

Ramshaw expresses grave doubts about the emerging practice of using first names when distributing communion: "This is the body of Christ, Jane." She fears that such a practice, while promising intimacy, makes individualistic an act that should be a communal experience of the Body of Christ.

As Ramshaw's reflections on the communal nature of liturgy reveals, *Reviving Sacred Speech* is more than an excellent treatise on words in liturgy; it is a liturgical theology built on the words and rituals of worship. She mines key texts from liturgical practice not so much to derive abstract theological principles as to let the primary theology of the texts and liturgical actions shine. The great thanksgiving and the prayer over the font tell the story of our life with God in Christ, as does the Exsultet, the joyful proclamation at the Easter Vigil. One significant shift ("second thought") in her liturgical theology is a movement from primary emphasis on Christology to a fully trinitarian theology (thus the change in title). In 2000 she argues that new formulations in liturgical language need not be scriptural, but must be consistent with Trinitarian theology. The other major shift in her thinking is a fuller embracing of feminist perspectives, causing her to qualify or reject what she said in 1986. For example, she can no longer accept, even in a qualified way, the church's unscriptural stereotypes of Mary as perfect virgin and Mary Magdalene as reformed prostitute.

Reviving Sacred Speech is an important work of liturgical theology and practice with few limitations. Ramshaw states in the introduction that this book will be most helpful to persons in denominations with strong traditions of liturgical texts. Her commitment to classic texts sometimes mutes her critique of traditions that are questionable from a feminist perspective, such as use of female pronouns for the Church or the symbolism of the paschal candle impregnating the baptismal font/womb. Her love for tradition does, however, keep her mindful that liturgical texts should be changed only with great caution, remembering that the prayer and worship of the baptized community is at stake.

In providing a new edition of this important book, OSL Publications has once again served liturgical studies. Ramshaw's wise musings on sacred speech are too good to miss.

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Gary Macy. *Treasures from the Storeroom: Medieval Religion and the Eucharist*. Collegeville: The Liturgical Press, 1999. 224 pages. Paper. ISBN 0-8146-6053-3. \$24.95.

As is the case with any good metaphor, the title of this book imaginatively invites a number of insights into its content. Inspired by Matthew 13:52, Jesus' likening "every scribe who has been instructed in the kingdom of heaven" to "the head of a household who brings from his storeroom both the new and the old," the title eloquently conveys the reverence with which Macy delights in both surveying the diverse theories and practices whereby medieval Christians engaged their most powerful ritual symbol and examining closely specific examples from the dazzling array. What comes through consistently is the genuine respect the author has for the diverse theological, liturgical, and ideological ideas about the Eucharist that various participants in medieval Christianity advanced, debated, and brought to often-tentative resolution.

A collection of previously published essays spanning some dozen years, the book finds coherence in the author's clear and recurrent argument that contemporary ecclesial authorities and theologians, as well as opponents of Christian religion, must take responsibility for their own power agendas while responsibly citing medieval sources and scenarios. Reducing medieval Christendom to a monolithic centrally governed structure of belief and practices aids and abets the agendas of both those within Roman Catholicism who seek ideological support for the modern consolidation of power in Rome and those outside the Church who seek to discredit its social-ethical influence in society or the legitimate cries for justice rising from the many poor and dispossessed in the United States who are Catholic. A professor at the University of San Diego, Macy cares about the plight of Hispanics and Latinos on both sides of the border whose detractors have long employed the mythology of a Roman Catholicism completely and consistently corrupt from the Middle Ages onward to brand today's Catholics as "immoral, corrupt, and tyrannical," and Hispanics as "devious, immoral, lazy. . . and ignorant" (135).

The greater part of Macy's work, however, seems to have the political struggles within Christianity and, more specifically, Roman Catholicism, in mind: "[A] broader and more historically accurate reading of late medieval Christianity would not only allow long silenced voices to speak on behalf of 'their Church,' but also open up the possibility of a more diverse reading of present-day Roman Catholicism. If Roman Catholics wish to claim late medieval Christianity as their heritage, then surely, they should also claim

its diversity. Today's hierarchy may wish to make large and growing claims for their authority, but that represents but one (albeit important) voice within Roman Catholicism" (135). One might wonder what all of this has to do with the Eucharist, but it should not take much reflection to realize the formidable power (caused most often by needless violence) that ritual symbols exercise in the ordering of a society.

Capable of drawing upon sources in numerous languages, Macy presents the fruits of his research on the theory and practice of the Eucharist in the Middle Ages in a delightful writing style that keeps the reader turning the pages to learn about the strengths and weaknesses of the positions held by Berengar of Tours or Peter Lombard, or of the variety of ritual practices and theological connotations that arose around the concept of transubstantiation. One of the problems with the latter term, Macy demonstrates, is the way in which Reformation-Counter Reformation debates continue to be read back into such medieval documents as the decrees of the Fourth Lateran Council. Macy argues that an accurate knowledge of the actual debates and variously nuanced theologies of the Eucharist that spanned the medieval centuries should both humble contemporary theologians and bishops but also free them from thinking that what they decide at present sets an irreversible trajectory for the remainder of Christian history. That gift of freedom is greatly to be desired, for therein lies the possibility of engaging the Eucharist as the vital source of the Church's life in our, or any other, age.

A specific example of the latter that proved helpful to this reader is Macy's attention to the relationship between medieval eucharistic practices and Christian morality. The author's careful attention to the texts and their contexts, as opposed to what contemporary liturgical theologians presume about them, sheds new light on the ethical meaning of eucharistic allegories, the *res* of the sacrament, and the centrality of spiritual reception of the Eucharist in that period.

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Hughes Oliphant Old. *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Vol. 3: The Medieval Church*. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1999. xviii + 646 pages. Paper. 0-8028-4619-X. \$45.00.

One can scarcely imagine the courage, not to mention stamina, required to undertake a literary and historical project of the proportion represented in Hughes Oliphant Old's *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*. Volumes one and two, concerning the biblical and patristic periods respectively, both appeared in 1998 (and are very ably reviewed by David Bundy in *Doxology*, 16, 1999); volume three was published in August 1999. Inherent in the magnitude of the project are challenges of organization, selection, and interpretation, which, along with the necessity for creating cohesion and developing points of relevance for the contemporary reader, whether preacher, scholar, or interested layperson, place the author in the unfortunate position of being unable to satisfy equally all the potential demands of the audience. The tremendous range of material to be considered, including personalities, contexts, cultural shifts, political influences and interactions between ecclesiastical and civil structures, and emerging literary and liturgical forms must have caused the author to gasp figuratively if not literally, and leave the reader wishing for less breadth and more depth in this large and valuable work.

A singular difficulty raised by an enterprise such as this series is the need to explore both interpretation and preaching at once. Initially this seems self-evident, but in volume three one is disappointed to find an emphasis on preaching content and style not fully balanced by consistent discussion of medieval interpretive strategies and methodologies. The roughly one thousand years of the medieval Church Old covers, from mid-sixth century Byzantine preaching of Romanos the Melode (one is grateful that he considers Eastern Christianity at all) to the late-fifteenth-century preaching of the Italian Girolamo Savonarola, contain a richness of interpretive theory, development and practice that could be more thoroughly mined, not only for historical interest but also for the organic and dialectic processes of scriptural exploration they reveal. Protestant/Reformed Christians do, as Old points out in his introduction, tend to believe that the medieval centuries of the Western Church in particular are essentially unproductive for those concerned with gospel proclamation and restoration of the Church in the twenty-first century (xiii). But many of the interpretive and evangelical goals of postmodern preachers are shared