

Lambert J. Leijessen, *With the Silent Glimmer of God's Spirit: A Postmodern Look at the Sacraments*, trans. Marie Baird with a foreword by George S. Worgul, New York: Paulist Press, 2006, pages: xii + 147, ISBN: 0-4437-9.

With the Silent Glimmer of God's Spirit: A Postmodern Look at the Sacraments provides a fine introduction to the ongoing task of sacramental liturgical enculturation. After exploring the challenges facing liturgical sacramental theology in our times, the text explores each of the sacraments by grouping them as sacraments of initiation, sacraments of healing, and sacraments of vocation. In a consistent manner, the text offers a brief historical overview and then takes up the task of expressing the meaning of these holy gifts in the context of postmodernity.

This book is divided into ten chapters apart from an epilogue, notes, and study questions. The first chapter deals with "Life Rituals: Metaphoric Celebration of Existence." Here the author explains that sacraments are comparable with other religions and they share a number of common characteristics and functions with them. He considers the relationship between religion and faith in the sacraments from the perception of the celebration of the so-called rites of passage.

In the second chapter, he tries to introduce the new vision on sacramental theology with the help of other theologians, especially Edward Schillebeeckx, Karl Rahner, and Piet Fransen. In traditional scholastic theology, the sacraments were defined as "efficacious means or cause that communicates the grace that they stand for." As a corrective to the Aristotelian epistemology and metaphysics, Edward Schillebeeckx, Karl Rahner, and Piet Fransen offered new models or vision on the sacraments and grace. These models have found generally widespread acceptance in the field of sacramental theology.

Leijessen categorizes the sacraments into three: sacraments of initiation (Baptism, Confirmation, and Eucharist), healing (Reconciliation and Anointing), and vocation (Marriage and Holy Orders). The grace of each sacrament becomes an offered gift of the Holy Spirit, by which the Christians' daily life is illuminated with the "inner glow" or "divine light," which imparts of Christ today in the power of the Spirit, specifically by being integrated with the representation of Christ that happens in and through every believer on the basis of the common priesthood. He sets out the ecumenical implications of this new insight, in the last chapter of this book, as his challenge to the mainstream churches (Roman Catholic, Eastern Orthodox, and the Churches of the Protestant Reformation) in the face of their almost endemic disease of scandalous division in sacramental praxis.

This book projects the glowing image of sacraments in the Catholic Church through which the spiritual exhalations of the Holy Spirit flowing on the people. It contains not merely the ideas and convictions of the author rather the facts which provide us true inspiration about the sacraments. The author provides the reader with a refreshing insight into the contemporary problematic in the theological interpretation, pastoral application, and liturgical celebration of the sacraments. Thus, he does not only lead the reader to the heart of the problem, but also indicates possible hermeneutical measures for its authentic reconciliation and resolution. He

explains the problems and difficulties in this postmodern time in the practice of sacraments. The author also looks at the current realities faced by those responsible for administering the sacraments and considers the pastoral implication. Indeed, Leijessen's text comes handy in helping us better understand our lived experiences in celebrating and sacraments.

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