

“insightful and challenging,” not only for the reasons given here but also for H.’s application of semiotics to basic pastoral concepts.

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A Priestly People: Baptismal Priesthood and Priestly Ministry. By Jean-Pierre Torrell. Translated from the French by Peter Heinegg. New York: Paulist, 2013. Pp. xiv + 225. \$27.95.

In scanning Torrell’s table of contents I was struck by how the two middle chapters, comprising the historical-sources survey, leap from chapter 3’s treatment of Christian origins (through the early third century) over the ensuing 16 centuries to chapter 4’s examination of the documents of Vatican II. This stunning feature turns out to be a key to both T.’s theological argument and the impact he expects it to have on his anticipated audience.

Have the late patristic, medieval, Counter-Reformation, and modern Catholic periods nothing to contribute to a twenty-first-century Roman Catholic theology of the priesthood? T.’s answer: No. The primordial priesthood, as T. demonstrates in his early chapters, is that of Christ Jesus alone; whereas for the church, priesthood is first and foremost the birthright and mission of all the baptized, a “royal” body whom those in ordered ministry are to build up as a prophetic, sacrificial witness to the kingdom of God. Deploring (his term) the post-third-century devolution of priesthood, in both East and West, away from a collegial ministry of presbyters with bishops into a sacral cult of individual mediators, T. demonstrates how in the West three long-influential texts attributed to Ambrose and Jerome together comprise “the launching point of an error that would make itself felt all the way up to the eve of Vatican II” (157). Concerning Trent’s teaching about priesthood, T. avers that “in truth its importance today is more historical than doctrinal” (158), for subsequent generations “inherited from the texts that were promulgated a singularly atrophied vision of the ministry” (160). Countering detractors (contemporary and current) of the reform of ordered ministry clearly intended by *Lumen gentium* and *Presbyterorum ordinis*, T.’s careful biblical, historical, and theological work supports his reading of these texts as showing “that the ‘novelty’ of the Council, which has been accused of doing so much harm, was in reality no more than a return to the sources. If there was any ‘novelty,’ then it was with respect to a situation of entirely relative ‘antiquity’ that was based on many dubious elements” (162).

T.’s scholarly stand amid the current polemics over the reception of Vatican II points toward his anticipated audience and, impressively, his own academic/theological location. For who, after all, might be those accusing Vatican II, in its ecclesiology and theology of orders, of having done so much harm? In his preface T. states bluntly that the polarization—across left and right extremes—about the office and functions of the presbyterate has as its root cause “the enhanced valuation of the priesthood of the

faithful, which has led certain individuals to take themselves for what they were not, and which has undermined for many postconciliar priests the summary certitudes that they had been indoctrinated with as to the superiority of their state" (ix). Over the course of the ensuing chapters, T.'s recurrent gentle warnings that readers not be distressed by or dismissive of the historical findings and theological arguments he must stepwise advance are clearly meant more for those clinging to a fictitious "antiquity" and "oversimplified conception of priesthood" (17). T.'s thorough, yet admirably fluid, development of a properly biblical conception of Christian priesthood starts from treatment of the metaphorical character of the Letter to the Hebrews and other New Testament texts and then into the first two centuries so as to establish "spiritual sacrifices" (the ethical, quotidian lives of believers in community and wider society) as the fundamental priestly work of all the baptized. The priesthood of bishops and presbyters is for the building up of the entire community's priestly character through ministry to word, sacrament, and governance. Such is what Vatican II's documents seek to recover so as to reform and renew the church for its mission in the modern world.

T., a Dominican friar retired from the University of Fribourg, is a notable Thomistic scholar. This fact would seem to account, in part, for the Scholastic terminology he engages at the outset of the book. The reader should not, however, be deceived in those early pages into thinking that the entire text will follow suit. On the contrary, T. seems to use such terms as principal cause (*principium*), grace of union, habitual grace, production of grace, inflow of interior grace, and so forth, in order to meet scholastically oriented, conservative seminarians on their own terrain and thereby lead them into the authentic traditional sources for a reformed and renewed practical theology of ministerial priesthood. One can only hope that many seminary (and other graduate program) professors will assign this solid text.

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Ever Ancient, Ever New: Structures of Communion in the Church. By John R. Quinn. New York: Paulist, 2013. Pp. vi + 57. \$9.95.

Pope John Paul II, in his encyclical on Christian unity, *Ut unum sint* (1995), invited bishops and theologians to suggest ways in which the exercise of the papal office might be adjusted to facilitate closer rapprochement between Roman Catholicism and other Christian churches. Quinn, Archbishop emeritus of San Francisco, accepted that challenge and published a major study entitled *The Reform of the Papacy: The Costly Call to Christian Unity* (1999). The brief study reviewed here is conceived as a follow-up companion piece, explaining for the nonspecialist how a reappropriation of conciliarity or synodality would provide a major step forward in such a reform. Q. correctly argues that during the emergence of the early church, doctrinal and pastoral problems were resolved in "conciliar fashion" by communing across a broad section of ministries in the church.