

(p. 319), despite recognising that Aquinas denies the latter (p. 311, n. 9).

In conclusion, I can but quibble about details: the book is magnificent.

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THE EUCHARIST IN MEDIEVAL CANON LAW by Thomas M. Izbicki, *Cambridge University Press, Cambridge, 2015, pp. xxiv + 264, £64.99, hbk*

Canon law and liturgical texts have a number of similarities and they share a long association. Both have divine law as a foundation, both combine doctrine with detailed specifications, both direct human acts and thoughts towards the attainment of eternal life, both make for ecclesial communion by relating a number of participants and actions, and both are established and applied at a variety of levels, from the universal to the local. Simply to go by the 1983 *Code of Canon Law*, today's canons concern several aspects of the liturgy, especially the sacraments, and there are many other relevant norms outside the *Code*. Canon 838§1 provides that the ordering and guidance of the sacred liturgy depends solely upon the authority of the Church, which resides in the Apostolic See and, according to the norm of the law, the diocesan bishops.

Dr Thomas Izbicki, an established medievalist, was led to write this original, fully documented and scholarly book by considering a painted picture of the Dijon 'bleeding host' inserted in a medieval manuscript. The final chapter is, in fact, on the feast of Corpus Christi and 'wonder hosts', not neglecting to mention the dispute between Franciscans and Dominicans over the possibility that Christ had left behind some of the blood shed on earth. Pius II had to intervene.

The available sources for medieval eucharistic theology and sacramental practice are many and varied, and Izbicki chooses to focus on canon law broadly construed. Although the index is too brief for a study so packed with information, there are helpful opening annotations on the citation of canon law texts, and on canonists and collections. The part of Gratian's *Decretum* commonly referred to as *De consecratione* was a foundational text, but it held no lasting monopoly in the universities or in practice. Izbicki presents a wide sample of evidence from different genres and across Europe. Providing a reasonably full presentation of the contents of *De consecratione* would have helped to identify which topics attracted subsequent legislation and commentary or were neglected. Incidentally, because art, liturgy and devotional practices are included as evidence by Izbicki, greater consideration of the way canonical texts were illustrated seems required. The study of legal iconography has yet to reach maturity, and as a consequence the ways in which the use of art in manuscripts facilitated comprehension of the law and its glosses, or interpreted them, are still not fully understood. Excellent starting points

are A. Melnikas, *The Corpus of the Miniatures in the Manuscripts of Decretum Gratiani* (1975) in 3 volumes, and S.L'Engle & R.Gibbs, *Illuminating the Law* (2001).

Sustained attention is given to the doctrine of the real presence of Christ and the language of transubstantiation. It is a characteristic merit of Izbicki not to leave in isolation any topic or source, if possible, and so there are discussions of the minister, materials, form of the Eucharist and the right practices associated with the Mass, Communion, reservation of the sacrament for the comforting of the sick and dying. These essentials, observes Izbicki, were present whether in a rural parish or at the papal court. The elevation of the consecrated host and chalice receives the full treatment it requires. The form of words to be used produced subtle discussions. Izbicki repeatedly quotes from William Lyndwood, that notable medieval English canonist, and he does so effectively in this context (p.96). Reflection on all of Lyndwood's glosses here would be worthwhile, including the memorable comment that the set words of consecration are to be said '*integre*', that is, '*Sine fractione verborum*'. Early on, Izbicki remarks that canon law functioned as a form of 'disciplinary theology', and not surprisingly canon law concerned itself with safeguarding the theology and celebration of the sacrament by means of a variety of mechanisms of enforcement. Under the chapter heading 'Communion: Union with Christ and Unity in the Sacrament', the Eucharist is studied in yet another of its dimensions, including such topics as reception of the Eucharist and its effects, preparation for Communion and proper reception, Communion under one species or both, frequency of Communion, and denial of Communion. A separate chapter is devoted to the custody of the Eucharist and Communion of the sick, containing more canonical material than one might have imagined.

This is a book rich in contents and explanation, demonstrating just how pervasive and important was the medieval canon law relating to the Eucharist. The intersection of law with doctrine and theology is of perennial relevance, although it does not occur in identical ways throughout the centuries, and Izbicki provides us with a wealth of medieval evidence to consider this from many angles. He can thus draw attention to how Lyndwood's exposition of the words of consecration drew upon Innocent III's decretal *Cum Marthae*, while the distinction between fitting and essential was grounded in the theology of Thomas Aquinas. The Council of Vienne (1311-2), convoked by Clement V, dealt with errors supposedly embraced by certain Beguines and Beghards. In Clement's canon *Ad nostrum* one error was to be dismissive of the elevation at Mass in comparison to private mystical experiences. One of the earliest commentators on the *Clementines* thought that heretics confused the vulnerability of the human body of Christ with the perfection of God present in the sacrament. Then as now, no sharp divide can be drawn between canon law and theology, especially where the sacraments are concerned. John of Burgh was the author of a widely circulating

medieval pastoral manual, the *Pupilla oculi*, citing canonical texts and their commentaries as well as theologians. He gave an exalted perspective on the convergence of liturgy and canon law. For him, the Church, with its sacraments and laws, was regulated by the Holy Spirit.

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MORAL CONSCIENCE THROUGH THE AGES by Richard Sorabji, *Oxford University Press*, Oxford, 2014, pp. 265, £20.00, hbk

CONSCIENCE & AUTHORITY IN THE MEDIEVAL CHURCH by Alexander Murray, *Oxford University Press*, Oxford, 2015, pp. xi + 206, £30.00, hbk

Professor Sorabji's book covers a vast sweep, from fifth century Athens to contemporary India and the United States. He gives a history of the concept of conscience, taking in some of the problems of freedom that it raised in specific contexts. He aims to identify a 'core concept', which he sees as more or less stable, and which he hopes can thrive without the support of religion.

Inevitably his coverage, in a relatively short book, is selective. His story begins with the Greek tragedians and Plato, where he claims that the original concept involved the idea of splitting the person in two, one of which shared a guilty secret with the other. Here, he argues, there was no need for God. He continues via St Paul, to note the fallibility of conscience, and St Augustine, to examine his change of heart over using law to combat heretics, pausing to take in St Thomas and St Bonaventure, then Luther and Calvin, as representatives of their respective ages. Then the route switches mostly to England, with summaries of various positions engendered by civil war and its aftermath, ranging from Hobbes to the Levellers, on the freedom of the individual conscience before the state. Locke's pleas for toleration (though not for Catholics) could not be freely published in England until the arrival of William of Orange. With Butler, Adam Smith, Rousseau and J.S. Mill begin explorations of the basis of conscience in 'sentiment', taken further by Nietzsche and Freud with their critique of what they see as pathological guilt. Tolstoy, followed by Gandhi, returned conscience to the centre of the political stage. Finally, Sorabji tackles contemporary issues of conscientious objection, in particular in medicine and warfare, and freedom of speech.

En route, Sorabji discovers potential for secularising the concept, for example in Adam Smith's imagining of an impartial spectator assessing one's actions. However, the big difficulty for Sorabji's secular defence of conscience, as he recognises himself, comes not from believers but from critics of Christianity. It was Nietzsche and Freud whose different versions of anti-realism created a hermeneutic with which to read claims to express moral truths. Sorabji's main twentieth-century witnesses of