

R.-S.'s book is an instructive guide for understanding the Hebrew Bible's diverse theological perspectives on the Babylonian exile. Although she herself does not explore what those theologies might mean for present-day Jewish and Christian interpreters, she provides a solid foundation for theologians to bring the Hebrew Bible's theodical discourse to bear on other contexts.

Andrew R. Davis

Boston College School of Theology and Ministry, Chestnut Hill, MA

Christologie und Kommunion, vol. 3: Auswirkungen auf die Frömmigkeit und den Eucharistieempfang. By Vladimir Latinovich. Münster: Aschendorff, 2022. Pp. xiii + 359. €62.

This is the third and final volume of Vladimir Latinovic's trilogy, *Christologie und Kommunion*. My reviews of the first two volumes appeared in vols. 80 and 82 of this journal. L.'s overall objective, based on the theological principle of *lex credendi, lex orandi*, is to investigate the impact of the emphasis on the divinity of Jesus on the church's liturgy and devotional practices. Volume 1 traces the development of christological subordinationism to the *homoousios* doctrine taught by the Council of Nicaea in both Greek and Latin churches. Volume 2 examines the impact of this doctrine on the church's early worship as can be detected in sermons, prayer formulas, eucharistic liturgies, and poetry. This third volume completes L.'s research project by examining the impact of the *homoousios* doctrine on the church's pious practices, especially in the reception of the consecrated host, popularly known as communion, and its frequency.

The book is composed of five chapters. The first discusses the changing role of Christology in the church's piety. L. distinguishes two phases of early Christology and explores its impact on the church's piety. In the pre-Nicene period, Christ is viewed mainly as the divine High Priest who mediates between God and the faithful, as exemplified by Eusebius of Caesarea's subordinationist Christology. In the post-Nicene period, led by Athanasius's *homoousios* Christology, Christ is seen as God the High Priest, whose divinity is no longer limited to his divine nature but is also extended to his human nature. L. points out an interesting fact, namely, that as Christ's mediatorial role was eclipsed, it was attributed first to Mary, martyrs, and saints, and later to the clergy.

The second chapter traces the shift in the understanding of Jesus's presence in the Eucharist, from symbolic-typological to somatic-realist. The former understanding was prevalent among pre-Nicene subordinationist theologians and the latter among the *homoousia* post-Nicene theologians. L. also notes this shift in theologians such as Augustine, who at first held a symbolic understanding of Christ's presence in the Eucharist, but around 416, in his fight against the Arians, adopted a realist position on the matter. Interestingly, L. points out, there was a parallel shift in the understanding of the Eucharist, from viewing it as a meal to viewing it as a cultic sacrifice. With this

shift in the understanding of the presence of Christ in the eucharistic species, there gradually arose a fear of communion in which the communicant was thought to be chewing Christ's bodily parts or eating his dead body. This literalist understanding of the "Real Presence" also gave rise to the medieval practice of burying the host.

The third chapter deals explicitly with the fear of communion and the impact of fear on eucharistic devotion. L. analyzes the use of the word "fear" in relation to the Eucharist in post-Nicene theologians, especially in Chrysostom's sermons. This fear of communion led to the development of certain practices such as mandatory fasting before communion, the disappearance of private communion, and the prohibition of the lay faithful receiving communion in their hands. It also produced the first legends of eucharistic miracles.

The fourth chapter examines two aspects of devotion to the Eucharist, namely, its worship and its misuse. Contrary to the common dating of the adoration of the eucharistic species to the Middle Ages, L. traces its first primitive forms back to late antiquity. Practices of worshiping the host include the permanent preservation of the consecrated bread, liturgical adoration of the host, elevation of the consecrated species, and focusing on the moment of consecration. Eucharistic misuses include the use of the consecrated species for healing purposes, for the dying (viaticum) and the dead, and for magic and witchcraft.

The fifth and final chapter treats the practice of abstaining from communion. L. shows how it defeats the very purpose of the eucharistic communion. Eucharistic abstention results from the warning about unworthy or sacrilegious communion (communion in the state of mortal sin) and its dangers. Chrysostom, for instance, calls unworthy communion "the murder of Christ." The story of Judas receiving the body and blood of Christ at the Last Supper is often invoked as a warning about what would happen to one who communicates unworthily. The necessity of ascetic practices, especially sexual abstinence, as a preparation for communion is strongly emphasized. (This practice is one of the reasons for the introduction of mandatory celibacy for priests in the West since they had to celebrate Mass daily.) It also diminished the frequency of communion.

With the completion of the *Christologie und Kommunion* trilogy, L. has established himself as one of the world's foremost authorities on patristic and conciliar Christology and its impact on the church's liturgy and devotional piety. His erudition is enormous, his mastery of the primary and secondary sources unparalleled (with a 54-page bibliography!), and his explorations of the connections between Nicene Christology and church life are astonishingly insightful. Those who cannot read the entire three-volume work are recommended to peruse at least the overview on pages 249–57, which makes learning German a worthwhile endeavor. An enterprising publisher would do a great service to the academy and the church if it undertakes the English translation of L.'s trilogy, or at least commissions L. to produce a single volume presenting the main findings of his research for English readers.

Peter C. Phan
Georgetown University, Washington, DC