

H. identifies two different worldviews during the conciliar debates on *Gaudium et spes* that shaped dialogue for the next 50 years. The document brought up a division between the German-speaking and French-speaking contingents. The Germans, with Josef Ratzinger and Karl Rahner as their theological counsel, had “a more pessimistic outlook on human society, a more Augustinian view, the French a more optimistic one, drawing more on Thomas” (123). Influenced by the more pessimistic view, John Paul II and Benedict XVI readily curbed liberation and Asian theologians who sought to address the structural causes of poverty or to establish a vibrant interfaith dialogue with Eastern religions.

As priests and nuns left the priesthood and religious life in droves, the Vatican imposed stricter controls on seminary training. Ordination of women became a forbidden topic of discussion. Liberation theology became highly suspect because of its use of Marxist analysis. Anthony de Mello, S.J., and Jacques Dupuis, S.J., were accused of religious indifference or syncretism (253). In other words the Vatican resorted once again to power and control over those who held contrary views.

H. devotes an entire chapter to the “Sex Scandal in the New Millennium” (233–48), which broke wide open in 2002 with the *Boston Globe*’s lurid coverage of predatory priests and bishops’ cover-ups. The scandal rocked the Church and shocked almost everyone. Long-engrained suspicion of the modern world, however, led some church leaders initially to deny how widespread the problem was. But the scandal itself broke open how the clerical system itself with its penchant for control aided and abetted the scandal.

H. masterfully situates the Church’s current crisis within multiple historical factors, even though he is unable to examine all its aspects. The book includes extensive footnotes, an excellent index, but, unfortunately, no bibliography.

H. finished writing his comprehensive opus just after Bergoglio’s election as Pope Francis. He welcomed the Argentine pope’s “radically different style” and “proven devotion to the poor,” who has filled many with “renewed hope” (249). H.’s readers will eagerly await an inclusion of the current papacy in an epilogue or second edition to complement many of the joys and hopes embedded in the Church’s journey through the last century.

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*The Slain God: Anthropologists and the Christian Faith.* By Timothy Larsen. New York: Oxford University, 2014. Pp. 256. \$45.

Larsen’s volume is impressive in its depth and scope. L. provides a biographical and historical account of six British social anthropologists and their relationships—academic, personal, and oftentimes both—with Christianity. Posthumous accounts of the lives and works of Edward Burnett Tylor, James George Frazer, E. E. Evans-Pritchard, Mary Douglas, and Victor Turner are presented. Edith Turner, the only living anthropologist to

appear in the volume, is featured alongside her late husband, Victor Turner. L. charts a trajectory from Tylor's and Frazer's late 19th-century hostility toward Christianity to the premise that an anthropologist can be both scholar and believing Christian. The claim is demonstrated by the work of Evans-Pritchard, Douglas, and the Turners, all notable Catholic anthropologists, writing in the mid-to-late 20th and early 21st centuries.

Early chapters on the works of Tylor and Frazer depict their open antagonism toward Christianity. The book's title, *The Slain God*, refers to Frazer's *The Golden Bough* (1890 with multiple later expanded editions), in which Frazer critiques the religious faith of "savages" who believe in a God slain and reborn. Tyler and Frazer argued that Christian beliefs echoed naïve "primitive" practices and were the stuff of superstition and fantasy. In contrast to this (now-dated) interpretation, which was critical of Christianity, and the practices of indigenous groups, is a section on Evans-Pritchard. This pivotal chapter describes Evans-Pritchard's conversion to Catholicism in the mid-20th century and its effects on his work. (Evans-Pritchard was the son of an Anglican clergyman, and his conversion, like that of the Turners, was not well received by academic colleagues.) Evans-Pritchard's research on the religious experience among the Azande and the Nuer of Africa is also featured alongside exploration of the themes of mysticism and the validity of spiritual experience. The chapter both demonstrates that Christian belief does not of itself undermine the work of an anthropologist and underscores the legitimacy of religious experience as a topic worthy of anthropological exploration. In addition, Evans-Pritchard is credited as the first anthropologist to have engaged in participant observation—a far cry from the "armchair anthropology" of Tylor and Frazer. Anthropologists subsequently included in the work have woven their personal faith experiences of Christianity into their academic work. Douglas, a student of Evans-Pritchard, was a life-long Catholic, while the Turners journeyed from Communism to Catholicism. Source material from the Catholic faith experiences of both Douglas and the Turners provided them with resources for anthropological study and led them to categorize cultural experience in new ways. The theme of hierarchy, for example, was important to Douglas, as she sought to affirm the emphasis on it within Catholicism, and to defend the need for hierarchy within all social frameworks. *Communitas*, the strong bonding that occurs between individuals on similar journeys (such as pilgrimage) was a leitmotif developed by the Turners, who observed it as they explored pilgrimage to various Catholic shrines. The Turners claimed *communitas* could be found throughout human experience and across religions and cultures.

The culminating chapter on the Turners may be especially relevant for readers and students of anthropology, religious studies, and theology, given the impact of Victor and Edith Turner's work on these disciplines. A salient illustration is the Turners' emphasis on the lived quality of their anthropological fieldwork, as they witnessed and participated in the rituals they studied together in Africa and elsewhere. L. also recounts Victor Turner's fascination with the writings of specific Christian mystics and theologians—numerous interdisciplinary references dot Turner's work. L.'s final chapter describes the Turners' personal evolution from Communism to Christianity. This chapter is a microcosm of the entire volume, as L. charts the movement within anthropology toward the integration of faith and religion.

This informative study will be a resource for students and academics, especially those new to the discipline of anthropology. It is well researched and comprehensive in coverage. L. explores the major works of each anthropologist, together with commentaries and secondary sources. A comparative analysis of each scholar's work is provided, linking and contrasting diverse topics. L.'s narrative also uncovers inconsistencies within each anthropologist's work. He is perhaps overly critical of Edith Turner's work, including her method and her research on healing. Readers might well consider that we are too close to Edith Turner's oeuvre to fully recognize the important legacy she left to the discipline of anthropology, especially in regard to religious experience. L.'s book is a groundbreaking and meticulously developed project that demonstrates the relevance of personal faith and religious experience within anthropological research and discourse.

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*Language for God in Patristic Tradition: Wrestling with Biblical Anthropomorphism.*

By Mark Sheridan. Downers Grove, IL: IVP Academic, 2015. Pp. 254. \$26.

A reader of this useful book should not be misled by the title. There is nothing here about patristic terminology for God such as Trinity, person, hypostasis, perichoresis, communion, or the like. Nor, until the appendix, does the book try to give a general introduction to patristic exegesis. As the subtitle indicates, Sheridan shows how the Fathers dealt with a specific class of problematic biblical texts, those that might lead someone to be scandalized by words, commands, or actions that appear unworthy of God. A key to the discussion is shared by pagans, Jews, and Christians: the idea of what is worthy of God (*theoprepes*). What led Greeks to find allegories in Homer and Philo to reread Scripture as full of hidden messages, also led Origen and many other Church Fathers to seek deeper and more worthy lessons in Scripture. The Fathers found some precedent in the NT for their own practice; in chapter 4, S., with his examples, goes well outside the field of passages where what is worthy of God is at issue. The brief chapter 5 surveys various writers, East and West, showing how widespread this practice was. Chapter 6 deals with "Three Classic Cases": the creation and fall narratives in Genesis 1–4; the story of Sarah and Hagar in Genesis 16, where the sacred text seems to endorse Abraham's immoral conduct; and the injunctions in Deuteronomy and Joshua to exterminate the occupants of Canaan. Chapter 7 deals with "The Special Problems of the Psalms," and a final chapter compares how modern interpreters treat this sort of issue with the way the Fathers handle it. The volume closes with an appendix on patristic exegetical techniques, a guide to the writers involved, a select bibliography of translations of ancient texts, and three indexes.

The most notable and useful characteristic of this book is its extensive and apposite use of quotations from many of the Fathers, especially Origen. These are usually full paragraphs of text, so that a student who has not read exegesis of this type before can get a real feel for how it works. That is a noteworthy asset, because the book appears to be aimed at college and seminary students who have been exposed only to modern