

“education of the poor and marginalized for their social advancement, and education of the non-poor and privileged young not only for their entry into the professions but also on behalf of the poor and marginalized—on behalf of justice” (121).

Jesuit Community, Lilongwe, Malawi

PETER HENRIOT, S.J.

AN OUTLINE OF NEW TESTAMENT SPIRITUALITY. By Prosper Grech. Grand Rapids, MI: Eerdmans, 2011. Pp. ix + 140. \$18.

Faithful to its title, Grech’s book serves as an “outline” in two senses: its brevity and its unencumbered accessibility. As he forewarns the readers in the introduction, G. at times drives roughshod over some thorny or complex exegetical and theological issues. Yet, for such an accessible delineation of NT spirituality intended to help the reader “respond to God’s gift in Christ with love and discernment,” this is a modest price to pay.

The first chapter examines the biblical view of humanity’s need to be delivered from sin, death, the world, and the flesh. Over against other spiritual and philosophical approaches to existential questions of salvation, Scripture defines the human person “in relation to God” and uses myths like that of Eden to explain what has “never happened and yet happen[s] continually” in the life of every human being (4). G. demonstrates that the New Testament understands Christ as the one who can deliver us.

In chapter 2, G. outlines some of the major themes endemic to Jewish piety with a concise overview of the psalms. While he notes that these same themes could be examined in other OT literature, he chooses the psalms because of the central role they have come to play in Christian prayer, particularly because the church came to read the psalms “in light of the Christ event.” Although G.’s review of the psalms feels somewhat random, he concludes the chapter with a helpful commentary on how Christians can make the psalter their own despite their anxieties about the book’s often bellicose and adversarial words that seem contrary to Christ’s teaching.

Chapter 3, which is by far the longest chapter, examines the Christian response to the kingdom of God, which is at once a present and future reality. After providing some helpful nuancing of the term “kingdom” (*basileia*), G. offers a thematic exploration of the Christian response to the kingdom. His examination of prayer, the Eucharist, and “eschatological spirituality” are especially noteworthy for their insight and beauty.

The Pauline tradition as a spirituality in “response to the Paschal Mystery” is covered in chapter 4. Given the complexities of the Pauline and deuterio-Pauline tradition, this brief chapter only touches on some of

the most prominent themes in the Pauline corpus. G.'s elucidation of terms like "flesh" and "spirit," "sin" and "death," and the role of the "law" with respect to freedom from the law found in Christ are to be commended. A more elaborate exploration of such essential Pauline themes as "Christ crucified" and the church as "Body of Christ" would have improved the book.

Chapter 5 looks at the Gospel and first letter of John as a spiritual response to light over darkness. G.'s evaluation of the meaning of Jesus' "signs" and the extensive use of the emphatic "I am" statements throughout the Gospel become the primary lenses through which he explores the Johannine meaning of Christ as incarnate *logos*, or Word-of-life made flesh.

The sixth and final chapter reads more like a straight summary rather than a spirituality of Acts and Revelation. Nevertheless, G.'s conclusion that Christian spirituality entails much more than a moral response to the NT witnesses, but rather a *metanoia*—a complete change of mentality and outlook, both dynamically and contemplatively—well summarizes the project of this book.

While G.'s book will not be sought out for its originality, it should certainly be recognized as a fine introduction and synthesis of NT "spiritualities" and a faithful starting point for those who wish to explore these themes further. Among the finest characteristics of the book is G.'s incorporation of scriptural citations, which are generally more extensive than one finds in most books of this genre. These frequent and lengthy citations help illustrate G.'s spiritual themes with greater clarity and beauty than shorter snippets could convey. While familiarity with these biblical texts might tempt one to skim over them, G. wants to hold them up as invitations to deeper reflection. Thus, given that the book contains no footnotes, one might have hoped to find a short list of recommendations for further reading precisely because G. invites the reader not only to further study of the spirituality of the New Testament but also to a more prayerful reflection on it.

University of San Francisco

VINCENT PIZZUTO

MEISTER ECKHART: MASTER OF MYSTICS. By Richard Woods. New York: Continuum, 2011. Pp. xv + 204. \$29.95.

Woods's book marks the 750th year of Meister Eckhart's birth—approximately speaking, since Eckhart's exact birth date is unknown. This collection of W.'s articles and lectures covers a variety of diverse topics treated by Eckhart in his German and Latin works. The volume moves from a general introduction to Eckhart to an explication of more complex theological treatments, including his doctrine of creation and