

II” (115). The formation of groups representing a wide range of concerns sprung after the council “like mushrooms in the rain” (133). The resurgence of worker priest movements, increases in lay activism, the creation of spontaneous ecclesial communities, and spikes in student activism all found inspiration and a call to action from the council and its implementation. H. offers a particularly instructive example of Vatican II’s impact and cross-fertilizing effects in his study of Italian base communities. He explores a rich culture that integrated commitments to social reform and a concern for ecclesial topics while remaining outside of the normal channels of church action. H. sees movements like these exemplifying the way in which political and religious forces combined to challenge contemporary modes of authority under shared convictions that the world needed to change and that individuals must play a role in shaping the future.

H.’s volume achieves a remarkable balance in reviewing key social elements of the “Long Sixties” and their relation to critical issues in Roman Catholicism that endure until today. He demonstrates that the ““spirit of Vatican II’ operated on multiple levels and in appropriately mysterious ways” to change direction in the Catholic Church and in the wider world—a shift still felt in many ways today particularly in Francis’s papacy (253). This volume is both meticulously researched and written in an engaging style—a combination that is often hard to sustain. Scholars of Vatican II will find fresh insights into the council and its impact, while those interested primarily in the history of social movements will find an accessible introduction to a keynote event in Catholic history. H.’s book goes a long way towards putting Vatican II and the social history of the “Long Sixties” into productive conversation with one another, an achievement which is long overdue. The real achievement lies, perhaps, in his ability to demonstrate that these two should never have been separated in the first place and that such an artificial estrangement greatly impoverishes our understanding of the council and this critical period.

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*Sacramentality Renewed: Contemporary Conversations in Sacramental Theology.* By Lizette Larson-Miller. A Michael Glazier Book. Collegetown, MN: Liturgical, 2016. Pp. xviii +189. \$29.95.

Among its many merits, Larson-Miller has produced a superbly useful book. It offers an informative, charitable, versatile, yet always theologically full-bodied introduction and overview of the dominant Western developments in mainstream sacramental studies stirred by the twentieth-century Liturgical Movement and its theological interlocutors. L-M.’s work is embedded and ultimately gravitates toward Anglicanism yet her charting of the contemporary scene of sacramental theology is ecumenical (with a particular engagement with Roman Catholicism) and thus particularly helpful in educational settings.

Historically speaking, several Protestant traditions such as the Lutherans, Methodists, and Presbyterians have vigorously engaged with the Liturgical Movement and the manifold arenas of liturgical renewal that it inspired over the past few decades. At the same time, there has been noticeably less interest in sacramental theology among these faith traditions in comparison with Roman Catholicism and Eastern Orthodoxy. Within this context, this monograph fills the gap by making a considerate and ecumenical case for a creative renewal of what often appears to be “an archaic-sounding field” (xii) for many Christian sensibilities today.

Situating her appeal for the renewal of sacramental modes of theology and worship in Anglicanism, chapter 1 offers an excellent recent introductory summary about the latest debates in sacramentality written from a broadly ecumenical perspective. It addresses the very nature and definition of sacramentality, sacraments, sacramentals, liturgics, ethics, and the state of the graduate academic training in sacramental theology as well as the ever-shifting conceptions of how the very complex interdisciplinary field of sacramental theology relates to its better-known cousin of liturgical studies. Unpacking the genealogies of the most notable twentieth-century proposals, routinely associated with the Roman Catholic theologians Edward Schillebeeckx and Karl Rahner regarding Jesus Christ as the primordial sacrament and the church as the foundational sacrament, L-M. deservedly highlights the earlier (and rarely acknowledged) explorations by the Anglican theologians Oliver Quick, Charles Gore, and William Temple.

Following the practically useful mapping of the state of affairs in recent Western sacramental theology, chapter 2 strongly underscores the need for sacramental discourses to dialogue with and acknowledge their intrinsic and expansive interdependence with the doctrines of creation, incarnation, and the trinitarian conceptions of God. Here more instrumental interpretations of sacraments are constructively modulated by the recovery of the imaginative density of the early Christian notion of *mysterion* as well as by dialogue with the emerging evolutionary theology and its imaginary of “deep” incarnation and resurrection. Chapter 3 argues for the irreducible particularity of the paschal mystery as the soteriological source of Christian sacramental discourse. Chapters 4 and 5 address the ever pivotal—and contested—foci of real presence and real absence of God in sacramental imaginary with a particular emphasis on the prominence of the eschatological and anticipatory facets of the presence–absence interplay. Drawing from Hans Boersma’s retrieval of *nouvelle theologie*, chapter 6 presents a spirited case for sacramental ecclesiology that affirms an ecclesiocentric sacramental ontology through a somewhat underutilized engagement with evolutionary theology (Chapter 7). The constructive trajectory ultimately advocates a “countercultural” remediation of the pitfalls of the popular baptismal ecclesiology (161) through the models of communion and eucharistic ecclesologies that could liturgically reenergize the irreducible dynamic of transcendence and incarnational immanence that mark the paradigmatic mystery of Christian salvation in Anglican and other liturgical settings.

Sacramental theology is not, indeed cannot be, a fringe discipline in Christian theology despite its modern Western predicaments. Hence L-M.’s contribution is a robust argument for the renewal of its methods, language, and disciplinary identity. At the same time it can serve as a succinct yet high-quality introductory text for graduate students,

including the excellent reference material for further explorations. The primary purpose of this monograph is not constructive. Yet L-M. makes it clear that a meaningful contemporary *ressourcement* of sacramental discourse cannot be naïve or nostalgic precisely because a genuinely meaning-making metaphysics of sacramental ontology today is about the search for fruitful and faithful ways of “how we live together, how we live in and with all creation” and participate “in the living God” (176).

This is not a comprehensive study, nor one that engages sacramental imagination on the margins. It is quintessentially “mainline” and very conventionally Western; the ecumenical dialogue here travels primarily, though not exclusively, along the Anglican–Catholic axis; it is almost entirely silent on the issues that are central to liberation and feminist/womanist theologies; it does not interact with postcolonial approaches or with race discourses; its conventionally ecclesiocentric tenor remains curiously unresponsive toward the growing deinstitutionalization of spiritual practices and even the more radical implications of L-M.’s own constructive trajectory of liturgical assemblies as “polyvalent places” (169). These caveats notwithstanding, this book would be among my top choices for an ecumenically embedded introductory volume in sacramental theology for graduate student audiences.

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*Loneragan, Meaning and Method: Philosophical Essays.* By Andrew Beards. New York: Bloomsbury, 2016. Pp. xii + 287. \$110.

Andrew Beards now firmly holds the mantle, once held by Hugo Meynell, of “Loneragan scholar in dialogue with analytic philosophy.” This is his fifth book in which he brings to bear insights from Lonergan into discussion with leading luminaries of the analytic tradition. These are scholarly and serious attempts to bridge a sizeable divide, but B. does so with a firm grasp of both Lonergan and the analytic scene, in which he has been thoroughly trained.

The book comprises six essays, each largely independent of the others. The first and last chapters (chs. 1 and 6) deal more directly with aspects of Lonergan’s work, the first on the notion of generalized empirical method and the last on the theme of meaning in Lonergan’s writings. These are not by any standard introductory to Lonergan’s thought but quite detailed accounts of various developments in his corpus. Here B. reveals an intimate grasp of Lonergan’s work, drawing on multiple volumes of the *Collected Works of Bernard Lonergan*, particularly those which have made less accessible material more commonly available. In these chapters the dialogue with analytic philosophy is more in the background, where B. is preparing ground at the start and rounding off at the end.

The real engagement with the analytic tradition is in the middle chapters (chs. 2–5). Each chapter involves a dialogue between Lonergan and a major representative of the analytic tradition. Chapter 2 engages Timothy Williamson’s book *Knowledge and its*