

Essene, H. proposes a possible link through John the Baptist, and he certainly finds compelling the parallels in sectarian apocalyptic language, themes, and communal organization. The circumstances of contemporary Judaism and Jewish-Christian relations also influence H.'s work, and his honesty in foregrounding these influences is commendable. The new perspectives on Paul have been inspired in part by "theological reflection on the tragic role of Christian theology and practice in the European Shoah, and the firm resolve expressed in Vatican II's *Nostra aetate* (1965) to rethink the church's relationship to the Jewish people in Pauline terms" (64–65). The conciliar document also shapes how H. deals with the "long and sorry history" of how Christians blamed the Jews for the death of Jesus, despite the fact that "Pilate had the principal legal responsibility" (41–43).

H. is so adept at presenting the scholarly consensus that the few occasions where he overstates it bear noting. One of these is his presentation of 1 Peter as paradigmatic of a "Gentile Christian" response to the Roman Empire (89–91). Many scholars would say that the implied author and audience of the letter are very difficult to locate on a Jewish-to-Gentile spectrum. The text's language of "aliens and exiles" can be read in multiple ways, and the letter's consistent appeals to typical Jewish markers of identity (exile, Passover, Babylon, a chosen race, a royal priesthood, a holy nation, God's own people, etc.) can also be read as denotative of Jewish-Christian audiences in "the diaspora" (1:1)—converts from Hellenistic Judaism that feel doubly alienated from both non-Christian Jews and Gentiles (see, e.g., Ben Witherington, *Letters and Homilies for Hellenized Christians*, vol. 2, *A Socio-Rhetorical Commentary on 1–2 Peter* [2008]). Another slight departure from consensus occurs in H.'s treatment of noncanonical texts from early Christianity. They are given very little space (62–63), despite their relatively large foothold in the scholarly discussion. Many scholars view the discoveries of texts at Nag Hammadi and elsewhere, especially the *Gospel of Thomas*, with as much zeal as H. views the discoveries of the Dead Sea Scrolls.

Aimed at a general audience, the book should find a welcoming reception there. But another audience will also find the book equally or even more attractive: scholars from theological disciplines outside NT studies. These hundred pages can help systematians, medievalists, and Hebrew Bible scholars get a better handle on recent NT scholarship.

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EL AMOR A LA VERDAD: VIDA Y OBRA DE MIGUEL SERVET. By Francisco Javier B. González Echeverría. Tudela: Gobierno de Navarra, 2011. Pp. 542. €20.

In this fascinating and detailed study of the 16th-century medical researcher, humanist, and theologian Miguel Servet, González Echeverría

offers a sympathetic portrait of a man whose love of truth (*el amor a la verdad*) led to persecution by both Catholics and Protestants. Servet is remembered for his discovery of pulmonary circulation as well for his unorthodox theological views, particularly his opposition to trinitarian thought. Based on years of investigation, this volume challenges many conventional assumptions about Servet and provides corroboratory documents, including municipal, church, and university records and pages from Servet's manuscripts and early editions.

Every aspect of Servet's life was shrouded in controversy, even his name and birth date, and G. expends considerable effort establishing his identity. Disputing the widespread belief that Servet was born in Sijena, G. argues that his birthplace was Tudela, in Navarra, a refuge for persecuted Aragonese Jews. He provides documentation that Servet's mother was of *converso* (Jewish convert) origin and that Antón Servet, probably an "old Christian," was his stepfather. He posits that Servet's biological father was a certain De Villanueva, who was also a *converso*. G. meticulously chronicles Servet's life, beginning with his early travels to Switzerland, where he met several important Hebraists, and to Strasbourg, where he forged a relationship with the Protestant reformers Capito and Bucer. In 1531, Servet published *De trinitatis erroribus*; and in 1532, *Dialogorum de trinitate* and *De iustitia regni Christi*, which drew the wrath of both the Inquisition and reformers such as Bucer. In these books Servet rejects the Trinity in favor of a simpler, unified concept of God. Although he published these books under the name Servet (or Revés, as the family was sometimes known), he used the name Michael de Villanueva for his 1535 tome, *Geography of Claudius Ptolemy*. G. notes that the choice of the name is significant. With only one exception, Servet signed De Villanueva those books that seemed safe, while he adopted the old Christian Servet when he expected an adverse reaction.

Servet's activities in Paris, where he studied medicine and taught astrology and mathematics, once again provoked controversy, forcing him to finish his studies in Montpellier. He then began a medical practice in Vienne. During the following years he wrote numerous scientific and theological treatises, including *The Restoration of Christianity*, another antitrinitarian work, in which he rejected the notion of predestination.

Servet had met Calvin in Paris, and G.'s chapters on the correspondence between Calvin and Servet are particularly engaging. Through the examination of their letters, G. reveals the growing animosity between the two and their intransigence. Calvin complains of Servet's arrogance and calls him a "new Satan." In letters to friends he calls Servet a "heretic" and refers to his "ravings." He promises, ominously, that if Servet comes to visit, he will not leave town alive. In 1550, Calvin finally openly attacked Servet in his *De scandalis*. When, in 1553, inquisitors convicted Servet of heresy, they used his letters to Calvin as evidence. Although Servet escaped

from prison, four months later he was arrested again in Geneva, declared a heretic for his antitrinitarian views and opposition to infant baptism, and burned at the stake “alone, without anyone to comfort him as a true friend” (395). In the end, Calvin himself ensured that Servet’s legacy would endure, argues G., because strong reactions to his persecution of Servet kept the case alive.

G. brings Servet’s story to life by citing documents that reveal the state of mind of the participants and elucidate the roles of many minor characters, such as Servet’s printers. G.’s chilling descriptions of Servet’s imprisonment, trial, and execution elicit compassion and reflection. His meticulous exposition of the texts and notes clarifies many important aspects of Servet’s life. For example, a note in the *Geography* condemning inquisitorial persecution of Muslims and Jews establishes Servet as an early proponent of religious tolerance. What emerges is a portrait of a man who, while clearly a provocateur, was in many ways a progressive thinker. G.’s final chapters, in which he compares Calvinist and Servetian thought and discusses Servet’s legacy, highlight his subject’s relevance today. G. also brings to light several anonymous works that he attributes to Servet.

Still, the book is not without flaws. G. often becomes mired in minutiae and digressions. And, in spite the abundance of data, many of his conclusions are really only conjectures. All in all, however, I recommend the volume. It not only brings alive the religious strife of 16th-century Europe; it also humanizes one of the period’s most complex and enigmatic figures.

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THE ASHGATE RESEARCH COMPANION TO THE COUNTER-REFORMATION. Edited by Alexandra Bamji, Geert H. Janssen, and Mary Laven. Burlington, VT: Ashgate, 2013. Pp. xix + 488. \$149.95.

Spurning the term “Early Modern Catholicism,” a nomenclature favored in recent decades by John O’Malley and many scholars of Catholicism between the Renaissance and Enlightenment, the editors of this research companion opt for the older “Counter-Reformation” to highlight Catholic opposition to the Protestant Reformation. Yet there is relatively little here about such opposition or conflict; rather, in some 25 essays by scholars ranging from a postdoctoral fellow to senior professors, the three editors, all based in British universities, gather together excellent summaries of recent research on topics as diverse as missions to Asia and the Americas; lay spirituality; Catholic music, art, drama, material culture, and holiness; the Catholic life cycle, landscape, and community; the Inquisition; and “Tridentine” Catholicism. Each essay concludes with a select bibliography that provides a gateway for exploring the current state of a given subject or question.