

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

a certain figure or text is given prominence over another: Athanasius of Alexandria is mentioned repeatedly throughout the text, but his contribution to the development of Nicene orthodoxy is covered in little more than a page (190–91), while the discussion of the *Apostolic Tradition* and the *Didascalia Apostolorum* occupies more than four pages (191–96).

The volume's more original contribution lies in the "guidelines" for readers setting out to find their way in the world of early Christian literature. For instance, P. invites his audience to reflect on the gradual shift in meaning of basic terms such as "church" or "scripture" (7–9), and outlines the different causes leading to outbreaks of persecutions throughout the second and third centuries (10–14, 156–68, 177–79). The introduction includes a number of "caveats" (2) warning readers not to draw hasty conclusions from the texts they engage: "do not assume uniformity of development"; "do not assume that something is new the first time it is mentioned"; and most importantly, "do not assume that the content of early Christian documents is raw information" (2–6). Chapter 6 contains an interesting survey of the development of the New Testament canon and an outline of different stages in the development of patristic exegesis that are taken up again by tables 2 and 3 in the last section of the volume (233–35).

While some of P.'s claims are somewhat idiosyncratic—did the Antiochean School really experience such a clear-cut "reaction against allegory" (136)?—his outlines, as well as the charts and the tables that accompany the volume, will be of great use to students of this period. Similarly, in the last chapter, an agile overview of a few "ongoing themes"—such as anthropology, ecclesiology, and Christology—will help readers move with confidence from the pre-Nicene authors to the era of the great trinitarian and christological controversies of Constantinople and Chalcedon, as well as to the later syntheses of the Scholastic period.

For the foreseeable future, John Behr's *The Way to Nicaea* (2001) and the first volume of Pelikan's *The Christian Tradition* (1971) are likely to remain the most important scholarly explorations of the first centuries of the Christian era. P.'s volume, however, will provide a helpful aide-mémoire for anyone looking for an overview of this period, while also serving as a useful teaching tool for undergraduate and graduate students who are exploring the pre-Nicene era for the first time.

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REVISIONING CHRISTOLOGY: THEOLOGY IN THE REFORMED TRADITION. By Oliver D. Crisp. Burlington, VT: Ashgate, 2011. Pp. xvii + 148. \$99.95; 34.95.

"The Reformed have never seen themselves as part of a sectarian or schismatic group within the Church, but as a reforming movement within