

brief summary before throwing us *in medias res* would have assisted those readers who are unfamiliar with this play. Elements of Catholic Humanism are treated serially, without reference to an overall schema or structure; thus readers are unclear as to which elements are central and necessary and which aspects are accidental and peripheral.

Themes in the play include 'the role of comedy and tragedy, of good and evil, in art; the human desire for peace; human disagreement over fundamental concepts such as gender and the meaning of socially essential concepts as authority and marriage; and, perhaps more important of all, the relationship between divine and human nature' (p. 19). Grace and free will; divine providence and human choice; love and laughter (both God's and ours); God's use of the foolish to teach wisdom (itself connected to self-knowledge); the church as a community of grace; the sacramental imagination—all these are illustrated in the dialogue of the play as explained by the author. The world of nature comes across as a better teacher than the world of the court that surrounds the monarch. A love of counterfeit (dissembling, disguise, imagination, and of play) surfaces often as a theme as does the role of words in building a healthy human society and the reign of peace (p. 89). Despite disguises—both those that effectively hide those who are speaking and those that are seen through—Maillet shows that Shakespeare teaches that 'Real love ultimately leads towards revelation of identity and the realm of eternal being' (p. 227).

Rhetoric is used to inspire the play's participants (and their audience) to virtuous action. The play revolves around a series of debates and exchanges, for example, between Jacques and Touchstone, Celia and Rosalind, Oliver and Orlando. There is no doubt that Shakespeare is truly artful in how he presents these exchanges and in his capacity to make words dance and sing in our minds and hearts. However, I did not find the constant reference to technical terms related to rhetoric (these are carefully explained in a six-page glossary at the end of the book) helped me better understand the author's argument, nor did I understand the significance he puts on the word 'if', though this may simply be due to a shortcoming in the reviewer.

Apart from scholarly literature about the play, the author draws valuable insights from multiple different performances of the play (on stage and in films) in diverse locations and across many decades. Indeed, anyone involved in acting in or producing this play, as well as members of the audience, would benefit greatly from how Maillet unpacks the nuances, double meanings, and other subtleties deployed by Shakespeare.

### **The Meal That Reconnects. Eucharistic Eating and the Global Food Crisis.**

By Mary E. McGann. Collegeville, MN: Liturgical Academic, 2020. Pp. 256. Price £23.70 (pbk). ISBN 9780814660317.

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The continuing ecological crisis that affects our planet can leave us despairing or wondering how we can make progress in addressing the many serious challenges that arise. Are there resources in our theological traditions that would enable believers to face these almost overwhelming issues? One of the most urgent is the food crisis engulfing our

world. While connections between meal and the celebration of the eucharist have been made in the past, this particular study of Mary McGann brings this topic to a new level.

The book contains three parts with a fine bibliography and a useful subject index. With short and focused chapters, it could easily be used as a textbook for undergraduate courses on the Eucharist or adult formation sessions. Using the bibliography will enable graduate students to grapple with the ever-expanding contributions to the topic. In her preface, McGann poses the question that guides the book: 'How can eucharistic eating create an alternative paradigm and effect a prophetic healing of relationships with the Earth's abundance and all who share it? How can eucharistic practice strengthen relationships of justice, solidarity, and reciprocity between human communities and the rest of the web of life?' (p. xi).

Part one has three chapters that deal with eating as relationship. The first chapter with the provocative title 'Eating Matters' situates eating as a fundamental human action that places us in the web of social, economic, political, ethical, ecological, and theological relationships. Two competing paradigms quickly emerge: 'food as gift or food as commodity' (p. 6). These two paradigms face humanity today and require that we make informed and just choices as care for the rest of humanity and indeed for the whole of creation. Growing, preparing and choosing food, and sharing at table are all in the words of the eucharistic prayer, 'fruit of the earth and the work of human hands.' Food is both a natural product and requires human intervention; this double experience of food invites Christians to reflect more deeply on how we celebrate the eucharist and how it impacts the assemblies gathered to celebrate it. As McGann notes: 'It situates the daily and weekly celebrations of this ancient and ever-changing rite within the vast intersecting worlds of planting and harvesting, fasting and feasting, preparing food and table fellowship, and contextualizes eucharistic eating within the conflicting paradigms of food as gift or commodity, of Earth as resource or abundant giver, of choices about food based on convenience or on companionship and conviviality' (p. 13). As Christians our celebration is also an eating with the Risen Christ, guests at his table, we become more and more his followers, as we appropriate gospel values and grow in the path of discipleship. The new insight that McGann and others are bringing to this eucharistic theology is that the whole of creation takes part in this offering of praise in the sight of God who loves all of creation. The role food played in the life and ministry of Jesus is considered in chapter two. The section on meals in the gospel of John is particularly illuminating. This part of the book concludes with chapter three which explores how the early Christian communities continued to share meals in memory of Jesus and how it remained central to their identity. Identity not just as individuals but as a new community: 'Integral to the spiritual and social ferment of early Christians at table was the process of imagining themselves as an alternative society with distinct values, visions, table ethics, and future hopes' (p. 46). McGann goes on to note how the eucharist for these early communities was a resistance to the oppressive political system in which they lived, and a call to feed those less fortunate than themselves: 'This expansive understanding of thanksgiving, encompassing all human-earthly existence, acknowledging as gift all we have to eat, and remembering those in need and the responsibility of the community to care for them, implies an attitude of life that flows well beyond meal gatherings into all aspects of Christian existence' (p. 53).

Part two is made up of four chapters which build on the first part noting the conflict between early Christian table fellowship rooted in the memory of Jesus and the current

global food system. 'The state of food production, distribution, and consumption at the hands of corporate industrialized agriculture, which dominates the current market, can be summed up in a single word, crisis: a crisis based in broken relationships' (p. 55). Food production over these last industrial centuries has profoundly broken human relationships with the earth and among communities. Not only has it destroyed sustainable models of production, it has jeopardized lives and livelihoods especially among the most vulnerable. It is profoundly exploitive of the poorest and is damaging the earth's resources and it continues to hold vast numbers of people in famine and starvation. The extraordinary thing is that it does not need to be like this. A just food system does require regeneration, justice, and food sovereignty with a strong emphasis on sustainable communities. It will be difficult to foster and achieve, but it may just save the whole planet. What resources in our Christian tradition might be mobilized to assist this crucial task is the focus of the third and final part of this study.

For McGann it is the eucharist which reconnects these broken relationships. 'How might the celebration of Christian Eucharist be key to the healing of broken human and planetary relationships, shaping new patterns of living marked by compassion, respect, and equity?' (p. 148). Two chapters follow which seek to respond to this question and others that seek to establish the good news that disciples are tasked with bringing to the world of today. It is to the meal character that is foundational to the eucharistic celebration that McGann first turns. She argues that by expanding liturgical spaces to engage with the earth itself, is a necessary first step. Secondly, liturgical art, music and the entire liturgical context must expand its focus to creation itself and make the natural world visible in the action of worship. In preaching and prayer, leaders and congregations are called to have a greater sensitivity to the Earth and all that share this planet. A much more conscious link needs to be made and sustained between going forth from the celebration and the lives that we live day in and day out, the liturgy after the liturgy if you will. The last chapter is entitled 'Revitalizing the Ecological, Social, and Economic Embeddedness of Eucharistic Eating.' The table around which the community gathers is a crossroads where numerous global forces and relationships compete to create and sustain a world. Building on the metaphor Paul uses in the First Letter to the Corinthians, how might we today recognize the Body of Christ or 'discern the body' (1 Cor 11:29). How does celebrating the Eucharist impact on social principles, economic vision, and ecological ethics, or, put more simply, does a eucharistic vision lead to a transformed world? It is the role of worship in creating an orientation that occupies much of this last section of the book. Practical suggestions down to the sourcing of altar bread for the celebration of the Eucharist conclude the book. Each chapter concludes with some questions for reflection which are ideal but challenging for communities struggling to implement a eucharistic economy.

**Joyce, Aristotle, and Aquinas.** By Fran O'Rourke. Gainesville, FL: University Press of Florida, 2022. Pp. 334. Price \$35.00 (pbk). ISBN 9780813068633.

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Fran O'Rourke, Professor Emeritus of Philosophy at UCD, has published distinguished works on Aquinas and Aristotle, and has also shed light on Joyce's cultural