

Specifics of Christian faith are central to this account. For example, with the story of Joao, who, bearing only a crucifix, seeks to protect those in his care from soldiers bearing arms, H. highlights identification with the suffering Christ. The religious sisters spared in the 1999 Suai massacre similarly identify with Christ as they pray together before the tabernacle in their chapel while priests and community members are cut down outside. Fortified, the sisters face the violent mob in solidarity with the victims. In H.'s interpretation, their relationship with Christ, demonstrated in prayer before the Body of Christ in the tabernacle, enables the solidarity with the victims as the Body of Christ outside.

Particularly illuminating is the story of the tortured Cristiano. Here H. analyses the state's use of "sacred violence" to legitimize itself, creating enemies and torturing them to buttress its totalitarian claims. In this analysis, non-violent resistance and solidarity with the victim, based on the innocent Christ's self-giving, provide an alternative world of meaning and basis for identity to the personal and communal identities that the state creates through the use of violence. This discussion opens into a wider examination of the role of Christian faith and the Catholic Church in the creation of the Timorese national identity and, in particular, the importance of martyrs to that identity.

As H. makes clear, he is not looking closely at the political, economic, and cultural factors that contributed to the growth of the Catholic Church, Timorese resistance, and ultimate success in the struggle for independence. Rather he is attending to what he correctly identifies as a neglected area, namely, lived experiences of faith and violence. Nevertheless, more engagement with the political, economic, and cultural factors at play in the specific experiences examined would have helped better situate H.'s interpretations.

One of H.'s aims is to respect the East Timorese experience "as it is" and "to deepen the ability and scope of Girard's mimetic theory to dialogue with empirical data" (49). In actual fact, however, the framework dominates the interpretation of the experiences rather than vice versa. Experiences seem to have little influence on revising the framework.

Even so, the theological reflection undertaken by H.—most significantly from the standpoint of the victim—has great value and will, one hopes, inspire more work of this kind.

Dili, East Timor

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THE THEOLOGY OF JONATHAN EDWARDS. By Michael J. McClymond and Gerald R. McDermott. New York: Oxford University, 2013. Pp. xi + 757. \$52.49.

This comprehensive exposition and discussion of the theology of Jonathan Edwards is a major contribution to the field. It also stands as evidence of

the continuing renaissance in the study and appreciation of Edwards's thought and significance. Jonathan Edwards is a towering historical figure and theologian but part of the achievement of this work is showing that his thought continues to be generative as well as challenging for contemporary theological discussion. The book is well organized and will be useful, stimulating, and informative for both Edwards scholars and especially those beginning to engage the vast, dynamic range of this thought.

Part One introduces us admirably well to the "symphonic" nature of Edwards's work and method. It succinctly sketches the historical and theological context, the intellectual sources and authors (ancient and contemporary with his time) he draws from. Although Edwards is rooted in the Calvinist tradition, he is a highly original and creative theologian. An extremely astute and able reader and apologetic thinker, he engages with Enlightenment thinkers such as Hume and Locke. He does not, however, merely seek a strategy for refutation; he is much more creative and not afraid to appropriate their thought when they provide useful conceptual tools for his anthropology and theology (383–84).

One of the authors' strengths is their command of the contemporary scholarship on Edwards so that even when engaged in the exposition of his work, they orient the reader to current opinion and discussion. This is evident in Part Two, which groups the major theological topics of Edwards's thought into four sections: (1) Methods; (2) Strategies, Triune God, the Angels and Heaven; (3) Theological Anthropology and Divine Grace; and (4) Church, Ethics, Eschatology, and Society. This is a useful and not restrictive systematization, as Edwards's most penetrating thoughts are often found scattered in notes and sermons. Such an organization, as the authors intend, gives a strong sense of the dynamic but organic nature of Edwards's thought even as it moves over complex and varied themes. It helps the reader grapple with difficult aspects and approaches that modern readers may find recondite such as Edwards's typological theory and exegesis. It also aids the reader's understanding of how Edwards's thought is shaped by the issues of his time—political and theological—especially, for example, in the complex disputes within the Calvinist tradition around original sin, election, or Federal theologies. However, a principal achievement of the authors' approach is that it allows the reader to appreciate Edwards's originality and contemporary freshness in his treatments of such important topics as Trinity, beauty, and the process of divinization.

Part Three proves useful for its setting out the history of the reception and use of Edwards's thought up to the present, especially the 20th-century recovery of his theology. One of the most ambitious, stimulating, and suggestive, if occasionally provocative, aspects of Part Three is a series of short essays in which the authors attempt to bring Edwards into conversation with significant current schools of philosophy, theology, and spirituality across

different traditions such as Reformed, Revival, Catholic, and Orthodox. This ecumenical strategy is largely successful, though occasionally it seems hurried and too determined to make connections. One may occasionally sense that the authors' choice of "historical sites" could be more telling—for instance, given Barth's revision of the doctrine of election, would Edwards's treatment of Federal theology not be a more fruitful engagement than that of analogy? Or would Edwards's fascinating, nuanced anthropology, his understanding of freedom, love, and desire, produce a more penetrating conversation with Ignatius of Loyola than the rather sketchy treatment of discernment? Likewise, where Edwards differs with contemporary trends might also be more illuminating than those areas where there is a convergence. But these are not so much points of criticism as evidence of the discussion and appreciation this excellent work will foster.

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DESIRE IN RENÉ GIRARD AND JESUS. By William Lloyd Newell. Lanham, MD. Lexington, 2012. Pp. ix + 230. \$65.

Girard's theories on mimesis and scapegoating have become important tools for creative theological reflection. For Newell, "studying Girard is like having someone walk into a room of the sacred and familiar and finding things one has never even alluded to, let alone seen" (136).

In a 1996 interview, Girard disclosed that his work focuses on three main insights related in both a logical order and the order in which he discovered them (*The Girard Reader* [1996] 262). The first work, *Desire, Deceit, and the Novel* (1961), examines modern literature and concludes that human desire is mimetic and dangerous: we want what others want because they want it, and this leads to increasingly violent rivalries. The second discovery, made in the context of cultural anthropology and presented in *Violence and the Sacred* (1972), is of the way mimetic rivalry can lead to scapegoating and how such sacrifice of innocents provides the foundation for myths, rituals, and other elements of human civilization. *Things Hidden since the Foundation of the World* (1978) discusses the Bible's unique revelation of the innocence of victims and how this revelation has produced spontaneous sympathy for victims and set up communities based on imitation of divine love.

The book reviewed here reflects on these ideas in light of the sacrifice of the Mass. N. has managed to capture not only Girard's principal ideas but also his rambling, polemical style, so much so that at times it is unclear where Girard's thoughts end and N.'s begin. Some lack of clarity is also due to a dearth of citations, including, unfortunately, those for a number of direct quotations.