

rhetoric—its penchant for polar opposites (law over and against gospel, bondage over and against freedom). In so doing, it retrieves theology as a confessional act (rather than as doctrinal statements). This is most strongly expressed toward the end of the book where resistance to authority is raised as a core Lutheran characteristic (and not simply submission to authority). Flacius, in particular, is crowned as the Lutheran hero and epitome of Lutheranism (as a resistor of authority but in other ways throughout the book). Third, the book makes other obvious choices in its language, maintaining the gender-specific “man” and masculine pronouns for God.

This presentation of Lutheran theology is deeply implicated in an agenda. I note this not so much as a critique—if only all theology were rhetorical in this creative sense!—but as a caution to the reader. We find here more than a simple rendition of theology as found in Luther; we also find an interpretation of 16th-century Lutheran theological polemics translated into 21st-century polemical discourse.

One should contest specific statements—e.g., does Lutheran theology really advocate the destruction of “all that is good, right and beautiful in human life” (1)? How does this square with P.’s later acknowledgment that reason is God’s greatest gift to humankind (246)? The reader might be helped if the radical opening statement (the assault on all that is good) were set in context: such a pessimistic vision of the created order is true when that order attempts to either play the role of God or be a means to reach God (when we trust in the good, right, and beautiful in human life rather than rely on faith).

On a practical level, the volume could have benefitted from more documentation. Many times P. paraphrases Luther but neglects to reference the paraphrase, thus making it very difficult for the reader to pursue the thought in Luther’s writings. It is perhaps also unfortunate that this connoisseur of Martin Luther (as I know P. to be) has not woven his vast grasp of Luther’s extensive writing more fully into the fabric of this book. P.’s primary sources seem to be Luther’s commentary on Romans and the *Bondage of the Will*.

P. confidently provides an outline of Lutheran theology and what it means to be a theologian, whether or not one agrees with his rhetorical framework.

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THE TRINITY: AN INTRODUCTION TO CATHOLIC DOCTRINE OF THE TRIUNE GOD. By Gilles Emery, O.P. Translated from the French by Matthew Levering. Thomistic Ressourcement 1, Washington: Catholic University of America, 2011. Pp. xvi + 218. \$24.95.

This scholarly volume is designed as an introductory text for a course in dogmatic theology on the Trinity. Emery presents an ordered account that considers the origins of trinitarian doctrine in the Scriptures, the confessions of faith culminating in the Creeds of Nicaea and Constantinople, an examination of the technical terms of “person” and “hypostasis,” leading to a doctrinal synthesis that focuses on each of the Persons, Father, Son and Spirit, in their mutual relations and their activities in relation to our salvation. A final chapter (followed by a brief conclusion) treats creation and salvation and the link between the processions, creation, and the salvific divine missions, both visible and invisible, of the Son and Spirit.

This work in dogmatic theology draws its authoritative sources from the Scriptures, Church Fathers, Aquinas, papal and conciliar documents, and the *Catechism of the Catholic Church*. Little attempt is made to engage with contemporary theological debates, with references to modern authors kept to a minimum. For example, Karl Barth and Karl Rahner get four and three passing mentions respectively; Lewis Ayres and Yves Congar are used appreciatively; and Cardinal Charles Journet is the most regularly referenced. In this sense it is a serene work, largely untroubled by contemporary debates, but concerned to present in full clarity the “Catholic doctrine of the Triune God.” Indeed it is only in the chapter on creation and salvation that Rahner’s *grundaxiom* on the identity of the economic and immanent Trinity is discussed (175–78) only to be put aside in favor of a processions/missions model, a theme developed at length in Bruce D. Marshall, “The Unity of the Triune God: Reviving an Ancient Question,” *Thomist* 74 (2010) 1–32.

Some will complain that it is a presentation dominated by E.’s Thomistic predilections. Those who consider this approach part of the church’s lasting patrimony will welcome this book. My own concern is with the predominantly dogmatic focus of the work. Dogmatics seeks to uncover what is the case, the truth that is to be held, to clarify its meaning, and to explicate its implications. A further theological task, however, is that of understanding. While E. himself characterizes the work as one of “faith seeking understanding” (xiii), I would argue that it is less concerned with “the intelligibility that Trinitarian faith possesses” (ibid.) than with the truth the church holds, and the implications thereof. For example, the psychological analogy, which truly is a systematic moment in trinitarian theology, seeking to provide some limited, if imperfect, intelligibility to the processions, is given minimal attention; in particular the intertwining of intelligence and love (*verbum spirans amorem*, *Summa theologiae* 1a, q. 43, a. 5) that is central to the analogy for the *filioque*, is not, to my mind, articulated well.

Overall this is a well-written (and well-translated) text, suitable for a solid first course in trinitarian theology with a strong doctrinal focus. It presents a traditional alternative to the more speculative approaches found

in much current trinitarian theology but makes little attempt to dialogue with current authors. Readers will emerge well grounded in traditional Thomistic theology but may struggle when confronted with the bewildering plurality of current trinitarian approaches.

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AUGUSTINE AND THE TRINITY. By Lewis Ayres. New York: Cambridge University, 2010. Pp. xiv + 360. \$80.

Ayres, well known for his writings on Augustine's works on the Trinity, presents in this challenging volume a careful and detailed account of the development of Augustine's thought on the Trinity from his first writings at Cassiciacum through the gradual development of his understanding of the triune God up to the very different and highly technical articulation of the mystery of the Trinity that he came to in his great work, *De trinitate*. A. also explores the sources of Augustine's developing understanding of the triune God and convincingly argues against some theories proposed in the past regarding Augustine's sources.

Scholars in the past have said, for example, that Augustine's *De trinitate* was a work of speculative theology not written in controversy with others, as his works against the Manichees, Donatists, and Pelagians clearly were. A. and his colleagues have long and convincingly argued that Augustine was engaged throughout the years of his developing thought on the Trinity with the Homoian Arian theology, which he would have first encountered in Milan at the time of his baptism, where Ambrose was struggling against the Arian empress. Other scholars have pointed to Augustine's discovery of Plotinus as the decisive influence, especially on his early understanding of the Trinity. A., on the other hand, convincingly shows that Augustine's early understanding of the Trinity was much more indebted to his pro-Nicene predecessors, such as Hilary of Poitiers, Victorinus, and Ambrose of Milan than has been previously generally acknowledged, and that Augustine's reading of these and other pro-Nicene authors nourished his growing understanding of the trinitarian mystery. Others have claimed that Augustine's account of the Trinity, in contrast to that of the Eastern Fathers, begins with the divine unity and only with difficulty moves on toward the three Persons and their role in the economy of salvation. A., on the other hand, shows that Augustine was from the first and through the gradual development of his trinitarian theology deeply concerned with the irreducible character of the three Persons and their involvement in the economy of salvation.

The volume's introduction sets forth the author's aim, and the epilogue summarizes the major steps through which it has guided the reader. The