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practicality, and hope. It advances the thesis that learning how to speak Christian language in worship and life is crucial to learning how to be a Christian. Rather than supposing that Christian language and theology need continual updating in order to be relevant to the world, Jones urges the church to recover anew how Christian concepts and understanding are intended to form Christian life in all its rich depths. Construing theology as confessional theology in the context of the church, Jones understands the church as that liberative and redemptive community called into being by the

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Gospel of Jesus Christ to witness in word and deed the triune God for the benefit of the world. The full range of doctrinal themes that are deemed essential to the witness of the church are explored, including clear explanations of why they are essential and how they are to be understood. In pursuit of a truthful and beneficial witness of the church, the work centers on a trinitarian understanding of God, in which God freely and lovingly interacts with the world as Creator, Reconciler, and Redeemer. The work throughout affirms the belief that the gracious triune God is the Ultimate Companion who will redeem

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all creation.

Following the classic form of a summa, each chapter begins with a question and offers answers in the context of the doctrines of the Roman Catholic Church. *Eternity and Eternal Life*, the third volume in the series, which deals with hope, was published in 1993; the second volume, on faith, is forthcoming.

How can we transmit a living, personal Catholic faith to future generations? By coming to know Jesus Christ, and following him as his disciples. These are times of

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immense challenge and immense opportunity for the Catholic Church. Consider these statistics for the United States. Only 30 percent of Americans who were raised Catholic are still practicing. Fully 10 percent of all adults in America are ex-Catholics. The number of marriages celebrated in the Church decreased dramatically, by nearly 60 percent, between 1972 and 2010. Only 60 percent of Catholics believe in a personal God. If the Church is to reverse these trends, the evangelizers must first be evangelized—in other words, Catholics-in-the-pew must make a conscious choice to know and follow Jesus

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before they can draw others to him. This work of discipleship lies at the heart of *Forming Intentional Disciples*, a book designed to help Church leaders, parish staff and all Catholics transform parish life from within. Drawing upon her fifteen years of experience with the Catherine of Siena Institute, Sherry Weddell leads readers through steps that will help Catholics enter more deeply into a relationship with God and the river of apostolic creativity, charisms, and vocation that flow from that relationship for the sake of the Church and the world. Learn about the five thresholds of postmodern conversion, how

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to open a conversation about faith and belief, how to ask thought-provoking questions and establish an atmosphere of trust, when to tell the Great Story of Jesus, how to help someone respond to God's call to intentional discipleship, and much more. And be prepared for conversion because when life at the parish level changes, the life of the whole Church will change.

The twentieth century witnessed a renewed interest in a Roman Catholic theology of the

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word. The beginning of this renewal is marked by the work of Karl Rahner who, before the Second Vatican Council, decried the fact that Roman Catholicism, in contrast to the Protestant theological tradition, lacked an adequate theology of the word. Rahner's contributions, as well as those of sacramental theologian Louis-Marie Chauvet, demonstrate the Roman Catholic conviction that the word is fundamentally sacramental: it has the capacity to bear God's presence to humanity. Rooted in patristic and medieval sacramental tradition, and engaged in dialogue with Reformation theologies. Rhodora

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Beaton examines the further advances in Rahner and Chauvet to articulate the relationship between word and sacrament within the context of language, culture, and an already graced world as the place of divine self-expression, as well as analyzes the implications for Trinitarian theology, sacramentality, liturgy, and action.

In the light of its own history, the Catholic theology of the Eucharist, as it is generally understood today, is revealed as a splinter tradition whose deficiencies call for fundamental reformulation. The valid aspects

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of that theology (for example, the recovery of the role of the Holy Spirit in the new Roman Eucharistic Prayers) must be identified and integrated with the faith and practice of the first theological millennium when the *lex orandi* was not so dominated by the *lex credendi*. In the third theological millennium, more attention to the content and structure of the classical Eucharistic Prayers of both East and West will result in a Catholic systematic theology of eucharistic sacrifice that is not only truer to its biblical and patristic foundations but also - of ecumenical import - closer to some of the

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theological insights of the Protestant Reformers. These highlights of The Eucharist in the West illustrate the great value of this posthumous work. Conceptually complete, but in only rough draft form at the time of Father Kilmartin's death, it has been edited and prepared for publication by Robert J. Daly, SJ Chapter one describes the characteristics of the eucharistic theology of the Western Latin Fathers. Chapter two identifies the more important orientations and developments of the Catholic tradition from early medieval Scholasticism up to the first part of the twelfth century. Chapter

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three singles out the special contribution of early Scholasticism to Latin eucharistic theology. Chapter four functions as a bridge from early Scholasticism to high Scholasticism by outlining the general approach to a synthetic theology of the Eucharist which was obtained at the beginning of the thirteenth century. Chapter five treats eucharistic theology from high Scholasticism to the Council of Trent. Chapter six summarizes the dogmatic teaching of the Council of Trent. This is followed in Chapter seven, by a treatment of salient features of post-Tridentine Eucharistic

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theology. Chapter eight includes an analysis of the practice and theology of Mass stipends. Chapter nine includes a detailed analysis of Aquinas's theology of the eucharistic sacrifice. Chapter ten offers an account of some recent contributions to the formulation of a theology of the eucharistic sacrifice which have contributed to the modern average Roman Catholic synthesis.

Robert J. Daly, SJ, is a professor of theology at Boston College and former editor of Theological Studies. Edward J. Kilmartin, SJ (1923-1994), professor for liturgical theology at the Pontifical Oriental Institute

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in Rome, taught theology first at the Weston Jesuit School of Theology and later at Boston College. He served as director of the doctoral program in liturgical studies at the University of Notre Dame.

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for forgivingness, healing, deliverance, freedom, victory, breakthrough, and sundry favours. Faith is the ability and disposition to receive and enjoy these blessings. Faith is necessary for the experience of the awesome powers of the sacraments. Faith releases the sacraments from habitual and conditioned confinement to mere ritual to a life-giving cistern of reality. BLISS is a handy, helpful, and practical book of faith that leads all Christians to tap the abundant powers in the sacraments. BLISS is about getting more and all out of the sacraments as it ought to be.

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