that if God is the creator of all things, then God must be radically different (in a strong sense) from any created thing and not be part of the created universe in any way. To be fair, Ward acknowledges the serious limits of our knowledge of God. The inner life of God in Himself is, he asserts: 'beautiful and amazing and intricate and glorious, but it is far beyond anything we can imagine' (p.127). But what in Ward's philosophical framework justifies this claim? At various points later in this book I was not sure when and to what extent Ward relies on philosophy or on his own Christian beliefs.

The atheist with empiricist leanings would also press Ward hard, in particular regarding his trust in the existence of value on the basis of experience. Even though Ward acknowledges that his arguments do not constitute demonstrative proof (p. 57), there seems little if any awareness of recent discussions around value-scepticism, for example the debate between Gilbert Harman and Nicholas Sturgeon on whether moral properties are explanatorily redundant. Since some of the force of Ward's overall account relies on the reality of value, this strikes me as a gap in his overall case.

In a short review it is impossible to do justice to this engaging, often highly insightful, and sometimes provocative book. I have, for example, said little about how Ward brings his conception of God to bear on the tenets of specifically Christian doctrine. Whilst Ward certainly provides an interesting account of this, the main achievement of this book, it seems to me, resides in the areas I have discussed. Undoubtedly, the Thomist, and not just the atheist, would wish to take issue with much of what Ward puts forward. But Ward's case for the existence of God is as fine as any modern attempt at this I have encountered, and he is clearly a Christian philosopher who looks at big questions with rigour and creativity. Even when one disagrees with him, he gives much to think about.

JOHN D. O'CONNOR OP

MATERIAL EUCHARIST by David Grumett, *Oxford University Press*, Oxford, 2016, pp. xi + 322, £75.00, hbk

According to David Grumett, systematic theology has often neglected the material aspect of the Eucharist, removing it from the lived faith of Christians. The Eucharist, he affirms, connects flesh-and-blood Christians with the flesh-and-blood Christ, drawing them into his life, death and resurrection. Offering a 'constructive theology', rather than systematic, this book connects doctrine and liturgy while aiming for 'an embodied sacramental realism rooted in material life' (p. 12). This is also an antidote to secular materialism, whether the Marxist determinist

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or consumer capitalist varieties: the Eucharist is a remedy for postmodern alienation from material existence and the resulting fragmentation of communities and even society itself (p. 190).

Identifying himself as 'an Anglican with Roman Catholic leanings', Grumett seeks a diachronic and ecumenical account of eucharistic materiality. Lay perspectives and practice are woven in thoroughly. Controversially, the author argues that the transformative power of the Eucharist is most clearly seen 'precisely when the ecclesial boundaries within which the Eucharist is typically assumed to be restricted are transgressed' and that 'the Eucharist cannot be the Church's sole possession' (pp. 6–8).

In the first chapter, the material elements themselves – grain, salt, oil, water, leaven, wine – and the processes of baking and fermentation are wonderfully explored, drawing on their rich symbolism and social contexts, embedded in liturgical practices, vernacular folk traditions, and world mythologies. Sometimes a point is not pressed home consistently. For instance, having unpacked the symbolism of fermented wine, which is essential to the nature of the sacramental sign, the author strangely accepts the consecration of non-alcoholic 'wine' (p. 255). Also, having criticised De Lubac for his 'excessively narrow ecclesial lens', Grumett prefers to connect the materiality of the Eucharist with 'the life of the secular material world' (p. 8); and yet this book self-confessedly amounts to a denial of any purely 'secular' materiality after all (p. 301). Among dozens of fascinating nuggets, one learns that Lanfranc's monks recited psalms and wore albs and amices while baking, except the one holding the iron moulds – lest, in the imagery of *Ps* 104:4, this minister become a flaming fire (p. 53, n. 180); and the East Syrians hold that their holy leaven (*malka*) can be traced back to the very loaf given by Christ to the Beloved Disciple at the Last Supper.

Chapter Two looks at actions, including silence, lay participation, liturgical action and postures. Among many valid points, however, the argument that allegorical interpretation is preferable to sacrificial, depends on an unhelpful and unnecessarily sharp dichotomy (p. 79). Chapter Three covers familiar ground for Grumett, with Leibniz, Blondel, and Teilhard de Chardin marshalled to show Christ as the bond of creation, and the whole world as God's altar.

The central fourth chapter, on flesh, substance and eucharistic change, is rich in references but unconvincing in its conclusions (Grumett rejects transubstantiation in favour of consubstantiation). Nowhere is a definition of 'matter' attempted, quite wisely, but neither is the degeneration of Aristotelian terminology acknowledged nor the modern spectre of physicalism exorcised. Crucially, 'substance' means something completely different for Aristotle/Aquinas than for scientists today and even the nominalists who misinformed Luther's reception of Aquinas. The accidents properly include all 'physical' components (in our modern sense), which remain after consecration: there is rather a substantial (not

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formal) change (*non est formalis sed substantialis*) which is entirely supernatural (*omnino supernaturalis*), wholly by God's power (*sola Dei virtute effecta*), and grasped by faith alone (*sola fide*) (*ST* III qq. 75–76). Admittedly, transubstantiation is but a description, not an exhaustive explanation; it safeguards the mystery without giving up on rationality. In the end, only the Thomistic-Tridentine doctrine achieves the right synthesis of realism and sacramentality, affirming a real, unique, sacramental, miraculous, substantial, personal presence, which is not local or natural (physical). Without this robust metaphysics, Grumett undervalues transubstantiation and unfortunately allows the charge of 'cannibalism' to linger unrefuted. Conversely, the serious metaphysical pitfalls of rival explanations – impanation, annhilation/replacement, consubstantiation and other theories of remanence – are not satisfactorily addressed.

More valuable is the fifth chapter on death and resurrection, in which Grumett surveys the intriguing nexus of burial practices, graveside Eucharists in the early Church, viaticum, relics and altars, and the role of the Spirit in resurrection faith. He convincingly argues that the Eucharist is not an autonomous mystical talisman against death but rather the means of incorporation into the resurrection life of Christ. Chapter Six turns to the social bonds formed and nourished by the Eucharist. Starting with stories of secret Christian communities in Soviet Kazakhstan, one reads about reservation and reception at home (often sustained by women); lay participation and reception (ideally frequent, as the Fathers and Trent clearly advocate); ancient eucharistic exchange between churches (the *fermentum*); and the sharing of *eulogia* (blessed bread). There are warnings about consumer and commodity culture, even exposing the mass production of altar breads themselves. The seventh and last chapter shows the centrality of the Holy Spirit, examining epicleses, reservation practices (e.g. hanging pyxes) and baptismal rites. Here Grumett draws especially on Calvinist theologies of ascension in the Spirit, as well as Anglican and Orthodox perspectives.

With such a kaleidoscopic array of references, some minor slips are inevitable. For example, the Donatists precisely did *not* renounce their faith under persecution (p. 44); a scruple spoon adds water, not wine (p. 64); Manichaeans postulate an *evil* origin of matter, so their theodicy is arguably easier (p. 127); Vatican II did not 'direct' but merely permitted liturgy in the vernacular (p. 296); and Bulgakov said that matter becomes 'permeable for the divine power', not 'impermeable . . . ' (p. 294). But these are minor scruples. Holding together so many strands is a work of impressive intellectual curiosity and fairmindedness. Weaknesses in one section are often compensated by fuller treatment in another, always drawing widely on very recent scholarship. Grumett's instinct for the Incarnation remains the positive basis for eucharistic

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faith and practice well grounded in our material reality – a timely weapon against the irrepressible hydra of Manichaeism.

MATTHEW JARVIS OP

NEWMAN'S EARLY ROMAN CATHOLIC LEGACY 1845–1854 by C. Michael Shea, *Oxford University Press*, Oxford, 2017, pp. xiii + 230, £60.00, hbk

Newman studies now have something to reckon with. The *status quo* set by Owen Chadwick's *From Bossuet to Newman* (1957), though perhaps not 'pulverized', has been dealt a serious blow. One central and influential thesis of Chadwick's classic on the history of development theory is that continental Catholic theology – especially in Rome – outright rejected Newman's theory of development, or at the very least lacked sympathy, interest, acceptance, or support for Newman's theory. For Chadwick, as for Newmanists who inherited Chadwick's narrative, Newman's *Essay on Development* lay fallow for most of the nineteenth century, and was only later vindicated in the twentieth century by those capable of proving that Newman's theory did not amount to Modernism.

Newman's Early Roman Catholic Legacy puts paid to Chadwick's narrative and the possibility of it further dominating Newman studies. Scholarship on the reception of Newman's *Essay on Development* now has to contend with an alternative narrative supported not only by evidence heretofore unaccounted for, but also by an examination of the same evidence but with a fuller and, indeed, superior contextualization.

Far from Newman needing to prove himself and his orthodoxy as a Catholic, Rome gave Newman the benefit of the doubt. Shea shows how the positive disposition towards Newman's *Essay* was also bound up with a profound respect for the Oxford Movement he led, Newman himself and his conversion, the personal risk and cost involved in it, and development theory's worth to Catholic apologetics in relation to Protestant objections. In unpacking the details of Newman's red-carpet welcome in Rome, Shea persuasively concludes that 'it would be hard to conceive of a convert rising more rapidly in the Church than this. Nor would such treatment be conceivable for someone under suspicion of heterodoxy' (p.144).

With respect to Rome's actual reception of Newman's *Essay*, Shea marshalls forward evidence, such as an article published in one of the premier journals, the *Annali delle scienze religiose*, by the Jesuit Giacomo Mazio, that shows the *general* acceptance of Newman's *Essay* by some of the highest and influential Roman authorities, even less than a year after the work was published. This sets the stage for Shea's re-assessment of Newman's exchange in 1847 with the Roman College dogmatic theologian, Giovanni Perrone. The exchange, in light of the

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