

seen as having significance today, how it can speak “religiously” to believers today after such an analysis.

Addressing that issue is seen as an urgent matter. E. notes that “anyone who has taken an introduction to the Bible course at the college level, or has watched the History Channel or PBS, or read *Time* or *Newsweek* around Christmas or Easter, will have been exposed to some broad themes of biblical criticism that challenge conventional Protestant positions. Few with an interest in the Bible can avoid the historical problems” (129). The tension between reading the Bible “critically” or “religiously” is not now restricted to university halls; it is in the public arena and enormously disconcerting to those who insist on the historical reliability of the Bible’s accounts because they are “the word of God.” In this respect the Jewish tradition has an advantage; the Bible has always been interpreted for how it can speak to contemporary situations, and so, while the story has a beginning, it has an openness to the future and to future interpretation (thus B., 162); for Roman Catholics and Protestants on the other hand, the story is brought to a fulfillment and a close with Jesus, and interpretation must focus on that history rather than on the present.

Each author in his major essay addresses a biblical text as an illustration of the difficulties posed by biblical criticism. Each essay also includes a personal statement of how the author was able to move from the critical perspective to a religious appropriation of the text; these personal statements are intensely moving illustrations of “how to read the Bible critically and religiously” (the subtitle). And yet for the believer, “how to read the Bible” is not a finished formula; it remains, as E. notes, for the believer to “commit [him- or herself] to doing the hard work of bringing faith and criticism into dialogue” (159). A number of theological issues are touched on and left to be resolved: revelation (37–40), inspiration (55–56), dynamic equivalence in translation (102), hermeneutical theory (169); to develop them would have blurred the focus.

What remains to be said, then, is this: Those who are “believers” and those who have responsibility for representing their religious tradition to others need to join the conversation about the continued religious significance of the Bible. This book is a fine place to begin.

*Fairfield University, CT*

HUGH M. HUMPHREY

LUKE’S WEALTH ETHICS: A STUDY IN THEIR COHERENCE AND CHARACTER. By Christopher M. Hays. *Wissenschaftliche Untersuchungen zum Neuen Testament II*, no. 275. Tübingen: Mohr Siebeck, 2010. Pp. xv + 347. €74.

No parts of the New Testament treat the topics of wealth, proper use of possessions, and the perils of excessive attachment to riches as frequently

as Luke's Gospel and the Acts of the Apostles. Hays conducts a thorough survey of existing scholarship on wealth ethics in Luke and Acts and proposes a set of appealing and well-reasoned conclusions regarding how to interpret what Luke's Jesus and the first generations of his followers believed and practiced regarding material possessions.

Researchers have long noted glaring inconsistencies in the ethical paradigm employed by Luke when the subject of the proper disposition of riches arises. Luke 14:33, for example, sternly identifies the renunciation of possessions as a condition of discipleship, but of course many pericopes in both Luke and Acts make abundant accommodation for retaining wealth (e.g., the story of Zacchaeus in Luke 19). In perceptively addressing these internal tensions in the texts, H. supplies an insightful set of categories that help the reader sort out the contributions of previous interpreters of Luke and Acts. Along the way, H. takes into account the substantial contributions of reputable New Testament scholars such as Gerd Theissen, Wolfgang Stegemann, David Seccombe, Leander Keck, Brian Capper, James Metzger, Joseph Fitzmyer, and Luke Timothy Johnson.

H. identifies four hitherto common approaches to Lukan wealth ethics: the bivocational, interim, literary, and personalist. Each offers a distinctive explanation for the difficulty of identifying a unitary set of obligations that apply to the holding of wealth within the words and actions of Luke's Jesus and in the narrative and teachings of Acts. To his credit, H. not only draws carefully from these existing scholarly paradigms, adding nuance where necessary, but also proposes a substantially new account of Lukan teachings on wealth. H. outlines a constructive schema, whereby duties and expectations for the renunciation or redirection of wealth are calibrated according to a disciple's situation in life. The key to this range of contingent applications is how a given follower fits the vocational categories of itinerant or localized, as well as whether the disciple is affluent or of limited means. In a nutshell, H.'s claim is that Luke does indeed advocate the renunciation of all of one's wealth, "though that renunciation appears in a variety of forms determined by one's vocation and wealth" (24).

This study conducts a painstaking inventory of the relevant elements of the Jewish milieu as well as of the Greco-Roman approaches to wealth ethics that would have some bearing on early Christian understandings. No stone is left unturned in analyzing relevant points of contact with the Hebrew and Hellenistic cultures of the late Roman Empire, such as the various traditions of denunciation of greed and usury, as well as the practices of friendship, patronage, and private charity. H. can be accused of overlooking neither the influence of the eschatological, the role of the Essenes, the place of the Law, the genre of the Lukan travel narrative, nor any number of other relevant textual concerns. Further, H. resists the temptation of claiming that he has stumbled upon an important conscious

element of the framework of the author of Luke-Acts, preferring the more modest explanation that the schema he proposes appears to fit the text in certain felicitous ways, which it clearly does.

H. reminds the reader that a Gospel is not profitably portrayed as a manifesto on a single ethical topic or a delivery system for “a systematic ethical casuistry” (187). It is refreshing to witness such a deliberate avoidance of overblown claims and grand theories in a work on Scripture and social ethics. To his credit, H. does not pretend to have brought greater coherence to the Lukan material than it allows. Nevertheless, the reader reaps the benefit of the new insights H. brings when the final chapter investigates how Acts treats the intriguing topic of community of possessions, assigning praise and blame to the actions of various disciples (see the treatment of Ananias and Sapphira in Acts 5).

A slightly stronger version of this work would add polish and unity to the chapters, which are greatly uneven in length and concern (the first three average 25 pages, the last two average 100). A bit of repackaging and reorganization would forestall a certain compendiousness here; the work contains the occasional excursus that barely fits the argument or repays the effort. These quibbles aside, the volume makes a very substantial contribution to our understanding of how Luke and Acts offer instruction on the perennially important topic of the proper use of material possessions.

*Jesuit School of Theology  
of Santa Clara University*

THOMAS MASSARO, S.J.

UNAS LECCIONES SOBRE EL VATICANO II Y SU LEGADO. By Santiago Madrigal Terrazas. Madrid: San Pablo, 2012. Pp. 453. \$28.59.

Madrigal is the former dean and professor ordinarius of the Theology Faculty of the Comillas Pontifical University in Madrid and a member of the Royal Academy of Doctors of Spain. An ecclesiolgologist by training, he has a distinguished publishing record on Vatican II, this being his third book on the topic. The current volume seeks to provide a fundamental theological interpretation of the council that is enriched by a historical reconstruction of the council as event. The book is divided into three parts sandwiched between a prologue and epilogue: a historical reconstruction of the council as event based on the memoirs of Archbishop Denis Hurley of Durban, South Africa (chaps. 1–5), a proposal for a fundamental theological interpretation of the council using the construct of “pastoral aggiornamento” (chaps. 6–8), and a theological commentary on the council documents and their reception during the last half century (chaps. 9–13). Unfortunately the volume lacks an index; it would have made this a more useful reference work.