnet jährlich die bedeutendsten Neuerscheinungen geschichtswissenschaftlicher Monographien und Zeitschriftenartikel weltweit, die inhaltlich von der Vor- und Frühgeschichte bis zur jüngsten Vergangenheit reichen. Sie ist damit die derzeit einzige laufende Bibliographie dieser Art, die thematisch, zeitlich und geographisch ein derart breites Spektrum abdeckt. Innerhalb der systematischen Gliederung nach Zeitalter, Region oder historischer Disziplin sind die Werke nach Autorennamen oder charakteristischem Titelhauptwort aufgelistet.

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This book examines how left-wing political and cultural movements in Western Europe have considered Jews in the last two hundred years. The chapters seek to answer the following question: has there been a specific way in which the Left has considered Jewish minorities? The subject has taken various shapes in the different geographical contexts, influenced by national specificities. In tandem, this volume demonstrates the extent to which left-wing movements share common trends drawn from a collective repertoire of representations and meanings. Highlighting the different aspects of the subject matter, the chapters in this book are divided in three parts, each dedicated to a major theme: the contribution of the theorists of Socialism to the Jewish Question; Antisemitism and its representations in left-wing culture; and the

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perception of the Arab-Israeli conflict. Taken together, these three themes allow for a multidisciplinary analysis of the relationship between the Left and Jews from the second half of the nineteenth century to recent times.

This volume is part of the recent interest in the study of religion and popular media culture (cinema in particular), but it strongly differs from most of this work in this maturing discipline. Contrary to most other edited volumes and monographs on film and religion, *Moralizing Cinema* will not focus upon films (cf. the representation of biblical figures, religious themes in films, the fidelity question in movies), but rather look beyond the film text, content or aesthetics, by concentrating on the cinema-related actions, strategies and policies developed by the Catholic Church and Catholic

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organizations in order to influence cinema. Whereas the key role of Catholics in cinema has been well studied in the USA (cf. literature on the Legion of Decency and on the Catholic influenced Production Code Administration), the issue remains unexplored for other parts of the world. The book includes case studies on Argentina, Belgium, France, Ireland, Italy, Luxemburg, the Netherlands, and the USA.

Migrant Hearts and the Atlantic Return examines contemporary migration in the context of a Roman Catholic Church eager to both comprehend and act upon the movements of peoples. Combining extensive fieldwork with lay and religious Latin American migrants in Rome and analysis of the Catholic Church ' s historical desires and anxieties around conversion since the period of colonization,

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Napolitano sketches the dynamics of a return to a faith ' s putative center. Against a Eurocentric notion of Catholic identity, Napolitano shows how the Americas reorient Europe. Napolitano examines both popular and institutional Catholicism in the celebrations of the Virgin of Guadalupe and El Senor de los Milagros, papal encyclicals, the Latin American Catholic Mission, and the order of the Legionaries of Christ. Tracing the affective contours of documented and undocumented immigrants ' experiences and the Church ' s multiple postures toward transnational migration, she shows how different ways of being Catholic inform constructions of gender, labor, and sexuality whose fault lines intersect across contemporary Europe.

In Vatican II: Renewal Within Tradition, an international team of

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theologians challenges the standard view of the Council as causing a rupture with earlier Catholic teaching. Examining each document issued, they argue that The Council was indeed putting forth a vision for the future of the Church, but that vision was grounded in two millennia of tradition. Taken together, these essays demonstrate that Vatican II's documents are a development from an established antecedent in the Roman Catholic Church. Each chapter contextualizes Vatican II teachings within that rich tradition.

A lively debate continues in the Roman Catholic Church about the character of the teaching provided by the Second Vatican Council. Did it represent a decisive rupture with previous doctrine or the continuation of its earlier message under new conditions? In this work Dominican scholar and writer Aidan Nichols maintains that

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the Council texts must be interpreted in the light of their genesis, not their aftermath. They must be seen in the light of the public debates in the Council chamber not the hopes of individuals behind the scenes. On this basis, he provides a concise commentary on the eight most significant documents produced by the Council, documents which cover rather comprehensively all the major aspects of the Church ' s life. The texts that emerged from the often-impassioned debates permit a reading of a classically Christian kind, and that is precisely what Nichols offers in this book.

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