

much of their leadership, were not in favor of what seemed to be the overly political, if not military, options of Robert Persons and others, the Jesuits in general were unfairly tainted with charges of treason and conspiracy in support of papal and Spanish religious and political pretensions.

McC. shows clearly that the successes of the Catholic and Jesuit missions in Britain and Ireland were limited due not only to the imbalance of resources and the determined opposition of the Tudor and Stuart establishments, but also, sadly, to a range of conflicts within the Catholic body itself. The English government, in particular, had more than a little help from some within the Catholic community in carrying out its policy of divide and destroy.

This impressive work of research engages a host of important questions about how and why a relatively small number of Jesuits and other Catholic clergy and laity were willing to risk so much against often-enormous odds. While the density of the material can at times impede the narrative flow, the reader is rewarded with an in-depth exposition of some of the early Society's most daring endeavors.

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READING AUGUSTINE IN THE REFORMATION: THE FLEXIBILITY OF INTELLECTUAL AUTHORITY IN EUROPE, 1500–1620. Arnoud S. Q. Visser. Oxford Studies in Historical Theology. New York: Oxford University, 2011. Pp. xiii + 240. \$74.

Divided into three parts, Visser's study explores the reception of Augustine of Hippo in the Reformation and Counter-Reformation. Part 1 deals with the production of the early editions of Augustine's oeuvre after the introduction of the printing press.

Most of us grew up with the corpus of Augustine's works readily available in the many volumes of the *Patrologia Latina* and have more recently come to enjoy the ease of electronic searches of not only that edition but also of modern critical editions of most of Augustine's works. We now also have a much more precise knowledge of the authentic works of the bishop of Hippo as well as those that had been mistakenly attributed to him over the course of the Middle Ages and even later. Hence, Part I is extremely enlightening with regard to the early editions of Augustine's works in the Renaissance, their various assets and deficiencies, and their role in the reception of Augustine by various Reformation thinkers. V. clearly illustrates how the humanist editions were read or not read by Catholic and Reformed theologians.

The edition by Johannes Amerbach gave Christian Europe access for the first time to one of its most revered authorities. Two successive versions followed; the first was the Erasmus edition with its many revisions, and

then the edition by the Leuven theologians. Particularly interesting are the confessional spins found in subsequent printings, the forms of censorship subsequent to them, and the first publication of the papal *Index of Forbidden Books*. Also of interest is the failure to eliminate various spurious works and to include all of Augustine's works.

Part II, "Circulation," deals with various ways readers managed or were helped to manage the vast corpus of Augustine's writings, such as the bibliographies by Trimethius, Gesner, and Possevino, various indexes, and the selection of commonplaces, all of which were guided in their formation by confessional interests. Similarly, anthologies or *florilegia* were often organized in accord with topics of confessional interest, in which "Augustine was mined for proof texts about topical arguments, rather than as an independent source of intellectual inspirations" (91).

Part III, "Consumption," treats the use that various readers made of Augustine's works, turning first to individual reading practices and then to the use made of patristic authorities in religious debates. Individual readers read with different goals, ranging from confirmation of their own religious views to finding sources of pious devotion. The section on the use of Augustine in the English Reformation by Cranmer, Vermigli, and Laud illustrates diverse appropriation of his works as confirmation of their various theological positions. The second chapter of this part focuses upon the use of Augustine in public debate. Here V. points to the use of the antipelagian works in the Baianist controversy in Catholic Leuven and the Arminian controversy in Calvinist Leiden. The preaching of the Jesuit Robert Bellarmine in Leuven illustrates his clever circumvention of the controversy by emphasizing "practical piety and Catholic renewal" (124). The Baianist controversy again illustrates the use of the Fathers not merely for scholarly purposes but also as "part and parcel of a wider religious culture" (125). V.'s account of the Arminian controversy is especially interesting because of the explosive impact of Vossius's history of Pelagianism in the Arminian controversy.

In the epilogue V. concludes that religious divisions did not impede the development of humanism, but rather the opposite. And despite the humanist claim to return to the sources, "theologians of different confessional backgrounds continued to use Augustine for opposite purposes . . . often even [citing] the same works and the same passages to bolster different positions" (138).

An appendix lists Augustine's *Opera omnia* editions from 1500 to 1620, namely, the Amerbach edition of 1505–1506; the Erasmus edition of 1528–1529, which had nine revisions; and the Leuven edition of 1576–1577, which had four revisions. There are over 100 pages of endnotes, 20 pages of bibliography, and a lengthy index of names and topics.

Overall, this is a highly learned and very well presented volume on the afterlife of Augustine in the Reformation. V.'s scholarly study offers the

reader a very enlightening view of the reception of Augustine in general and in the diverse confessions of the Reformation period. The claims on the part of Calvin and Luther that Augustine is wholly theirs and the counterclaims by Catholics are seen as more the results of reading Augustine from the perspective of particular religious commitments and traditions than from improved access to better editions of the texts.

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READING THE EARLY CHURCH FATHERS: FROM THE DIDACHE TO NICAEA.  
By James L. Papandrea. Mahwah, NJ: Paulist, 2012. Pp. viii + 344. \$24.95.

This volume aims to offer a comprehensive overview of the development of Christian theology from the subapostolic era to the time of the Arian controversy. Foregoing a detailed discussion of the era of the great councils, Papandrea focuses on the second and third centuries, a time when doctrinal and institutional fluidity within the Christian community resulted in a plurality of theological and disciplinary positions reflecting local sociocultural conditions. P. outlines the contribution of the early great apologists—such as Justin Martyr and Clement of Alexandria—as well as the theological vision of the first generation of systematic thinkers—such as Irenaeus and Origen—and concludes with a brief look at the great speculative syntheses of Athanasius of Alexandria and the Cappadocian Fathers that laid the foundations of a unified consensus about christological and trinitarian questions. While Jaroslav Pelikan's masterful *Christianity and Classical Culture* (1993) mapped a web of correspondences between the Christian philosophy of the Cappadocians and the Neoplatonic philosophy of late antiquity, P. chooses to explore the development of theological doctrine against the background of the upheavals characterizing the last centuries of the Roman Empire, underscoring the crucial impact of different socioeconomic and military crises on a variety of crucial moments in the shaping of the Christian tradition.

P.'s survey of the earliest period of Christian literature, including the Apostolic Fathers as well as the apologists, covers territory familiar to all historians of Christian literature, but it offers a clear and concise précis of some of the foundational authors and works of the time, such as Clement of Rome, Ignatius of Antioch, and Melito of Sardis. His discussion of major figures from the subapostolic era is equally clear and accessible, even if depth of treatment is somewhat sacrificed to brevity: Origen is presented in four pages, with only a few paragraphs about *De principiis*, and even the survey of Tertullian's life and work, which is the most detailed in the whole volume, is limited to eight. The presentation of individual authors is always fair and balanced, but it is not always immediately evident why