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Nueva Pascua De La Nueva Alianza

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no longer sufficient for theologians or scripture scholars, when using basic terms such as sign, symbol, myth, proof/argument, etc., to comment on some text of St. Thomas, or even on the creative work of their confreres (e.g., Rahner's "Theology of Symbol"). The growing influence of a scholar such as Bernard Lonergan indicates current theology's growing awareness of the interdisciplinary collaboration needed to deepen its grasp of man's heuristic structures – or more simply, *how* we experience, understand, judge, believe, and decide, when we do these acts.

A final point of this work's particular interest for today would be its analysis of Dechamps' "Exterior Fact," the Church. In today's liberation climate wherein "institutionalized violence," "oppressive structures," and "structural sin" have become by-words in current theological jargon, a serious, calm, reasoned invitation to look at the Church apologetically, not dogmatically, much less prophetically, can be a blessing of no small moment. It is true that much more than the brief postscript (pp. 191–95) would be needed to bring out all the pertinent correlations between Dechamps' pioneer efforts in this line and Vatican II's view of the Church and subsequent developments. The book of Avery Dulles, S.J., cited on p. 193, offers a good example of how sophisticated and nuanced our views of the Church have become since the time of Dechamps. But the fact remains that Cronin's work focuses our attention on the Church as precisely one fundamental ground why the *average* Catholic commits himself to his faith. In this day of advanced Scripture-study groups, of prayer-sessions and charismatics, of liberationists of every hue and description, perhaps – just perhaps – another look at the Church, through the eyes and heart of the average Catholic, might indicate a far more fruitful field of apologetic endeavor than the latest theological best seller on "Why Do We Need the Church?" would lead us to suppose. At least Cronin's work forces us to consider, in a renewed way, the essentially ecclesial and social dimension of the Catholic Faith. This alone would be cause enough to acknowledge our indebtedness to the author for this gem of a reasoned, thought-provoking, challenging probe.

Joseph L. Roche

NUEVA PASCUA DE LA NUEVA ALIANZA. Actuales enfoques sobre la Eucaristía. By Miguel Nicolau, S.J. Madrid: Ediciones Studium, 1973. 412 pages.

Nueva Pascua de la Nueva Alianza by Fr. Miguel Nicolau, Professor of dogmatic theology in the Pontifical University of Salamanca, Spain, offers the reader the result of fifteen years of teaching. The scriptural vision of the Eucharist, followed by the doctrine of the Fathers and primitive liturgies, prepare the way for the study on the reflection of theologians and the official teachings of the Church. The first three parts of the work constitute the

background of Part Four where the author develops the modern vision and problematic of the Eucharist. This part which occupies over one-third of the book, gives reason for the subtitle of the book "Actuales enfoques sobre la Eucaristía." One of the most theologically dense sections of the book is the last chapter where the author studies the "Binomial Eucharist-Church."

The fact that the author was one of the *periti* during the sessions of the Second Council of the Vatican explains his interest and also his competence in the modern problematic. The modern thematic that had developed around the Council's desire for reform and renewal, which, in a certain sense, served as a catalyst for the liturgical reform initiated by Vatican II, leads the author to the examination of certain aspects where the innovation has been more visible (concelebration, reception of the Eucharist under both species), as well as to the study of the more modern approaches to explain the mystery, such as the problems of transsignification and transfinalization.

From the point of view of the personal interest of this reviewer, the author deserves special praise for having tackled explicitly the theme of "Eucharist and Ecumenism" (pp. 318–360) after some indications on the theology of the Reformers on the Eucharist, a section, however, which is not sufficiently and perhaps less happily developed. The fact that the author has brought up the Declaration of Windsor and the Agreement of Dombes on the Eucharist after having gleaned from the documents of the World Council of Churches is a sign of his openness in this respect, even if his presentation of modern non Catholic theologians is rather scanty. The problem of inter-communion is given a rather extensive and generally competent treatment.

Among many positive and modern approaches the reader wonders whether certain questions should not have been treated with less extension. Some sections still sound too close to the old theology manual treatment and a certain polemic spirit is still traceable to the textbooks of the past — whose influence is felt on occasions rather clearly. This is also applicable to certain approaches to modern problems, as in the question of concelebration (nn. 486–488, pp. 310–311, for instance). In the explanation of n. 22 of the Decree on Ecumenism we would have liked to have seen some elaboration on the modern problematic as it has developed in the dialogues presently held on the validity of ministries in other Christian confessions (nn. 563–568, pp. 353–356).

These are, however, minor points. All in all we may say that the book has many positive elements that make it a real contribution to theology, especially to Spanish theological literature. The matter is presented with clear divisions. The marginal numbers, while perhaps making the book less attractive for certain readers, may be particularly useful if it is to be used as a kind of text-book. As such this work is also recommended for systematic study and class discussion.

Pedro S. de Achútegui