

possible approaches that makes this commentary a wonderful reference work for all who want to find out more on the status quo of vernacular translations of the liturgical texts for the Eucharist after Vatican II.

The commentary also offers a rationale for the changes that many English-speaking Catholics find offensive. For instance, someone who wants to know why the response to “the Lord be with you” was changed to “and also with your spirit” can now turn to the entry on introductory rites in the liturgy and there find Dominic Serra’s explanation of the theological background of the change (128–29). This little example shows how the references in this new commentary are helpful for explaining the elements of the liturgical celebration. While each author’s theology is discernible and each interpretation debatable, the commentary offers a level of research and methodology heretofore unavailable. This alone is reason enough to wish this volume wide distribution.

The commentary also provides background for discussions and debates that are frequently emotionally charged. The scholarship will be useful for future reasonably accurate and more pleasing vernacular translations for post-Vatican II sacramental celebrations, by which the faithful should be led to that fully conscious, active participation demanded by the very nature of the liturgy (see, e.g., *Sacrosanctum concilium* nos. 14, 48). In this respect, the new commentary marks a new milestone in the recent discussions on the shape of the liturgical celebration in the vernacular.

Universität Würzburg

MARTIN STUFLESSER

STANDING TOGETHER IN THE COMMUNITY OF GOD: LITURGICAL SPIRITUALITY AND THE PRESENCE OF CHRIST. By Paul A. Janowiak, S.J. Collegeville, MN: Liturgical, 2011. Pp. xii + 235. \$29.95.

It is not often that the title of a book captures so completely and accurately the ideas expressed within its cover. Yet this is the case with Janowiak’s book. Using the four modes of Christ’s presence in the Eucharist (*Sacrosanctum concilium* no. 7) as the book’s organizing structure, J. explores the implications of an appropriation of this insight for a liturgical spirituality. Because God is at the heart of human desire and religious hunger, J. argues, it is important to situate the relational, dialogical, and participative character of the liturgy within the dynamism of the triune life itself. This trinitarian starting point enables J. to explore the intersection of theology, ritual practice, and spirituality in a way that holds the metaphors of abundance and presence in creative tension. The book asks in fresh ways how the sacred intimacy of the Eucharist shapes the way the assembly as primary celebrant prays together in thanks and praise to God for Christ’s saving deeds. Throughout the

text, J.'s perspective on the assembly is its identity as the *totus Christus*. This enables him to maintain his emphasis on communion, i.e., the communion of members of the assembly participating in the trinitarian life as they simultaneously grow in communion with one another.

The text is divided into five chapters, an epilogue, and bibliography. The first chapter sets out general principles regarding the four modes of Christ's presence as articulated in *Sacrosanctum concilium* no. 7. Liturgical prayer is presented as first and foremost a corporate action. The importance of bringing the spirituality of worship into dialogue with theology and ritual practice is raised as a critical contemporary issue. God's identity as a trinity of Persons in relationship with one another is proposed as the model for Christian worship. Each succeeding chapter focuses on one of the modes of Christ's presence in the following sequence: the liturgical assembly, the proclamation of the word, the sacramental presider, and the gifts of bread and wine. The epilogue offers a "modest" proposal for an ecumenical consideration of the place of such eucharistic devotions as visits to the Blessed Sacrament.

The chapter on the assembly as a mode of the presence of Christ brings together the thinking of Henri de Lubac, Otto Semmelroth, Karl Rahner, David Power, and Louis-Marie Chauvet, among others. Here J. critiques the tone of recent curial documents, translations, and rubrics that serve to highlight the separateness of the priest within a communal action rather than the role of the *totus Christus*. These shifts, J. observes, reflect a deep mistrust and dissonance in the Body. The chapter on the proclamation of the word is particularly strong and clear in its theological explication of this mode of Christ's presence. This is not surprising, given J.'s earlier work, *The Holy Preaching: The Sacramentality of the Word in the Liturgical Assembly* (2000). The chapter on the sacramental presider is successful in situating this mode of Christ's presence within the entire matrix of relationships involved in the eucharistic celebration, because it reiterates the foundational principle that all these relationships flow from the life of the Trinity.

J. maintains a balanced and measured tone throughout his work. He does not hesitate to bring up neuralgic points in current liturgical practice, including issues with recent church documents and the latest English translation of the Roman Missal. In each instance, he examines the issue in light of the theological principles he employs to understand the dynamics at work in ritual practice.

Regarding how symbolic inclusions can migrate to dialectic antithesis, J. identifies ritual dissonance for what it truly is—a failure of the rite to express the richness of the mystery being celebrated. J. does not mince words when he describes the reformed liturgy as "largely unsuccessful in articulating in practice the theological fact that the eucharistic

prayer . . . remains . . . the focal prayer of the assembly, voiced by the presider in their corporate name, and not a privileged prayer of a mediating figure who then dispenses the fruit of that sacred deed to the observing recipients” (61). Yet his rhetoric, while always earnest, is never polemical. One weakness in the writing, however, is the length of sentences. Sometimes particularly dense portions can require a careful rereading in order to unpack a long sentence.

“Standing together” is truly the hermeneutical lens through which J. sees the liturgical act of celebrating the Eucharist. This book should be required reading in every seminary curriculum. It can likewise prove very helpful in feeding the hunger of all who yearn more deeply to celebrate the liturgy and live its implications in their daily lives.

Fordham University, New York

JUDITH M. KUBICKI, C.S.S.F

THE PREDICAMENT OF BELIEF: SCIENCE, PHILOSOPHY, FAITH. By Philip Clayton and Steven Knapp. New York: Oxford University, 2011. Pp. x + 184. \$29.95.

The volume treats the “predicament” of contemporary Christian belief, that is, the real possibility of genuine doubt about the rationality of core religious beliefs. Clayton and Knapp meet this challenge first by frankly admitting their own doubts about the rationality of some basic Christian beliefs, and then by making clear how they resolved these doubts in favor of a new understanding of those same beliefs. This approach, to say the least, is unusual in the conventional defense of Christian doctrine. It is curiously akin to the style, if not the precise content, of Augustine’s *Confessions*.

The authors present their case in eight closely reasoned chapters: (1) evaluation of honest reasons for doubt; (2) Ultimate Reality (UR) as the mindlike and agentlike numinous Reality that purposely brought into existence the universe or multiverses of which ours is only one; (3) the problem of evil and alleged divine action to deal with it; (4) the plurality of religions dealing with UR; (5 and 6) the scandal of particularity, first, with Christian belief in the bodily resurrection of Jesus, and then with Christian belief in the doctrine of the Trinity; (7) inevitable degrees of rational justification for one’s beliefs in the eyes of a relevant community of experts; and (8) ongoing church identity, given such a broad range of beliefs among its members.

In what follows I will make a few comments about the obvious strength and the possible weakness of this approach in the eyes of some readers. Then I will offer what could be called a “long shot” alternative in case the actual response to the book is somehow less positive than what the authors hoped would be the case.