

insulate itself from the correction of others, even a Christian debate about war can intimate God's peace in a world of war.

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Corpus Mysticum: The Eucharist and the Church in the Middle Ages, Henri Cardinal de Lubac SJ, Gemma Simmonds and Richard Price (trans.), SCM Press, 2006 (ISBN 0-334-02994-5), xxvi + 334 pp., pb £30.00

This work is a major product of the wide-ranging scholarly career of Henri de Lubac, learned Catholic doctrinal and liturgical theologian, who did as much as anyone to give theological grounding to the modern liturgical movement. It was written before and during the Second World War and first published in 1944. Its aim is to disentangle some of the varied emphases that are to be found in the history of Christian thought and devotion concerning the eucharist. This is achieved by focusing on the use of the term 'body of Christ', employed in Christian usage from almost the start in three different senses: the flesh-and-blood body of Jesus himself, in life, death and resurrection; the bread of the Eucharist; and the church, the Christian community of persons. This work is concerned with the last two of these uses and the varied relations between them.

We read of the applications in the early centuries of the term 'mystical' to numerous elements in what we may call the Christian equipment. Chiefly, it has drawn attention to the spiritual dimension or tendency of some element in Christian life and thought: 'mystery' was a favorite term for aspects of devout practice and heavenward directedness. As far as the body of Christ was concerned, the tendency, over the medieval and then the Counter-Reformation periods, was for devotion to be concentrated on the concentrated bread itself, as if in its own right. Its relation to the Christian community was less well articulated: implicit, of course, but not developed.

Only in the twentieth century was there an emphasis on the church as the community that was formed by the Eucharist and the object of its living presence. We have what is almost a motto: 'the Eucharist makes the Church'; that is, the object of the Eucharistic act is not simply the worship of God by a group of individuals but their integration as the community of those who are 'in Christ'. It is a deliberate return to the doctrine of St Paul, enunciated in 1 Corinthians 10:16-7, but neglected, in different directions, by Catholic and Protestant

devotion alike. Worship, we are taught, is not simply addressed to God but creates and develops the life of his people in the world, as in heaven.

It cannot be said that this important text is written in plain language. It is often convoluted and obscure, partly through the painstaking way de Lubac seems to plough through every patristic and medieval text relevant to his story that he could find. Odd, we may feel, that in such an enquiry of this subject in the modern period, the words 'metaphor' and 'poetry' and 'image' make no appearance. All is intricate philosophical conceptualizing: and some may feel this is not now the most helpful way of verbalizing the relations of God and man in Christ especially where the Eucharist is concerned.

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God's Ambassadors: A History of the Christian Clergy in America, E. Brooks Holifield, Wm. B. Eerdmans Publishing, 2007 (ISBN 978-0-8028-0381-8), x + 356 pp., hb \$30.00

Surveys suggest that clergy are among the most content of America's workers, but history suggests that things are more complicated than we might think. Over the centuries, the basic duties of Christian clergy have remained relatively unchanged – preaching, teaching, visitation, counseling – but the context in which ministry is done has changed markedly over the years. Where once the clergy might be part of the ruling class or among the most educated persons in society – especially among those Protestant denominations that trace their lineage back to an age of establishment – they have been moved closer to society's sidelines. Indeed, although Christianity has influenced the nation's culture, American culture has impacted the clergy.

Brooks Holifield, Candler Professor of American Church History at Emory University, has undertaken the significant task of chronicling the story of America's clergy. He does so with grace and eloquence, making *God's Ambassadors* must reading for any one, clergy or scholar, interested in the place of Christian ministry, Protestant or Catholic, in American life. This is not a study of ministry in the abstract. Instead, it is a 'history of the men and women ordained by their churches to provide a distinctive leadership' (pp. 1–2).

While focused on the work of real clergy, he also seeks to address the questions of meaning and purpose – especially regarding