

ness as the primary lens through which to view ministry in the church is a positive contribution to the burgeoning literature on ministry.

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FROM AGE TO AGE: HOW CHRISTIANS HAVE CELEBRATED THE EUCHARIST. By Edward Foley. Revised and expanded edition. Collegeville, Minn.: Liturgical, 2008. Pp. x + 405. \$29.95.

This is a greatly enhanced edition of an already useful 1991 title. As Foley notes in the new preface, what he originally intended as an accessible introduction for laypeople to the rich history of Western eucharistic practice has also been widely adopted as a textbook. Desiring to make the book more useful as a text without losing its original target audience, he expanded the book's scope and content; the new edition is nearly twice the length of the original.

The history of Western eucharistic liturgy remains divided into seven periods; each of the seven corresponding chapters retains the original helpful organizational schema (introduction, architecture, music, books, and vessels). The page layout is both appealing and easy to follow. The plentiful and attractive graphics and photographs have been retained and expanded, as have the marginal quotes from primary and secondary sources and the brief fictionalized narratives that evoke each period's experience of the liturgy from the viewpoint of a "person in the pew."

The most significant innovation, and a very welcome one, is the new section to each chapter that summarizes issues and debates important to eucharistic theology during the particular period. While remaining accessible, these new sections are also nuanced, well-researched, and well-argued. The chapter introductions have been expanded to provide added contextual framework for these theological discussions; and the bibliography and index are also longer and more detailed. The separate

glossary has been replaced by intratextual explanations of technical and foreign terms.

The original edition of F.'s book found a broad audience because it distilled an enormous amount of state-of-the-art liturgical scholarship into an informative, reader-friendly overview of the history of the Roman Mass. This edition repeats that accomplishment and does it even better.

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TRANSCULTURAL THEODICY IN THE FICTION OF SHŪSAKU ENDŌ. By Adelino Ascenso. Tesi Gregoriana Serie Teologia 170. Rome: Gregorian University, 2009. Pp. 350. €25.

Ascenso examines the theological implications of Shūsaku Endō's writings for articulating a new image of Christ for the Japanese. This Gregorian dissertation complements two major studies in English of Endō's writings: Mark Williams's *Endō Shūsaku* (1999) and Emi Mase-Hasegawa's *Christ in Japanese Culture* (2008). Unlike Williams's focus on the literary and psychological aspects of Endō's work and Mase-Hasegawa's on the issue of religious pluralism, A. explores what he calls the "pre-religious," that is, humanity's searching for the divine as exemplified by Endō's own quest to make sense of his Christian faith, which Endō viewed as an "unfitting Western suit" within his Japanese culture. As a Japanese Christian, Endō struggled to reconcile the radical differences between his monotheistic Christianity and his pantheistic Japanese religious-cultural world.

Examining ten of Endō's major works of fiction, A. studies Endō's use of imagination as a language of faith for addressing contradictions and tensions between the West and Japan, as well as the issue of the "silence" of God in the face of suffering, evil, sin, betrayal, apostasy, and compassion. According to A., Endō resolves these tensions and contradictions through his portrayal of a maternal and powerless image of Christ as *dōhan-*

*sha* (“companion”) who journeys in solidarity with the weak and suffering. A. then concludes that this Christology of *dōhansha* could pave the way for Japanese to accept the gospel without repudiating their cultural traditions.

With its discussion of the relationship between literary esthetics and theology, this dissertation contributes significantly to ongoing scholarship about Endō’s writings. Its form as dissertation

precludes A. from carrying out an in-depth critical analysis of other major theological themes raised by Endō, but I hope that he will now explore the wider theological issues of Christian mission, intercultural and interfaith dialogue, as well as religious pluralism in Endō’s literary works.

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