

The reader comes away with a grounded hope that the recent malaise in preaching can be overcome by re-appropriating the dynamic character of breaking open the Word of God: this participative context highlights the unity of Word and Sacrament, announcing one word and work of God as a single event of grace, to echo Karl Rahner's ecclesial sacramentality. A wide array of church documents, especially recent exhortations of Pope Francis and his predecessors, make this collection both a reasoned study and a contemporary encounter with the practical and challenging issues of preaching in the world today.

Of particular note is the editors' skillful cross-referencing of similar insights occurring throughout the text, highlighted for easy referral—refreshing and helpful in a collection that draws on many scholars with a singular focus. A few essays lack the depth one would expect. However, such a clearly presented collection makes this an invaluable resource for teachers, students, and seasoned preachers who are called to reflect upon and then preach a Word that will rouse faith.

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The Wedding Feast of the Lamb: Eros, the Body, and the Eucharist. By Emmanuel Falque. Trans. George Hughes. *Perspectives in Continental Philosophy*. New York: Fordham University, 2016. Pp. xxv + 300. \$125; \$36.

This provocative and challenging text concludes Falque's "trptych" on phenomenology, theology, and the body. It draws on his previous texts on death/anguish (*Le Passeur de Gethsémani*) and birth/resurrection (*The Metamorphosis of Finitude*), but shifts focus to the meaning of the Eucharist for human life between birth and death. Offering an analysis of different lenses through which to consider the body (physical, biological, spiritual), F. claims that, in becoming human, Christ also takes on human *animality*: our passions, chaos, and limits. He then proposes a relationship between desire for the other (*eros*) and the giving of the body to the other (*agape*). Using the refrain of "this is my body," F. offers a transformation of *eros* through *agape* that culminates in the Eucharist, which serves both to assimilate the body of Christ into oneself while also incorporating the self into that body.

A striking feature of F.'s work is his assertiveness in integrating philosophy and theology in the text. He displays none of the coyness that marks figures like Ricoeur and Marion (both of whom are in the conversation of this text), forging ahead with a sort of "continental theology." His boldness in doing so goes beyond many other interdisciplinary efforts, which often fall short of the expectations from one or more of the fields involved, and he effectively crafts a bold and philosophically robust vision of sacramental theology. The text is very much a product of the French phenomenological style, employing the same sometimes beautiful, sometimes distracting argumentative structure common to Marion, Lacoste, and Henry. The main audience for the text may thus be somewhat narrow (particularly those in continental philosophy or who are

already following F.'s career), but those working on sacramental theology or embodiment will also find enrichment from the text.

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Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology. Eds. Thomas M. Crisp, Steven L. Porter, and Gregg A. Ten Elshof. Grand Rapids, MI: Eerdmans, 2016. Pp. vii + 286. \$38.

This book charts an intense discussion among Christian analytical philosophers at Biola University Center for Christian Thought about how to understand the philosophy of mind in engagement with scientific work on neuroscience and the perennial problem of consciousness. Reading this book is a mental workout for those not familiar with the jargon. Given its history as a symposium in which presenters were followed by rejoinders from those with opposing views, the reader is brought into the analytical philosophical frame in a way that is both intriguing but also frustrating for those more familiar with the work of systematic theologians and anthropologists. Much of the discussion circles around precisely how to understand the mind, and whether a dualist position is tenable or not, especially with respect to the relationship between soul and body. The debates, in other words, are fiercely theoretical, touching down on the neuroscience of mind, but with little attempt to embody the real world of persons. Many authors have two or more chapters each, which creates the debate intended, but also reduces the diversity of viewpoints. John Cooper's chapter begins to raise important systematic theological questions about what anthropology is convincing or not, drawing in biblical hermeneutics and a sprinkling of insights from the Christian tradition. There is only one neuropsychologist writing for this collection, and his short chapter focuses on emergence, only to be followed by a rejoinder that states that his critique of J. P. Moreland's philosophy has largely missed the mark and "misrepresents several of my paper's main arguments" (85). This illustrates rather nicely my main criticism of this book, that those outside the specific discipline of analytical philosophy will find this book very indigestible and may even miss the points being made entirely. However, this book will provide some important guideposts for those interested in charting theoretical difficulties in approaching the relationship between body and soul.

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