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Review of *Ambrose of Milan's Method of Mystagogical Preaching*, by Craig Alan Satterlee

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death and resurrection of Christ" (p. 171). This is not true of the Syrian and Egyptian traditions in the early church period, of which the author would have been aware from the literature he cites in the footnotes, which included Maxwell Johnson's excellent study, *Rites of Christian Initiation: Their Evolution and Interpretation* (The Liturgical Press, 1999).

In spite of these quibbles, the book makes a significant contribution to the study of Anglo-Saxon rites and to the dramatic character of worship traditions in England throughout the liturgical year in the tenth and eleventh centuries.

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Ambrose of Milan's Method of Mystagogical Preaching. By Craig Alan Satterlee. Collegeville, Minn.: The Liturgical Press 2002. Pages, xxiv + 391. \$34.95. ISBN 2-401-03067-0.

Since the promulgation and implementation of the RCIA, one of the weakest spans in pastoral practice is the Fifty Days of the Easter season. Once the periods of inquiry, catechumenate, and enlightenment are over, who has the energy for mystagogy? When the Easter vigil is done, what parish minister wakes up on Easter Sunday as coffee is poured to exult in the start of the season of Fifty Days?

Craig Satterlee's book on Ambrose's method for mystagogical preaching demonstrates, with clear and engaging style, how cardinal this mystagogical period was in the last quarter of the fourth century not only for the neophytes but for the whole church in Milan and how it might again be so today. The author's recounting of the rites is engaging, even as he takes up in the notes the long line of scholarship (in many languages) on Ambrose, initiation, and preaching. Satterlee enlivens the rhetoric of Ambrose's preaching and — with the illustrative support of photographer Cathy Satterlee — brings to imaginative reconstruction the architectural context for the rites.

Focusing on mystagogy, the author naturally concentrated on the *De sacramentis* and the *De mysteriis*, but is obviously familiar with Ambrose's many theological treatises, moral exhortations, and scriptural commentaries, for he uses them all in demonstrating the method of the bishop's pastoral care and preaching in late fourth-century Milan. The book begins with a fine biography of Ambrose and continues by studying his pastoral responsibilities, his methods of interpreting the Bible, and, especially, his dedication to preaching and how this had an affect on the Milanese congregants.

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The author relied on various contemporary works, but concentrated most on Fred Craddock's *Preaching* (Abingdon, 1985), against which he measures Ambrose's content and style. Satterlee's choice of Craddock was wise, for the qualities outlined in Craddock — rhetorical unity; ecclesial consciousness, recognition, identification, anticipation, and intimacy — are deep in the preaching of Ambrose to the newly and already baptized.

The author makes a keen distinction between the writing style of the main text and the academic style of the notes. His presentation is clear, accessible, and at times very engaging. Ambrose has himself been indicted in the past decade for his ecclesial hegemony in the virulent theological contest with the Arians. From the recent portraits of Ambrose as a censorious and aggressively pro-Nicene theologian, the appreciation of some enthusiasts of Ambrose, like myself, might have waned of late. To some extent he is all that, but in Satterlee's presentation Ambrose's care for the newly baptized and his preaching from the corporal experience of the rites rescue him from such a reduced interpretation.

In the final chapter the author takes up with wisdom the issue of what the method of Ambrose's preaching contributes to the church today, and he begins this part with keen recognition, drawn from the Milanese bishop, that preachers need to develop their own method and insights for the art of preaching. This art inevitably draws from the unique experiences of the local church and the world in which it lives. As Ambrose drew from the neophytes' physical, emotional, and spiritual experiences of the rites, so, the author argues, would preachers today follow his example by attending to the particular experiences and cares of the members of their assembly and of those in formation for the rites of initiation. As a mystagogue draws from the believers' experience of the rites, so might all preachers illuminate the scriptures for the assembly by drawing into the sermon the ritual experience of its members. Satterlee himself provides a mystagogical homily for today (358–62) that draws from the wisdom of the fourth-century Milanese metropolitan, and the sermon is a very good one.

In two separate parts, the author takes up the "pneumatic dimension of scripture as interpreter of the rites" (246–48) and "the pneumatic dimension of a method of mystagogical preaching" (362–64). Because theologies of the Holy Spirit drawn from the rites have, at least in European-based churches, been impoverished for too long and because the author's insights here are potent and promising, this reviewer hopes that Satterlee will expand on these pneumatic insights in future work. Unhinged from a study of Ambrose, Craig Satterlee, I trust, would make a significant contribution to a liturgical and pneumatic theology.

Two quibbles: As can happen in the literary genre of the doctoral dissertation, sometimes the book lapses into that literary form for too long, as in the reviews of the literature on various topics like Ambrose's use of scripture, resulting in the 50-line footnote over pages 207–08. Yet, too, some lengthier notes are themselves engaging discursive essays, as is the single 128-line footnote on the "spiritual seal," spanning over almost four pages of the book (176–79).

A minor theological oversight is in the assessment of the anthropological aim of the unique rite of Milanese footwashing. Satterlee notes the remission of sin from the footwashing, the cleansing of "the tendency to sin transmitted by Adam" (173), but does not explain how Adam was tied to the cleansing of original sin by footwashing. The ritual washing removed original sin because the serpent struck "at his heel" (from the Old Latin version, Genesis 3:15). The washing eradicated the serpent's poison: *Lavas ergo pedes, ut laves venena serpentis* (PL 16:433). These are very minor complaints about a work on the preaching techniques of an august church father and about an author from whom one looks forward to important work.

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Liturgiereformen: Historische Studien zu einem bleibenden Grundzug des christlichen Gottesdienstes. Edited by Martin Klöckener and Bendikt Krane-mann. Teil I: *Biblische Modelle und Liturgiereformen von der Frühzeit bis zur Aufklärung*; Teil II: *Liturgiereformen seit der Mitte des 19. Jahrhunderts bis zur Gegenwart, Liturgiewissenschaftliche Quellen und Forschungen*, Band 88. Münster: Aschendorff Verlag 2002. Pages, 1,224. ISBN 3-402-04067-0.

Scholars of international repute appropriately are feted, not only for their considerable contributions in their various disciplines, but perhaps even more significantly, for their ability to identify pressing questions and invite others into fruitful and compelling conversation. In celebration of the seventieth birthday of Fr Angelus A. Häußling O.S.B. in 1997, a conference was convened at Maria Laach Abbey to investigate the complex issues surrounding liturgical reform in the West throughout history. Prompted by Häußling's seminal article appearing in the *Archiv für Liturgiewissenschaft* [A Lw 31. 1989 (1–32)], the conference brought together scholars from a number of disciplines to identify forces prompting liturgical reform as well as to establish appropriate biblical, liturgical, theological, ecumenical, cultural, and sociological criteria for shaping liturgical rites as well as the pieties nourished and challenged by the church's liturgical

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