

the disparagement of the latter, as has the assumption that tolerance is an early modern construct. In response, B. classifies tolerance as a moral virtue belonging to justice, drawing heavily upon Aquinas's theory of virtue, while acknowledging that Thomas's treatment of justice does not include tolerance explicitly. B. also rejects the suggestion that Christian ethics should promote forbearance rather than tolerance, maintaining instead that the two are related virtues with distinct spheres of application.

B.'s effort to construct a Thomistic-Wittgensteinian account of tolerance is intriguing. But even those with little interest in tolerance's taxonomy will find important points for reflection in this text. B. effectively demonstrates how murky our concepts of tolerance frequently are, so that we use the word when we really mean something else, from *self-restraint*—a semblance of tolerance, in B.'s view—to *acceptance*. B.'s illustrations of his arguments are both colorful and illuminating, including references to the Civil Rights Movement, a father's reaction to his son's taste in music, and an Oklahoma cockfighting referendum.

Perhaps because B. recognizes that some critics regard tolerance as a gateway to relativism, he says relatively little about possible connections between tolerance and humility, or the recognition of one's finitude. Nor does he consider how mercy might be related to tolerance. Expanding the argument in these directions might be fruitful. Yet graduate students and professionals in ethics, especially those interested in Thomistic virtue ethics, have much to gain from this volume's clear analysis.

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From Passion to Paschal Mystery: A Recent Magisterial Development concerning the Christological Foundation of the Sacraments. By Dominic M. Langevin, OP. Studia Friburgensia 121. Fribourg: Academic Press, 2015. Pp. x + 397. \$68.

A doctoral dissertation (University of Fribourg), the principle value of the work (comprising nearly two-thirds of the whole) lies in its detailed commentary on three Roman documents: Pius XII's *Mediator Dei* (1947), Vatican II's *Sacrosanctum Concilium* (1963), and *The Catechism of the Catholic Church* (1997). Langevin traces an evolution in the official magisterial treatment of the sacraments, especially the Eucharist, from Pius's reliance on the Thomist interpretation of sacrament in terms of the virtue of religion—namely, Christ's passion as sacrifice—to the introduction and advancement of the christologically and soteriologically richer *ressourcement*-concept of the Paschal Mystery in the latter two documents. Perceiving a “debate” in the process, L.'s method in part 1 is simply to dive straight into each text, citing pertinent passages at length so as to deduce why and how the magisterial authors adopted key terminology. Lengthiest of the three chapters by far, not surprisingly, is the middle one on *Sacrosanctum Concilium*, since with it L. has documentary access to actual debate, rehearsing the arguments and interventions that advanced the drafts to the finally approved Constitution. In that way, and by demonstrating the originality of the Council's paschal-mystery

framing of sacramental liturgy, the book contributes to the body of literature demonstrating, yet again, that genuine doctrinal development happened at Vatican II.

Lacking any such archival information on the authorship and development of the *Catechism's* large section on the sacraments, L. resorts to continuous speculative (his word) comments about its even greater elaboration on the scope and content of Paschal Mystery as the foundation of the sacraments. Here the weaknesses of L.'s project emerge and, unfortunately, carry over into the shorter second part of the book. It would seem that L.'s uncritical acceptance of Pius's narrow identification of "sacrifice" with Christ's passion blinds him from beginning to understand the *Catechism's* situating Eucharistic sacrifice *within* the sacrament's ritual components of thanksgiving, memorial, and presence. L. implies that research on memorial has yet to be undertaken, when in fact sacramental-liturgical scholars enlisting a broader range of historical, biblical, and other theological sources have far advanced the memorial and pneumatological dimensions beyond the methodological limits L. set for his project.

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History and Presence. By Robert Orsi. Cambridge, MA: Harvard University, 2016. Pp. 367. \$29.95.

For many Catholics today, the real presence of Christ in the Eucharist is a doctrine but not something to be experienced. Not so in the church before Vatican II, when Christ's eucharistic presence was a belief and also something that could be encountered after receiving Holy Communion or when praying before the Blessed Sacrament.

The phenomenon of spiritual presence is often overlooked in contemporary studies of religion, which prefer to focus on beliefs and practices, both of which are available to non-believers. Nonetheless, experiences of realities that can be encountered only in a state of heightened or altered consciousness are genuine experiences, regardless of the ontological status of what is encountered. In other words, such spiritual experiences or religious experiences are real and deserve to be studied without having to decide on the reality of what is experienced. From a believer's perspective, the transcendent breaks into time at such moments, but from an observer's perspective, the focus is on believers rather than on what they believe in.

Orsi's first case study is an examination of the apparitions at Lourdes. Bernadette Soubirous experienced the Blessed Mother as real, but those who believed her account and came to pray at the grotto also encountered a presence even though they did not see the woman that Bernadette saw. Moreover, as devotion to Our Lady of Lourdes spread through Catholicism in the late nineteenth and early twentieth century, this belief opened many of the faithful to genuine religious experiences. To those who take issue with this type of religiosity, O. says, "There is something more going on at the grotto at Lourdes and its replica in [other places] than can be accounted for by 'social construction' or 'discourse'" (63).