

the Spirit. The fulfillment of Joel's prophecy indicates that the last days have begun and thereby provide not only tangible experience of the Spirit but also unstoppable expansion of the gospel by way of dynamic impulse. The Spirit initiates gospel witness among Jews in Jerusalem and calls missionaries to Gentiles at the ends of the earth (237). H.-P. rightly locates Lukan Pneumatology in qualitative continuity with the Spirit in the Old Testament, specifically concerning prophetic gifting; some leaders such as Samson, Othniel, Gideon, and Jephthah receive enablement for specific tasks, while others such as Moses, the Seventy, Joshua, Saul, David, and many prophets receive permanent enablement for their leadership roles (5, 191). H.-P. argues that Luke fuses three monumental events to undergird such continuity: (1) Jesus' "Pentecost" represents emergence of the New Moses, (2) the Jerusalem Pentecost signifies prophetic fulfillment, and (3) the Caesarean Pentecost initiates inclusion of Gentiles. H.-P. also devotes attention to passages with potential social and/or holiness implications; he suggests that outbursts of joy, faith, and wisdom alongside pneumatic activity still function in a kerygmatic realm, for they imply exuberant vocal expression of God's favor or posture faith-filled and judicious believers as reliable witnesses.

H.-P. fills an essential role in the tumultuous history of Lukan interpretation in the 20th century. His exegetical and theological insights in the 1960s parallel the emergence of the Pentecostal and Catholic charismatics and warrant ongoing consideration for those investigating hermeneutics, narrative/literary criticism, and Lukan Pneumatology. Readers will wrestle not only with Luke's import for first-century believers but also for contemporary believers.

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LA BIBLE ET LE VEDA COMME PAROLE DE DIEU: UN ESSAI EN THÉOLOGIE COMPARÉE. By George Chemparathy. Budapest: Interpress, 2010. Distributed by the De Nobili Research Library, University of Vienna. Pp. xxviii + 373. €42.

Nyaya, the main school of classical Indian logic, is of particular theological interest, since for well over a millennium in ancient and medieval India its great teachers argued for the existence of God as creator and as author of the Vedic scriptures. Parallel Christian views of creation, revelation, and divine action can be clarified by the study of Nyaya. Chemparathy, a respected scholar of Nyaya, helps us make such comparisons. His 1963 dissertation, "Aufkommen und Entwicklung der Lehre von einem höchsten Wesen in Nyaya und Vaisesika," and his 1972 *An Indian Rational Theology: Introduction to Udayana's Nyayakusumanjali* distinguished him early on as

the rare scholar able to engage the famously difficult Nyaya argumentation. That for decades he has approached Nyaya with Christian philosophical and theological interests makes his work all the more singular and valuable. The work under review is the product of decades of study. In it, C. synthesizes themes he has studied over a lifetime. As a comparatist interested in the technicalities of doctrine, his overall concern is whether the seemingly obvious parallels between the Vedic scriptures and the Bible, and the concomitant theologies, hold up under close scrutiny. Usually they do not.

Part 1 introduces the Veda and surveys various traditional explanations of its authority. C. situates Nyaya views at the rationalist end of that spectrum and shows how, over the centuries, Nyaya developed an increasingly robust defense of divine authorship. In part 2, C. undertakes a series of meticulous comparisons of Nyaya and Catholic Christian understandings of scriptural authority, inspiration, and truth. In every case, seeming similarity turns out to be of less weight than expected; the two traditions rarely formulate theological views in the same way, and the underlying theologies differ greatly. In part 3, C. reflects still more deeply on canonicity. Here too he insists that apparent similarities dissipate once one notices technical and doctrinal differences.

The book's concluding chapter asks, "Le Veda est-il parole de Dieu comme la Bible l'est?" Yes, in a way, but here too differences outstrip similarities. In Nyaya, God is the originator of the Veda in each world cycle; no meaningful role is preserved for human agents, except as transmitters of eternally fixed texts and truths; according to Nyaya (and other Indian traditions), the Veda is perfect in every way. But since there is no central teaching authority any such perfection is attenuated by the freedom of exegetes to discover or invent whatever meanings they desire. By contrast, C. adds, the Bible has both a divine author and human authors; consequently, it is free of errors with respect to salvific efficacy, even if containing errors in fact and history. But this contrast seems unfair regarding Hinduism as a whole; in serious exegetical traditions such as Mimamsa, the lack of a single teaching authority is more than balanced by rigorous canons of interpretation that leave little to human whimsy.

C. is most comfortable with issues of form and definition, and rarely considers the content of the Veda, or even of the Bible. Perhaps this is why, in his view, deep understanding of or empathy with another religion's scripture is not really possible. However long one might study, one never gets deeply inside the other worldview. As he explains in his preface (xxiii), the Christian reader can never produce in himself "*des sentiments religieux que les penseurs hindous classiques éprouvèrent quand ils récitèrent, chantaient ou murmuraient des textes védiques.*" For Christians the Veda is inevitably "*un texte mort ou quasi-mort.*" Unsurprisingly then, a Christian

can treat the Veda with reverence, but “il n'évoque pas en lui les sentiments religieux qu'il éprouve quand il lit la Bible” (xxiii).

C.'s odd mix of erudition with an absence of empathy can be explained by his scholarly and theological caution, but also by his choice of subject matter. Nyaya offers a rational defense of the Veda on formal grounds, but rarely engages the content of hymns, rites, or supportive myths. Had C. studied other Hindu theologies of scripture, such as Mimamsa or schools exegeting the Upanishads and later devotional scriptures, he might have taken into account scripture's content and its role in the lives of believers. *La Bible et le Veda* is an invaluable corrective to vague, overly broad expectations of theological similarity, but it gives us little hope that a theologian might indeed understand the substance of another's faith, or identify a common ground not negated by the differences of category and doctrine inevitable among sophisticated theologies.

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CHRISTIAN MATERIALITY: AN ESSAY ON RELIGION IN LATE MEDIEVAL EUROPE. By Caroline Walker Bynum. New York: Zone Books, 2011. Pp. 408. \$32.95.

The sentence that best captures the book's contribution to theories of materiality and agency is found in its conclusion: “To oversimplify a bit, one might say that to a modern theorist the problem is to explain how things ‘talk’; to a medieval theorist, it was to get them to shut up” (283). Garrulous late medieval objects, such as bleeding hosts or reliquaries in the shape of body parts, insisted upon people's immediate experience of materiality in order to convey divine presence. Such insistence allows Bynum to explore the paradoxes (34) of religious matter, primarily its ability to be simultaneously fallen, as matter, and “the locus of a God revealed” (35).

Four chapters set out variations on this paradox. Chapter 1, “Visual Matter,” a rich survey of late medieval devotional objects, lays a strong foundation by explaining how these objects both represent and are the divine, despite some medieval thinkers' claims that they are, or ought to be, solely representational. For example, a 15th-century woodcut of the wound of Christ (fig. 30) both depicts Christ and claims that the cross pictured inside the wound is precisely one-fortieth the length of Christ's body, so that the woodcut both looks like and physically is the body of Christ. Having established this pattern of simultaneity, chapter 2, “The Power of Objects,” moves on to objects (relics and the Eucharist) that are both representational, often memorial, and themselves physically efficacious, raising important theoretical questions of agency and its location in the material. Chapter 3, “Holy Pieces,” is the most perfunctory of the