

TRUE REFORM: LITURGY AND THE ECCLESIOLOGY OF *SACROSANCTUM CONCILIUM*. By Massimo Faggioli. Collegeville, MN: Liturgical, 2012. Pp. v + 188. \$19.95.

Faggioli is establishing himself as one of the liveliest interpreters and historians of Vatican II. He clearly has command of the English and European sources in the debate about the council. In this well-documented treatment of *Sacrosanctum concilium* (SC), he seeks to recover the significance of the constitution, in terms of not only the liturgical renewal it initiated but also the ecclesiology it maps out. The liturgical movement had prepared the ground well for SC, but it also represents the emergence of *ressourcement* as a fundamental and effective force at the council. In this context, F. argues that SC presents us with the key to the other major constitutions that the council would go on to compose and develop.

F. sets out well the often subtle connections between the liturgical movement and *ressourcement* and, under the influence of John O'Malley, he is sensitive to the ways SC represents a significant new linguistic genre for the church's way of thinking and speaking about herself. Of course, shifts in language also mark shifts in conceptual and theological possibilities with their underlying ontological implications. F. is able to persuasively trace how SC serves to orient the church both *ad intra* (in advance of *Lumen gentium* [LG]) to the central mystery of the trinitarian economy and Christ's salvific action, and *ad extra* in mission to the world. Within this approach, he also treats of the important (and now debated) issue of "active participation." These are significant gains for our understanding of the theological foundations that the church's liturgical actions bring about. F.'s discussion of them is both timely and balanced, given the present divisions and controversies that mark the church's liturgical life. Here, chapters 5 and 6 will be particularly helpful in recovering SC's significance and richness within the postconciliar debate and complex development of "reform" and "reform of the reform."

A major theological concern of the volume is the way ecclesiology is expressed and shaped in liturgical life and practice. To quote F.'s important chapter 3, "since liturgical reform is part of the ecclesiology of Vatican II," and "to undermine this reform is the surest possible way to undo Vatican II and its ecclesiology" (59). This chapter deserves more detailed discussion than is possible here. In general I am in sympathy with its thesis, and it is certainly well argued and supported. I think, however, that it raises two sets of questions: (1) Is there a danger of claiming too much for the ecclesiology of SC, especially when comparing it to the ecclesiology(ies) of LG? Interestingly, F. does not pay much attention to *Gaudium et spes*, a constitution that is surely significant for both SC and LG. (2) Is it not a hermeneutical mistake, given our present ecclesial climate, to see them either as in competition or as one representing an advance over the other?

They are doing different things; they answer different questions and operate within different horizons.

Whatever conclusions we come to, F. is certainly correct to insist that we read SC and LG together. In that way he helps us recover the rich, dynamic, and still evolving ecclesiologies of the council. Inevitably there will be tensions between the conciliar documents, but each one allows us a perspective on the multifaceted nature of the mystery of the church, her life, and mission. F.'s study is a significant and accessible contribution to this appreciation. It helps move us to develop a well-grounded historical and theological hermeneutic of the council, one that allows us to grasp its ecclesiologies in terms of their interconnectedness. This is already an important advance in our understanding, indicating how we might move to a more generative hermeneutics of the event of the council, which we are still appropriating.

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THE SACRAMENT OF THE EUCHARIST. By John D. Laurance. Collegeville, MN: Liturgical, 2012. Pp. xi + 203. \$24.95.

In this latest volume in the *Lex Orandi* Series, Laurance, both the general editor of the series and now the author of this volume, considers the Eucharist by way of three questions: How, by his first-century life, death, and resurrection, does Jesus Christ save all human beings throughout history from eternal death and make possible their permanent union with God? How is that salvation made available now through the community of the church in her liturgical celebrations? And how, according to the adage *lex orandi, lex credendi*, does the church's pattern of praying relate to her pattern of believing? Soteriology and ecclesiology therefore play a prominent role in L.'s investigation.

After forging a theology of the liturgy primarily out of the work of Romano Guardini, Odo Casel, Karl Rahner, Alexander Schmemmann, Edward Kilmartin, and Louis-Marie Chauvet, L. investigates the nature of the *lex ordandi, lex credendi* relationship and offers guidelines on how best to read the church's faith in her life of prayer. He then uses both steps to discover the faith meaning of a particular Eucharist as typically celebrated in a modern American parish on Sunday morning using the 2011 translation of the Roman Missal.

L. rightly sees the sacraments as liturgical events, and thus we need to move beyond seeing them as objects—things to be manipulated or, worse, passively received. The Eucharist in particular runs the great risk of reification as many people think of the sacramental elements of bread and wine as the Eucharist rather than the action of giving thanks, as the Greek *eucharistia* denotes. Therefore L. draws attention to the performative dimension of the liturgical celebration, noting that his purpose for writing