

La voie du Christ: II, développements de la Christologie dans le contexte religieux de l'Orient ancien; D'Eusèbe de Césarée à Jean Damascène (IV^e–VIII^e). By Michel Fédou. Cogitatio Fidei 288. Paris: Cerf, 2013. Pp. 672. €45.

This volume continues Fédou's distinctive series on patristic Christology. In contrast with conventional histories of doctrine that concern themselves primarily with debates internal to Christianity, F. looks particularly at texts that engage with Jewish, pagan, Muslim, and philosophical culture. His series, entitled *La voie du Christ*, began with a volume on the second to fourth centuries, published in 2006, and is to be completed by a third volume on the Fathers in the West.

In this second volume, F. reads through a wide range of texts often neglected by traditional histories of dogma, giving extended quotations so that the reader can follow the arguments at close range. This revealing study is not intended as a new history of dogma, much less as a replacement for existing works, but as a reflective expansion of the data we use for understanding the history of Christology. It is not in the format of a manual, and F. does not tackle the principal critical questions about his numerous sources; still, for students of Christology it has real value because it opens up the discussion about patristic Christology, which, because of an exclusive focus on debates among Christian disputants, has suffered from repetition and staleness.

A few examples will give an idea of F.'s project. Eusebius of Caesarea fills the first chapter, thanks to his *Preparation for the Gospel* and *Proof of the Gospel* that place Christianity in vigorous argument with Hellenistic culture. In chapter 6, F. assesses the Christologies of Cyril of Jerusalem, John Chrysostom, and Theodore of Mopsuestia mainly through their catecheses, with support from other texts in which they address outsiders. The long chapter 8 on Cyril of Alexandria devotes more attention to his reply to Emperor Julian than to his anti-Nestorian writings. The writings of Pseudo-Dionysius are presented as the work of an author who was wrestling with Neoplatonic thought, and in chapter 11 on Maximus the Confessor, F. focuses on some of his smaller works that serve as a corrective to Pseudo-Dionysius's approach to Neoplatonism. The final chapter (12) treats John of Damascus, the iconoclast controversy, and Islam. There are some areas where F. has little of his preferred type of material with which to work, but which he cannot skip, as in the cases of Didymus of Alexandria and Evagrius Ponticus and in his treatment of catecheses; there F. relaxes his concentration on debates *ad extra* so as not to leave large gaps in the story. A recurring theme is the way in which the debates with pagans and Jews affected the christological debates within Christianity, and vice versa (300, 640). A good example is the way Athanasius used the incarnation of the Word in argument against idolatry (150).

I note one problem that arises in F.'s method: the Fathers would sometimes contrast orthodox Christian teaching against heretics, but at other times against Jews and pagans, using the latter groups as straw men, stock characters, from which it would be a mistake to infer that they represented actual opponents of the Fathers in question. We should note, however, that F. often cautions against misuse of expressions of the Fathers' negative attitude toward Jews.

The book's construction suggests that its intended audience is French-speaking students of theology. Notes are infrequent and usually simple references to the texts under discussion. There are copious citations from the Fathers in French, and they are intended to give the reader an idea of how each Father argued, rather than to justify a point in F.'s own argument. F. generally employs the translations found in the series "Sources chrétiennes" and "Les Pères dans la foi" (which he occasionally corrects); and Greek terms, with the occasional word in Syriac, are presented in transliteration if at all. Critical questions are treated cursorily though responsibly. A guiding thread is the frequent references to the French version of Alois Grillmeier's *Christ in Christian Tradition*, which I imagine is supposed to accompany use of F.'s book. There are brief bibliographies, almost exclusively of books in French, and a simple index of the principal Fathers discussed in the main text. The scarcity of French seminarians suggests light sales of this volume, but F.'s students will surely benefit from his research into this aspect of the history of Christology, and now so can we.

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Introduction to Wolfhart Pannenberg's Systematic Theology. By Gunther Wenz. Translated from the German by Philip Stewart. Göttingen: Vandenhoeck & Ruprecht, 2013. Pp. 267. \$39.95.

In this introductory volume by one of Pannenberg's most notable students and his successor as the director of the Institute for Fundamental Theology and Ecumenism at the Ludwig-Maximilians Universität München, Wenz makes a valuable contribution to the body of secondary literature available in English on Pannenberg. The work is structured as a reading companion to Pannenberg's three-volume *Systematische Theologie* (1988–93; hereafter *ST*). However, it differs from other introductions to the work (such as Stanley Grenz's *Reason for Hope*) in that W.'s volume focuses primarily on earlier major publications by Pannenberg that fill out the presentation in his *ST* rather than acting as a summary popularization of the work.

The introductory chapter entitled "The Thematic Content and Scientific Character of Systematic Theology" provides one of the best presentations of Pannenberg's theological method and understanding of revelation that I have encountered. Its chief strength lies in its integration of material found in his *Theology and the Philosophy of Science* (ET 1976) with his better-known works on revelation and theological method, such as *Revelation as History* (ET 1968) and *ST*. In this chapter, W. clearly demonstrates his familiarity with the voluminous Pannenberg corpus and his facility with the material.

Additional high points in the work include its sensitivity to the trinitarian and ecumenical framework of Pannenberg's work. W.'s introduction deftly lays out the trinitarian structure present in each chapter of *ST* and gives equal emphasis to the development of both his Christology and Pneumatology. This balance is no less an accomplishment in W.'s treatment than it is in the primary document. However, unlike