

Antioch and then Polycarp and associated communities in Asia Minor, he cast off the Christian yoke and returned to the paganism in which he was so much more at home, to re-emerge at Olympia as Lucian's Peregrinus Proteus, and to accomplish near there, by his own doing, the death he claimed to have so long desired, and that he had so long postponed.

Brent casts a capacious methodological dragnet, and lands a remarkably catholic catch. In addition to his impressive learning in Ignatian scholarship, and in the literature, epigraphy, and iconography associated with mystery religions, the Imperial cult, and the 'Second Sophistic', we are invited to take on board the epistemological contributions of Wittgenstein, Katz, and Chomsky and speculations about the behaviour of bishops at Buckingham Palace garden parties, about the deliberations of the Master and Fellows of a Cambridge college, and about the trials and tribulations of Lindy Chamberlain after her infant daughter had been taken by dingoes at Ayers Rock.

Both these books would have profited from the more attentive care of copy-editors. In *Martyr Bishop* it is twice asserted that Peregrinus leapt into his pyre at Athens (pp. 54, 73), though in *Second Sophistic* (p. 13) the suicide is said to have taken place at Olympia. It seems to be suggested that the relationship between a bishop and his presbyters had found expression in the furnishings of apse or chancel even before, by Brent's own thesis, that relationship (to say nothing of apse or chancel) had come into existence (*Martyr Bishop*, pp. 38, 85–6, 108). Nevertheless, Brent has rendered a very worthwhile service to those beginning the study of Ignatius, and has secured a place for himself in any future discussion of the Ignatian problem. If his contribution to that discussion will be a hotly contested one it will be none the odder for that.

DENIS MINNS OP

**SACRIFICE UNVEILED: THE TRUE MEANING OF CHRISTIAN SACRIFICE** by Robert J. Daly, *T&T Clark International*, London 2009, pp. xv + 260, £24.99 pbk

Robert J. Daly's latest volume, *Sacrifice Unveiled*, is an apt culmination to the Jesuit theologian's career-long pursuit in revealing what he believes to be a more Christian construction of sacrifice. According to Daly, Christian sacrifice is, above all, the eminently interpersonal, Trinitarian act of '[humanity's] participation, through the Spirit, in the transcendently free and self-giving love of the Father and the Son' (p. 1), all of which is initiated by the Father's giving of the Son. *Sacrifice Unveiled* explores the theological and liturgical implications of Daly's assertion, and the evidence for its Biblical and historical legitimacy.

The book is a chronological account of sacrifice's evolution, and is structured in three parts, connected by two bridges. In Part I, Daly begins to demarcate his Trinitarian redefinition of sacrifice by first rejecting traditional notions of transactional satisfaction. He suggests that these notions, at their essence, 'disastrously... look to the religions of the world, and to the characteristics of sacrifice derived from them' in defining Christian sacrifice, projecting onto Christianity categorically non-Christian notions of violent propitiation. Instead, Daly proposes, Christians must 'look first to the Christ event, and *primarily from the perspective of that Trinitarian event*... to understand sacrifice' (p. 10). From a Trinitarian perspective, sacrifice becomes foremost an act of 'self-giving' in which the Father, Son, and Christians, through the Spirit, intimately interrelate. In light of Trinitarian sacrifice, the 'Sacrifice of the Mass' should also be reinterpreted, now as the transformational, eschatological event through which the assembly becomes 'more fully members of the Body of Christ' (p. 19).

After establishing his theological and liturgical agenda, Daly surveys the evolution of Christian sacrifice in Bridge I, using the accounts from the historical witnesses of the Old and New Testaments and the works of the Church Fathers – from the Pentateuch to Augustine – ultimately collating three primary points of historical consensus. First, throughout Christian history, Daly notes that Christ's death is perennially assessed through the theological precedent of the *Akedah*, and is thus understood in sacrificial, albeit non-substitutionary, terms. Second, a push towards a spiritualization of sacrifice – moving it from the ritual to the internal realm – is consistently present throughout the textual witnesses. Finally, Christian sacrifice consistently places precedence on internal and ethical disposition over ritual practice. In light of these early Christian developments, however, a question arises: How did Christians come to embrace the inaccurate and wholly violent forms of sacrifice so prevalent throughout Church history?

Part II, appropriately titled 'Atonement and Sacrifice: The Distorting Veils', details the complex process in which both Atonement theory and Mass fell victim to influences of non-Christian sacrifice. Concerning Atonement theory, Daly writes, 'Christian antiquity was still a time when sacrifice in the traditional history-of-religions sense of that word, that is, an eternal cultic act involving the destruction of a victim, was generally taken for granted as an essential part of religion' (p. 197). This unfortunate presumption resulted in the systematization (most notably in the works of Anselm and Aquinas) of a God bound to anthropocentric categories of satisfaction. Daly identifies a similar misappropriation of sacrifice in both Protestant and Catholic Eucharistic theologies, the developments of which he traces from the Reformation to the contemporary Roman *magisterium*. Contra the Reformers, Daly demonstrates that, according to early Church liturgies, the Eucharist was indeed understood as sacrificial. However, contra the present Roman *magisterium*, and particularly the influences of Robert Bellarmine, elemental change or destruction of a victim is *not* required for a truly sacrificial Mass. Daly notes that both Protestant and Catholic Eucharistic theology, as with Atonement theory, make 'the same fateful mistake of inductively analyzing the practice of sacrifice in the world's religions in order to establish a definition of sacrifice from which to examine the so-called Sacrifice of Mass' (p. 166). What Daly calls for instead is an ecumenical and truer Trinitarian understanding of the Sacrificial Mass, amenable to both Catholic and Protestant concerns, in which the present assembly, through the Holy Spirit, directs its prayer to the Father, and where Christ presents himself in the elements for the transformation of the assembled.

In his second bridge, Daly traces Christian models of sacrifice from post-Reformation modernity to the present day. After critiquing penal substitutionary developments prevalent in modern Protestant dogma, calling them 'deeply pagan' constructs that make 'a shambles of the central biblical self-revelation of... a God of love' (p. 180), Daly posits that scholastic, moment-of-consecration Eucharistic theology continues to be similarly problematic, namely in its de-emphasis of the Trinitarian dynamic between the assembly, Christ, and the Father. After surveying these purported theological errors, Daly turns to unveil seeds of hope for the present Church. In addition to recent burgeoning ecumenical and liturgical renewal movements in both Protestantism and Catholicism, Daly suggests that René Girard's anthropological 'mimetic theory' provides a truer model of sacrificial origins through which Christians may come to terms with their 'original sin' (pp. 213–16) of innate violence. Through this understanding, Daly hopes Christians will come to 'reject acquisitive and conflictive mimesis, and embrace receptive and transformative mimesis' (p. 220), manifested through, and most accurately articulated in, Trinitarian formulations of sacrifice.

Part III concludes Daly's volume with a recapitulation of the preceding discussion told through an autobiographical lens, noting the profound influences of the North American Academy of Liturgy, René Girard, and most notably, the

Trinitarianism of Edward J. Kilmartin, on Daly's own 'sacrificial' journey. It becomes clear that for Daly, *Sacrifice Unveiled* is more than scholastic exercise; rather, it is a fervent meditation and plea for a truer definition and practice of Christian sacrifice. In the hands of the neophyte, such a proposition may seem faddish or, worse yet, unconvincing. However, wielding a lifetime of scholarship and experience, Daly produces a truly ecumenical work that is commendable in mission, monolithic in scope, and abundant in theological perspicuity.

MATTHEW WONG

**THE BANISHED HEART: ORIGINS OF HETEROPRAXIS IN THE CATHOLIC CHURCH** by Geoffrey Hull, *T&T Clark Studies in Fundamental Liturgy, Continuum*, London 2010, pp. xiv + 383, £24.99

Reading this book brought to mind the old joke about the terrorist and the liturgist ('you can negotiate with a terrorist'), not because Geoffrey Hull is either – he is a philologist and a linguist – but because of the book's subject matter and its argument: the author regards the 'reform' of the Latin rite after Vatican II as a cultural and spiritual catastrophe, the deepest wound ever to be suffered by the Church, made even worse by the fact that it is a self-inflicted wound. Catholic sacramental theologians and liturgists of an earlier period made much use of the work of anthropologists such as Mary Douglas and Victor Turner, so it cannot be immediately claimed that Geoffrey Hull, with his particular expertise, is not qualified to speak about this. On the contrary, where the use and function of signs and rituals is concerned, a philologist and a linguist is someone with a contribution to make. (He is also a traditionalist Catholic and this gives passion to his writing.) Unlike the liturgist in the joke, Hull seems to be someone with whom an intelligent conversation would be possible (as indeed are some real-life liturgists).

Most of the book is concerned with trying to explain how it could have happened that the Roman Church should depart so radically and so drastically from its Tradition (the capital 'T' is important). He sees the roots of it in the rationalism, legalism, pragmatism, and imperialism that, over the centuries, came to characterize Roman Catholicism, and in particular the exercise of Papal authority. He gives a fascinating reading of the two thousand years of Christian history while making it clear that he seeks to focus just on this one problem. Some Popes are criticized for being too weak, others for being too strong. Some are criticized for intervening in the affairs of local churches when and how they ought not to have done, others for not intervening when and how they should have done.

The relationship between East and West is at the heart of his argument. The development of papal authority in the West is closely linked with the need for Rome to position itself in relation to Constantinople on one side and the Frankish empire on the other. So, great figures like Gregory VII and Innocent III emerge, powerful and authoritative within their (increasingly only western) sphere. The seemingly natural identification of unity with uniformity had serious consequences not just for relationships with the East but also for the survival of liturgical rites other than that of Rome within the Western church. It is one of the paradoxes that after Vatican II there were fewer rites in the Latin Church than there were before.

Rationalistic and legalistic tendencies are there from the beginning in Latin theology and church government, heavily influenced as it was by Roman law and philosophy. The vicissitudes of history, in particular the emergence of nominalism, the reformation, the Enlightenment, and the French Revolution – what all these things did to the Church and how the Church reacted to them – meant that