

on the unity of Father, Son, and Holy Spirit in his *De Trinitate* might serve as a helpful corrective to those who tend “to isolate the Spirit in prayers and worship” (203). The vast amount of material covered in part 2 makes the individual summaries necessarily brief.

Part 3, in addition to summarizing the contributions of obviously important nineteenth- and early twentieth-century figures such as Schleiermacher, Hegel, and Barth, also discusses the work of those who might be considered the theological precursors to understandings of the Holy Spirit typical of Pentecostalism and the renewal movement. Thiselton limits his consideration of Catholic authors in this time period to Newman. Perhaps it would have been worthwhile to include Matthias Scheeban as well. In addition to summarizing the contributions of these systematic theologians, Thiselton narrates the origins of Pentecostalism and the charismatic renewal movement and describes the work of three Pentecostal/charismatic biblical scholars. Major twentieth-century theological figures such as Congar, Moltmann, Pannenberg, Lossky, and Zizioulas also receive consideration, with a view to how their work addresses concerns of the Pentecostal/renewal movement. For example, in the five-page summary of Congar’s *I Believe in the Holy Spirit*, Thiselton devotes a full page to Congar’s assessment of the charismatic movement. Thiselton concludes part 3 by identifying what he takes to be seven central elements in the doctrine of the Holy Spirit. His observations here provide a helpful way of organizing the vast amount of material on the Holy Spirit presented in this book. In addition, in his concluding chapter, Thiselton identifies seven promising areas for fruitful dialogue between mainline traditions and Pentecostal/renewal movement groups.

Thiselton makes an important contribution in his study of the Holy Spirit by informing the scholarly community associated with such journals as *Horizons* of the views and concerns of Pentecostal/renewal exegetes and theologians and vice versa. The book would be an important volume for a theological library to possess. While the whole book might not be suitable for an undergraduate theology class, or even a master’s level theology class, certain chapters, especially in parts 1 and 3, definitely would be useful.

ANTHONY KEATY

Blessed John XXIII National Seminary

The Prayers of the New Missal: A Homiletic and Catechetical Companion. By Anscar J. Chupungco. Collegeville, MN: Liturgical Press, 2013. xi + 127 pages. \$16.95 (paper).

doi: 10.1017/hor.2014.5

Fr. Anscar Chupungco's final work brings the heart of his liturgical and pastoral work home to the newly revised Roman Missal: attentiveness to culture and context, and a dedication to bringing balance to the interpretation and practice of liturgical celebration. This short work introduces the reader to important techniques in interpreting the presidential prayers of the newly revised Roman Missal in English. The recent English translation of presidential prayers, or orations, has been criticized for its propensity for opaqueness and circuitous word order. However, Chupungco reminds us that, at the end of the day, "what matters is that the Latin oration is understood by the priest and communicated faithfully to the assembly" (2). The premise for this work coincides with the goal of liturgical reform in the twentieth century: promoting the active, intelligent participation of all the faithful so the liturgy might shape their love of God and love of neighbor. Rather than roadblocks alone, the challenges presented by the new English translations offer opportunities for liturgical catechesis. Chupungco selects three dozen orations from across the liturgical year whose meanings are, as he says, "not immediately obvious" in either source or receptor languages (1). In each example, Chupungco provides the new translation of the oration as it appears in the Missal. A brief textual analysis unpacks the meaning of the English text by introducing the reader to the theological and historical context of the Latin original. For each oration, Chupungco provides his own "literal" translation of the Latin prayer text as well as a short description of the "sense" of the prayer. In doing so, he suggests a balance between the usefulness of formal translation and dynamic equivalency. Following his interpretation of the prayer text, Chupungco provides a "homiletic-catechetical" note. These notes are particularly useful, as they highlight connections with Scripture and the theological tradition, themes in the liturgical year, traditional devotional practices, liturgical renewal, and the present world. Through this method, the reader is reminded of the breadth of time over which the presidential prayers developed, is alerted to how the orations pair with the liturgical year as well as with broad theological and spiritual themes, and is introduced to the intricacies and challenges of translating ancient and medieval Latin compositions.

Throughout this work, Chupungco gently balances critique with constructive catechesis. He acknowledges the difficulties of interpreting and performing the oration texts, yet suggests that these very difficulties might invite us to learn from the liturgy. His first chapter, "General Observations," addresses key points of structure and vocabulary that recur throughout the orations. For example, he explains the logic behind constructions that may be judged awkward, such as the seemingly disconnected doxological conclusions to the orations, which begin with phrases such as "Through our Lord Jesus

Christ, your Son” and “Who live and reign with God the Father.” As Chupungco notes, the function of such conclusions is to remind us that prayers are addressed to Christ the mediator.

Drawing from the general norm of *Sacrosanctum Concilium* (33), that the liturgy can and should be a source of catechesis for the faithful, Chupungco offers this work as a tool to access the liturgy so that people might be formed by their liturgical prayer. His interpretation of some of the more complex orations leaves the reader wishing the work were even more comprehensive. While his critique of the new English translation highlights the logic of the translators, occasionally his response to some newly translated texts is stringent when he feels that the wording may be theologically misleading for the faithful.

This book provides a model for those studying liturgical prayer, and would be particularly useful for homiletics courses in seminary education or diaconal formation. A thorough knowledge of Latin would allow students to apply Chupungco’s technique most effectively. However, the text would also be suitable for a more general audience of students of the liturgy and catechesis, especially as it provides a method of accessing these somewhat challenging prayers with more hope than hesitation or consternation. In the spirit of bringing the prayers to the people and the people to the great prayer of the church, Chupungco leaves us looking with hope to the future.

KATHARINE E. HARMON
Marian University

Visions of Hope: Emerging Theologians and the Future of the Church. Edited by Kevin J. Ahern. Maryknoll, NY: Orbis Books, 2013. vii + 261 pages. \$40.00 (paper).

doi: 10.1017/hor.2014.6

Kevin J. Ahern and the nineteen emerging scholars along with the established scholar Massimo Faggioli are to be congratulated on this excellent collection of essays reflecting various theological specialties in light of the documents of the Vatican II. The book is timely given the Golden Jubilee of the council years, and serves to provide hope as the “grandchildren” of conciliar theology continue to be shaped deeply and differently by the council’s wisdom.

The essays are short, and thus are more what Yves Congar would have called “signposts” pointing toward various areas of theological development than tightly constructed theological answers. This collection illustrates well that the council’s teachings are being woven into virtually every area of