

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

council's vision and subsequent reforms, for the most part more critical of the implementation of the reforms than of the reformed liturgies themselves. Thus he clearly distances himself from the movement called "the reform of the reform," a phrase that he notes has never been officially sanctioned by church authorities (124–26).

Through ten chapters, I. reflects on every important facet of the Church's worship with strong attention to the underlying theological issues and always keeping his eye on the liturgy as first and foremost God's act and only secondarily as our response to the divine initiative. This concern enables him to give a very careful and enlightening interpretation of the prayers that the Church proposes (e.g., 77–79). He also—correctly in my opinion—laments the divide between people concerned with social justice and those concerned with liturgy (93–94).

I find several parts of the book particularly useful. Chapter 3, "Making Memory Together," is a superb presentation of how the liturgy relates us (anamnesis) to the foundational act of our salvation in Christ, the Paschal Mystery. In the course of his analysis I. includes both the major factors that go into the makeup of the Church's annual cycle of celebrations as well as important events in the life cycle and (the happily recovered) eschatology. In the midst of the frequently unproductive struggle over liturgical translation, I. provides a very balanced narrative of how the earlier and current translations were produced, along with an appreciation of some of the better texts that have emerged. I should note that, as he acknowledges (127), he and I disagree on the usefulness of newly composed prayer texts for the liturgy in the various languages. I find, for example, that the alternative prayers for the three-year liturgical cycle in the Italian version of the Roman Missal are an excellent example of how our patrimony of prayer can be enhanced. To be fair, I should also note that I. consistently insists that people "need to be invited to trust the rites of the Catholic Church" (31).

Another valuable contribution of the book comes in the area of the Liturgy of the Word. I. acknowledges the value of the historical-critical method in biblical interpretation. At the same time he recognizes its limitations and rightly calls for a "liturgical hermeneutic" (140). In other words, if we appreciate the "today" of the Church's liturgy, then we will interpret a particular passage of Scripture in the context of the other readings, the nature of the liturgical celebration (Eucharist, baptism) and the liturgical cycle. In the same chapter I. provides an excellent "score card" (my term) on liturgical preaching.

Perhaps the most controversial point that I. makes is his questioning of the value of singing metrical hymns at the Eucharist, a point he first made 20 years ago in *Context and Text*. Admitting that his argument has not gained traction, I. adds two further arguments: that the Psalms deserve pride of place in our worship and that antiphonal singing is better for processions (183). I find merit in his observation that a number of hymns risk the danger of landing us in the past ("Were You There?") instead of honoring the "liturgical now." I. also makes the fine point that singing the antiphons that the Church proposes need not require the use of traditional chant.

In sum, this is a very worthwhile book for experts and students alike. Part of its value is that it is so highly personal and at times reads like a memoir of the author's experience in liturgy over the past 50 years or so. Liturgical scholars may not find

much that is new in this book, but they will find much to agree with and find it elegantly expressed by one of contemporary liturgy's finest exponents.

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Military Chaplaincy in Contention: Chaplains, Churches, and the Morality of Conflict.

Edited by Andrew Todd. Explorations in Practical, Pastoral, and Empirical Theology. Burlington, VT: Ashgate, 2013. Pp. xii + 183. \$34.95.

The case of military chaplaincy is a controversial issue in Christian social ethics. Todd is to be commended as editor for convening such a study as this, particularly in light of the war in Afghanistan, which serves as a backdrop for most essays in the collection. The majority of the contributors are either current or former chaplains of various branches of the British military, while the others have devoted their research to war studies and military chaplaincy. Perhaps the book's greatest strength is its attention in each chapter to the importance of experience.

The book suffers from significant problems, however, some of which are common to edited collections. For instance, David Fisher's essay, "The Robotisation of War: An End to Military Virtues?," though addressing a timely ethical concern, fails to address specifically questions pertaining to the role of military chaplains. Considering the individual soldier, Fisher wonders about what happens to the virtues that a soldier is supposed to embody in combat when the fighting itself resembles a "video game" (88). He correctly notes that drone warfare still demands virtuous judgment of the human soldier giving the command, but he omits any discussion of the role the chaplain does or should play in such training in the virtues. Another troubling omission is the book's inattention to Jesus Christ's ministry; with the exception of James Coleman's chapter, "Just War: An Ethic of Principles or a Principled Ethic?," Jesus is hardly mentioned.

Coleman's essay is easily the strongest in the collection. It addresses challenging topics, such as the relationship between Christian just war theory and international law, the tension between Dietrich Bonhoeffer's pacifism and his association with the plot to assassinate Hitler, and the emergence of *jus post bellum* and just peacemaking theory. All these issues are explicitly tied to the chaplain's role; and while Coleman generally affirms military chaplaincy, he does not do so blindly. This sets the chapter apart from the others in the collection, which as a whole reads as an *apologia* for military chaplaincy. The collection's title suggests that the essays will address both pros and cons in relation to the multifaceted issue of military chaplaincy, but in fact such a dialectic regarding conflicting positions is never achieved. The authors all take as a given that chaplains should be a part of the military rather than entertaining the radical possibilities of opposing this status quo. A summary of the early Church Fathers' abhorrence of warfare would have been a beneficial step toward a more balanced treatment of the issue at hand.