

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.

*University of Notre Dame*

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.

The questions inherited from the Reformation era—notably eucharistic presence, sacrifice, and priesthood—are important, but their dominance often obscures the complexity and richness of the whole eucharistic action. Morrill admirably escapes this narrow focus, treating the eucharistic liturgy as an encounter with Christ who is hidden in the assembly, comes to be revealed in the Scriptures, abides in communion, and leads through liturgical ministry.

Despite its scholarly depth, M.'s work is extremely accessible, suitable for undergraduates and lay readers. He gives an engaging and comprehensive introduction to key concepts and terms in sacramental theology, historical liturgy, and biblical hermeneutics. The introductory section provides a solid orientation to contemporary sacramental and liturgical theology, shaped by the notion of participation in Christ's paschal mystery. M. focuses on the recovery of key themes from the early period of the church; later questions, including churches' different teachings on disputed issues, are set in the context of a synthetic theology of the eucharistic liturgy.

A central theme is the patristic insight, recovered in the liturgical movement, that the act of assembling is the foundational work of the Eucharist. M. focuses this insight by using the scriptural concept of the *Qahal* or *ekklesia*, the covenant people gathered by God. In chapter 1, he presents a positive theology of the sacramental character, the gift of the Spirit by which God initiates Christians into the assembly called to divine worship. At the same time, he cautions against a supersessionist reading that sees the church as a new and improved Israel, recommending instead thanksgiving for Gentiles' inclusion in the covenant community.

M.'s approach is ecumenical, not by suppressing differences, but by seeking a creative tension between the different aspects of Christ's presence in the eucharistic liturgy. As a result, the book is remarkably evenhanded, inspired by Protestant, Catholic, and Orthodox liturgical traditions, while critiquing historical pitfalls of each. M.'s treatment of priestly ministry in chapter 4 is characteristic: he summarizes the development of ordained ministry in the early church, with the eventual adoption of the term "priest" and its subsequent theological development. He acknowledges the irony of the current ecumenical situation, in which a ministry intended to promote church unity has instead become an obstacle to it. Finally, he turns to the contemporary ordained presider who enables, not competes with, the priesthood of the assembly, setting a theology of leadership within the earlier theology of the assembly's participation in the paschal mystery.

Perhaps the most rewarding aspect of the book is its deeply scriptural reading of the liturgy and its deeply liturgical reading of Scripture. In chapter 2, M. treats the proclamation of Scripture as a foundational experience for the gathering of the assembly. Moreover, he sees the Eucharist as a hermeneutic key: Scripture is to be read through the "prism" of Christ's

paschal mystery, in which Christians are called to take part. The lectionary tradition is a key component of this approach to Scripture; through it, the assembly is required to acknowledge the presence of Christ even in counter-cultural and challenging scriptural images. Scriptural interpretation is not limited to this chapter on the proclamation of the word, however; relevant passages from Scripture and the lectionary tradition, as well as lucid explanations of hermeneutical strategies and difficulties, pervade the book. Even experienced preachers will likely discover here a new connection between word and sacrament to assist their proclamation.

Chapter 3, on Christ abiding with his people in communion, treats the divisive issues of eucharistic presence and sacrifice. M. prescind from pronouncements on the various ways of articulating these mysteries, content to present them as integral from an early period to the synthetic understanding of the Eucharist as an encounter with Christ. He critiques a negative understanding of sacrifice, founding it instead in the Jewish tradition of a communion offering, and interpreting both the Synoptic and Johannine traditions of the Eucharist through that lens. In the process, he obliterates the received dichotomy of sacrifice and meal through a consideration of the Jewish meal context of the NT. For a more technical treatment of these theological questions, as well as presentations of the ways they are received by particular churches, readers would be well served by the works cited in the notes. Readers who come to this volume for a summary of Roman Catholic theology of eucharistic presence and sacrifice will not find it. Instead, they will find something broader, richer, and more catholic.

*University of Notre Dame*

KIMBERLY HOPE BELCHER

THE EUCHARISTIC LITURGIES: THEIR EVOLUTION AND INTERPRETATION. By Paul F. Bradshaw and Maxwell E. Johnson. Collegeville, MN: Liturgical, 2012. Pp. xvi + 368. \$39.95.

Bradshaw (Anglican) and Johnson (Lutheran) have provided an utterly reliable historical survey of eucharistic theory and practice that, in an original way, meets needs in graduate education and wider theological scholarship that have been wanting such a study for several decades now. The climax of the Liturgical Movement included such magisterial works as Josef Jungmann's *The Mass of the Roman Rite* (German orig., 1952) and Louis Boyer's *Eucharist* (French orig., 1966), but their reliance on historical sources and information that rather quickly became dated relegated those works to the historical trajectories of bibliographies for doctoral exams. Meanwhile, Hans Bernhard Meyer's massive *Eucharistie: Geschichte, Theologie, Pastorale* (1989) was never translated into English, even as new evidence and arguments for dating such documents as the *Didache* and