

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 repropagate *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.

Westminster John Knox Press, Germantown, Tenn. DONALD K. MCKIM

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

role of Cardinal Reginald Pole, Mary's confidant, papal legate, and archbishop of Canterbury, in leading the restoration of Catholicism and creating in the English church a model for Counter-Reformation Europe. Pole is the study's hero.

D. reads sympathetically the attempts of Marian church leaders to undo the wholesale destruction of traditional religion under Edward VI. He portrays Mary and her associates as operating at a series of disadvantages compared with the evangelical reformers of the previous reign. Not only was it far easier for their predecessors to obliterate the religious world of medieval Catholicism than for Mary's officials to restore it, but Mary also had to contend with an episcopal bench largely appointed by her father, Henry VIII, who had broken with Rome over his divorce from Catherine of Aragon.

Many of the arguments D. presents will prove strange reading for non-specialists accustomed to the images of the reign of "Bloody Mary" depicted in John Foxe's *Book of Martyrs*. Indeed, more than 280 men and women died for their Protestant faith in Mary's reign, yet D. stresses that the stake was not the only tool, nor even the preferred tool, that Mary and her bishops used to enact the restoration of English Catholicism. In fact, the regime produced massive quantities of literature, including new printed editions of the missal, breviary, and primer—contrary to its reputation as being anti-intellectual. It also initiated, under Pole's direction, a preaching campaign in which the cardinal himself played a role. D. makes the case that Marian inquisitors pleaded with heresy defendants to convert and viewed execution as a far less desirable outcome than reconciliation. Still, while D. is generally warm toward Pole, he does not spare his hero from involvement in the burnings: "he appointed as his close collaborators the most determined and efficient figures in the nationwide search and punishment of heretics, and . . . his direct influence can be detected in the way that heresy was being handled" (147). D.'s dominant viewpoint is that Mary's religious policy was not so much an aberration in the gradual transition from Catholicism to Protestantism in England as it was an experiment almost on the verge of success when the queen's illness and Pole's death abruptly cut it short. D. bolsters his arguments by other little recognized facts: he emphasizes that Protestants were only a slim minority—albeit a vocal one—throughout the reigns of Henry, Edward, and Mary. Again, he notes that the number of burnings was slowing down as Mary's reign came to a close, perhaps, he suggests, because fewer convinced Protestants were actively preaching their religion. Again he appeals to the fact that most senior Marian clergymen, including all but one of the bishops, were unwilling to serve under Mary's half sister, Elizabeth.

If these are unfamiliar arguments, in D.'s hand they are for the most part persuasive. The only place I found it difficult to follow D. was in his conclusion. He writes that in laying the groundwork for Catholic recusancy under Elizabeth and in providing personnel and an administrative model for Tridentine Catholicism across Europe, "the Marian church 'invented'

the counter-reformation" (207). Though D. qualifies his use of "invented" and is right to draw attention to the long-neglected contributions of the church at Trent, this claim for the contribution made by the Marian church seems a stretch in light of the many other phenomena that shaped the Counter-Reformation.

With this book D. continues the trajectory of much of his work on the English Reformation: challenging the traditional claims of Whiggish historiography and demonstrating the vibrancy of Catholic faith and practice under the Tudors. He effectively rehabilitates the Marian regime as more intellectually minded, pastorally sensitive, and forward-looking than stereotypes suggest—and also as an object for additional research. It is difficult to read these pages and not wonder, on account of its poor reputation, how many interesting studies of the Marian church have gone unwritten. The book is well documented and attractively presented, with a series of full-color plates that illustrate D.'s characteristically lively writing. It marks an important turn in the study of one of England's most maligned monarchs.

Fordham University, New York

J. PATRICK HORNBECK II

MOVEMENT OR MOMENT?: ASSESSING LIBERATION THEOLOGY FORTY YEARS AFTER MEDELLÍN. Edited by Patrick Claffey and Joe Egan. New York: Oxford University: 2009. Pp. 268. \$56.95.

Is liberation theology dead or alive? In 2008, Dublin's Milltown Institute invited theologians to a colloquium in which they addressed the status of liberation theology on a global scale—in Latin America, Africa, and Asia. This book, an integrated collection of ten essays, is the outcome of the colloquium. It commemorates the 40th anniversary of the Second General Conference of Latin American Bishops (CELAM II) convened in Medellín, Colombia, where the bishops applied the teachings of the Second Vatican Council to the people of Latin American. Their addresses and documents encouraged priests, theologians, and lay leaders to read the signs of the times in light of the gospel, transform unjust structures, work in solidarity with the poor, and liberate the oppressed.

Forty years later the theologians gathered at Milltown were to investigate how contemporary ecclesial and secular developments had affected the new theology that the Medellín conference had christened. Each author was asked to respond to the question whether liberation theology "is a significant theological and ecclesial movement or merely a moment whose time has passed." Although a few authors say it was a moment to address the misery of the poor and oppressed (one calls it a "kairos" moment), most say it was as well a movement, while one refers to it as a legacy that continues to influence the church and Catholic social teaching. The respondents also assessed the strengths and weaknesses of liberation theology and suggested the direction toward which it appears to be going.