

Romans. C. also notes ecumenical advantages to his theory in its openness to Catholic and Orthodox positions on the spiritual transformation of the justified.

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THINKING WITH THE CHURCH: ESSAYS IN HISTORICAL THEOLOGY. By B. A. Gerrish. Grand Rapids, Mich.: Eerdmans, 2010. Pp. xxvi + 287. \$25.

Brian Gerrish, a premier historical theologian, is a master of the essay form. His valuable collection, building on previous volumes, provides three new and nine previously published but extensively revised essays. All repay careful study as G. skillfully expounds theological issues and viewpoints that have been formative and continue to incite interest.

The book's five sections cover Revelation, Faith and Morals, the Calvinist Tradition, Atonement, and The Eucharist and the Grace of Christ. The first two sections function as a kind of prolegomenon, considering the questions, what is religion? and what is revelation? Calvin plays a prominent role here, as expected, since G. is a renowned Calvin scholar. The philosophers considered in the Faith and Morals section are Fichte, Forberg, and Feuerbach. These essays provide a wrestling with questions and insights not normally found in historical/theological works.

Those who know G.'s work best will focus most directly on the sections that examine the Calvinist tradition. G. has always reminded us of the diversities within this tradition, and the essays on three leading, yet differing, representatives epitomize his emphases. In studies of Calvin, Charles Hodge, the Calvinist tradition of Calvin and Hodge, and of Schleiermacher, G. poses a broad issue that has long occupied him: the place of "tradition," "continuity," and "development" when discussing the theological trajectories from Calvin through Hodge, Schleiermacher, Barth, and up to the present. G. contends that "traditions are not simply given but constructed; and that when we look for continuity, we need to ask ourselves what kind of continuity we are looking for." In this case, is it "Hodge's or Schleiermacher's, the preservation of past doctrine or development of them" (178)? This is a basic issue prominent among students of Calvin and his theological descendants, dividing the house over "what kind of continuity we are looking for," as G. observes.

G.'s views on what Calvin would say on tradition, continuity, and development are captured in his closing comments in "The Place of Calvin in Christian Theology": "Calvin cared about continuity of doctrine. But he was not interested in a repristination of the whole Augustine, and he was no mere echo of Luther—or of Bucer either. Any such characterization of him and his work would go against his explicit theological principles" (124). Against Albertus Pighius, Calvin had written: "If Pighius does not know it, I want to make this plain to him: our constant endeavor, day and night, is to *form* in the manner we think will be best whatever is faithfully *handed on*

by us” (trans. G., 122). This means, in G.’s estimation, that “whatever Calvin learned from the Fathers, the medieval Schoolmen, and his fellow Reformers he made his own and integrated into his comprehensive interpretation of the Christian faith, establishing a Reformed theological tradition which, insofar as it is true to his understanding of the theological enterprise, does not merely reprimand *his* teaching either but remains open to further ‘brotherly communication’ and development” (124). This view opens developmental possibilities throughout the whole Reformed tradition.

Reformed approaches are highlighted in two essays on atonement: “Charles Hodge on the Death of Christ” and “John Williamson Nevin on the Life of Christ.” Here we see Hodge and his student (and critic) striking differing emphases, displaying “*diversity and development* in the Reformed tradition” (216).

The final two pieces in the collection, “The Reformation and the Eucharist” and “The Grace of Christ” show G. at his best in surveying and describing the lineaments of thought on the Reformation’s thorniest issue, the Lord’s Supper. This topical treatment deftly distinguishes among the shades of views in the era. This is a highly valuable contribution since sorting through the disparate problems of the Eucharist among the Protestants is no easy task. But this essay’s survey clarifies the issues, while showing how complex and divisive this topic was—and is.

In “The Grace of Christ,” G. surveys this key concept through the topics: Grace and the Catholic Tradition; Healing Grace: Augustine; Grace as “Habit” and Source of Merit: Thomas Aquinas; and Grace as Unmerited Favor: Luther. To see these viewpoints in juxtaposition and comparison is to realize the variegated nature of formulations on this central theological concern.

The title of this collection, *Thinking with the Church*, comes from Ignatius of Loyola’s *Spiritual Exercises*. For G. this title expresses the “task of historical theology” (xv). We engage theological answers “critically” and thus are “*thinking* with the church.” This fine book helps us do just that with understanding and integrity.

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FIRES OF FAITH: CATHOLIC ENGLAND UNDER MARY TUDOR. By Eamon Duffy. New Haven, Conn.: Yale University, 2009. Pp. xiii + 249. \$28.50; \$18.

The reign of Mary Tudor as queen of England and in particular her stewardship of religious policy have nearly universally garnered bad press: “Until relatively recently, almost everyone agreed that Mary’s church was backward-looking, unimaginative, reactionary, sharing both the Queen’s bitter preoccupation with the past and her tragic sterility” (1). Drawn from his 2007–2008 Birkbeck Lectures at Trinity College, Cambridge, Eamon Duffy writes a new history of Marian religion. His account foregrounds the