

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

is to “foster the fuller liturgical participation” among the baptized as mandated by Vatican II’s *Sacrosanctum concilium* (SC), the Constitution on the Sacred Liturgy (“full, conscious, and active participation” [no. 14]).

The first half of the book explores the various operative liturgical and sacramental theologies and serves as a prologue to the second half, which treats the order of the Mass in its current form and translation. A theology of symbol, derived in large part from the writings of Rahner and Chauvet, leads to the very important notion of symbolic exchange, in which the notion of the Eucharist is explored in the context of gift giving. Taking his cue from SC no. 5 (“In Christ . . . the fullness of divine worship was given to us,” and “it was from the side of Christ as he slept the sleep of death upon the cross that there came forth ‘the wondrous sacrament of the whole Church’”), that the christological and ecclesiological underpinnings of the Eucharist are delineated.

The second part of the book, after a helpful treatment of time and space, deals with the liturgical elements of the Mass moving from beginning to end. Chapters 5 through 7 are very instructive as L. systematically goes through all the parts of the Mass, devoting a chapter respectively to the Introductory Rites, the Liturgy of the Word, and the Liturgy of the Eucharist. The book has the advantage of using the new translation of the Roman Missal.

Possibly more consideration could have been given to the closing rites with regard to their purpose in sending participants back into the world and the intimate rapport between Eucharist and ethics, the connection between liturgy and social justice. This would have brought the theology of *lex orandi, lex credendi* full circle to include the *lex vivendi*.

L. shows deep pastoral sensibility, while using his considerable scholarship to deepen the experience of the Eucharist for the reader. The book represents the mature work of a senior scholar who has sifted through the recent literature, providing rich endnotes of works cited in numerous languages. His intended readership is upper division undergraduates or master-level students, but given the accessibility of his writing style, this book could also be used to great benefit outside the classroom in adult study groups, particularly if one focuses on the body of the text. The more scholarly reader will want to take advantage of the endnotes as pointing to multiple areas of theological inquiry.

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MICHAEL S. DRISCOLL

ENCOUNTERING CHRIST IN THE EUCHARIST: THE PASCHAL MYSTERY IN PEOPLE, WORD, AND SACRAMENT. By Bruce T. Morrill, S.J. New York: Paulist, 2012. Pp. vii + 134. \$16.95.

Works on the Eucharist are beset by the polemics associated with eucharistic theology, which tend to limit the scope and interest of the text.