

are in the background. This detailed and long-pondered study on Rubens suggests to theologians further reflection and research.

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*A Sacramental-Prophetic Vision: Christian Spirituality in a Suffering World.* By Matthew T. Eggemeier. Collegeville, MN: Liturgical, 2014. Pp. xxii + 174. \$24.95.

Eggemeier's first book is principally a diagnosis of naïveté. Christians have been naïve in their participation in the development of two interrelated crises: environmental degradation and global poverty. Wary of the tendency of American Christians to be co-opted by the state and the economy, and thus largely congruous with the work of Stanley Hauerwas and William Cavanaugh, E. advocates for a distinctively Christian perspective on these two pressing ethical concerns. The solution E. proposes is to learn to see reality through a distinctively ecclesial lens. This lens, as the title suggests, turns out to be bifocal. E. addresses the environmental crisis with a sacramental imagination and the suffering of the poor with the prophetic tradition. The real merit of the book is not in its (often facile) ability to shock with its alarming statistics about either of these two issues, but in its keen theological judgments and sober and practical proposals.

E. insists that current environmental ills will not be resolved merely by intelligent and pragmatic solutions, but rather that the *Weltanschauung* behind the instrumentalization of creation needs to be radically altered. We have been prone to a "forgetfulness of the relationship between God and creation" (40) and must remember our liturgical and sacramental way of viewing creation as a potential bearer of God's presence, not as an object for human consumption. There is little discussion of the individual sacraments of the church or liturgical rites because for E. the sacramental is a more expansive concept. It is the way to view God as present in, yet distinct from, the world, which is rooted in the concept of the *analogia entis*. For E., God's sacramental presence in the world is the antidote to the materialistic and technological mentality that has led to our present concerns about the future of the planet.

In light of the staggering statistics about global economic inequality, which E. cites at length, the unfortunate tendency for many is paralysis. The situation seems far too large for any individual or group to address. The prophetic vision that E. accentuates is precisely the ability to see that the current state of affairs is not a necessary one, and that a more just society can be both imagined and realized. This requires, following Johann Baptist Metz, a mysticism that does not ignore the suffering of the world, but that actually confronts it face to face. According to E., the primary sin of American Christians has been one of blindly allowing "the religion of the market" to dictate their habits and desires. Thus, the emphasis on "vision" throughout the text: Christian practices of asceticism, liturgy, and contemplation create the lens through which we are habituated to see the world as sacred and the poor as not just unfortunate, but as crucified.

Whereas the sacramental vision is rooted in an affirming, aesthetic contemplation of the beauty and goodness of the world, the prophetic is a largely negative appraisal of the injustices that prevail in society. With this pairing, E. tacitly challenges the assumption that the prophetic somehow stands in opposition to the cultic. Rather, they are both properly Christian stances, because the world is beautiful (and therefore “sacramental”) while simultaneously harboring the ugliness of sin, thus necessitating the prophetic. Moreover, not only do the two not stand in opposition to each other, but particularly in the case of environmental ethics, it is precisely the sacramental that is the prophetic. Both in this way, as well as in his wide use of sources across the theological spectrum, E. is able to see past many theological impasses.

E. is a deft conductor in this text, bringing together an astounding panoply of theological, philosophical, and literary voices into a harmonious ensemble. Especially considering the brevity of the book, his use of Benedict XVI to answer Heidegger and Wendell Berry to affirm Hans Urs von Balthasar, and his holding up Henry David Thoreau, Dorothy Day, and Annie Dillard as exemplars point to E.’s perspicacity in bringing these seemingly disparate voices into a convincing whole. Though we hear from Zygmunt Bauman, Jon Sobrino, Bill McKibben, and many others, E.’s voice seems to be missing. He facilitates a wonderful conversation but rarely joins it himself. Nevertheless, we can hope that E. continues to work in such a rich and expansive manner, and that we will hear more of his own unique voice in the future. This book is particularly well suited for undergraduate courses in theological ethics, though the diversity of readers who would benefit from E.’s provocations could well rival the diversity of his sources.

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*What We Have Done, What We Have Failed to Do: Assessing the Liturgical Reforms of Vatican II.* By Kevin W. Irwin. New York: Paulist, 2013. Pp. vii + 264. \$24.95.

The 50th anniversary of Vatican II’s Constitution on the Sacred Liturgy in December 2013 has occasioned a good number of books that have reflected on 50 years of liturgical reform. The current volume is a worthy addition to the list. Irwin, a well-known and highly respected liturgical scholar and sacramental theologian, has taught a generation of students at both Fordham University and the Catholic University of America, as well as serving as the latter’s dean of the School of Theology. Author of many books and articles—for example, *Models of the Eucharist* (2005)—his current book demonstrates his work as a teacher, his theological sophistication, and his pastoral sensibilities.

I. begins with a list of 20 questions on the landscape of important issues facing the ongoing reform and liturgical renewal, such as “how to assert the normativity of the Roman Rite while also encouraging the legitimate variety allowed in its celebration for a variety of communities.” Throughout, he shows himself to be an ardent partisan of the