

Samuel/Kings respectively. This redactor fashioned an interpretive framework to bring together the list of minor judges with preexisting folktales about heroes.

Other studies explore the role of Jephthah in the history of interpretation and reception, the domestic shrine of Micah, prophets in Judges (Deborah and the anonymous prophet of chap. 6), misunderstandings about “holy war,” and the practice of “resumptive repetition” (*Wiederaufnahme*: framing an excursus or insertion by means of a repetition of language, sometimes in reversed order).

The articles by Gass deal with critical and historical questions concerning peoples who appear in Judges: Amalekites, Kenites, the locale Maon and the Meuintes, Midianites, and the standard Deuteronomistic catalog of seven peoples, with special attention given to Perizzites, Hivites, and Jebusites. Each study investigates both the relevant biblical texts and the archeological situation of the locations with which these peoples are associated. Maps, drawings from excavations, and iconography illustrate the points made.

Amalek was a generalized name for hostile Arab elements impacting Judah in the Negev, but any trace of historical reality had disappeared by the time stories naming them had arisen. The name became symbolic for the archetypical evil enemy of ancient times and was applied to current injustices.

The Kenites began as a metal-working group in the Arabah in the thirteenth/twelfth centuries, then pushed into the central Negev in the eleventh/tenth centuries. They were important to the emerging nation-states as weapons providers and lived in a symbiotic relationship with them. They were not permanently settled because they constantly needed to access new sources of charcoal and ore. They may have learned to honor Yahweh from the Midianites.

Archeology shows that the Midianites were farmers and herders. They were familiar with camels but probably did not engage in caravan trade and certainly were not raiding camel nomads. They may have been associated with the Kenites in mining local sources of ore after the breakdown of international trade at the close of the Late Bronze Age. The group appears in both positive and negative light in the biblical tradition.

Jebusites occupied the border area of Judah and Benjamin and Jerusalem. The pre-Israelite city was never called Jebus.

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In Quest of the Jewish Mary: The Mother of Jesus in History, Theology, and Spirituality. By Mary Christine Athans, B.V.M. Maryknoll, NY: Orbis, 2013. Pp. xxviii + 210. \$19.

One of the prominent features of the pontificate of Pope Benedict XVI was his effort to engage in dialogue with the Society of St. Pius X. Benedict's lifting of the excommunications of the four SSPX bishops on January 21, 2009, sparked a firestorm when it was discovered that one of the bishops, Richard Williamson, was a notorious Holocaust

denier. The barrage of media attention attending Benedict's gesture toward SSPX focused attention on their unwavering rejection of ecumenical and interreligious dialogue as articulated by the documents of the Second Vatican Council. More recently, Bernard Fellay, SSPX superior general, has called the Jewish people "enemies of the Church" (December 2012) and has stated that "in the name of a ubiquitous ecumenism . . . and of a vain inter-religious dialogue . . . the truth about the one true Church is silenced" (June 2013, <http://ssp.org/en/sspxs-bishops-declaration-25th-anniversary>).

In Quest of the Jewish Mary, however, joins a growing body of literature that approaches the mother of Jesus from the very ecumenical and interreligious perspectives that Fellay unequivocally rejects. Athans's enduring commitment to Jewish-Christian dialogue does not silence the truth about the church. Precisely through a loving appreciation of Jewish faith and life, something traditionalists cannot countenance, she serves the important goal of constantly discovering anew and illuminating the truth about Christian faith. In this volume she does so through a helpful, sensitive, and creative approach to the historical Mary that fulfills the preamble of the 1974 Vatican document, Guidelines and Suggestions for Implementing the Conciliar Declaration "*Nostra aetate*" (no. 4): "Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism."

The 1991 curial document, Dialogue and Proclamation, describes four forms of interreligious dialogue: the dialogues of life, action, theological exchange, and religious experience. A. liberally employs personal vignettes—ranging from her tenure as executive director of the North Phoenix Corporate Ministry to the classroom to a host of dialogue situations—to set up the discussion for each chapter and to provide illustrations for various insights throughout her explorations. Her experientially based examples manifest the four forms of dialogue as she essays to show the authentic lines of the first-century Jewish woman revered as the Mother of God.

Part 1, "Searching for Mary over the Centuries," offers a "map" for the quest (chap. 1) and guides the reader through a short course in "Mary in history, doctrine, and devotionalism" (chaps. 2 and 3), all of which charts the transformation of Mary from first-century Jewish peasant girl to "the most exalted woman of each era" (40). Part 2 is devoted to "Discovering the Jewish Mary." Here A. considers how multidisciplinary approaches to Mary have refocused attention on the need to understand her as a Jew (chap. 4). A.'s ardent desire to touch the religiousness of Mary animates chapter 5's presentation of the quests for the historical Jesus as she seeks to infer the Jewish Mary "by learning more about Jesus as an observant Jewish man" (94). Comparing Jesus' teaching to that of the Pharisees becomes a basis for suggesting that aspects of the Pharisees' approach to Judaism may have informed Mary's spirituality.

The importance of the book is twofold. First, it succinctly presents an impressive synthesis of the research of many scholars in order to consider how an understanding of Mary as a real human person in her historical Jewish context—and not as a doctrinal goddess on a pedestal—can inform and transform Christian faith and spirituality today. Second, the book's achievement is manifest in the concluding chapter, "Jewish

Spirituality and Hebrew Prayer,” which exudes A.’s passion for the quest for the Jewish Mary. In a boldly creative and moving series of reflections, she likens the imagination necessary for a 36-day Ignatian retreat to midrashic interpretation and treats her readers to an intimate portrait of her own retreat. Assuming the voice of the reconstructed Mary, A. prays through the annunciation, visitation, birth, ministry, death, and resurrection of Jesus.

A key aim of post-Vatican II Jewish–Christian dialogue is to understand Judaism on its own terms and subsequently to plumb the wisdom of the Jewish tradition as a source for greater Christian self-understanding. A.’s work not only achieves this goal, but it is also ultimately an edifying spiritual reflection deeply informed by a life of research, teaching, and implementing ecumenical and interreligious dialogue. It is to be read, A. avers, “with both the head and the heart” (xxvii).

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Image, Word, and God in the Early Christian Centuries. By Mark Edwards. Ashgate Studies in Philosophy and Theology in Late Antiquity. Burlington, VT: Ashgate, 2013. Pp. 220. \$89.96; \$35.96.

This wide-ranging study explores how humanity has understood its perception of God through word and image. Its distinct strength is that it combines a thorough survey of Plato and the Platonic tradition on text and image with surveys of Old and New Testaments and various Christian authors (Gnostics, Justin Martyr, Tatian, Irenaeus, Tertullian, Clement of Alexandria, Origen, Augustine, Dionysius the Areopagite). The book’s thesis is that “Christianity owes its peculiar character, in the ancient world at least, to a triangulation of person, word and image which was never mirrored even in that diverse and evolving school of Greek philosophy with which it has most in common” (189).

Few scholars are as at home in the literary corpora of Scripture, ancient to late antique philosophy, and theology of the early Christian centuries as is Edwards. This review is certainly limited by my inadequacy—as a student of the New Testament—to evaluate all that E. argues in the book.

The volume, breathtaking in scope, will make an excellent text for graduate students in philosophy, patristics, and theological hermeneutics. I wish to identify two areas in which the book could be strengthened: ecclesiology and plot.

The New Testament chapter affirms, in continuity with the preceding chapter on the Old Testament, that “image never supersedes the word . . . the word remains the indispensable vehicle of the image” (23; also 40). Especially in his coverage of the Gospel of Mark, E. makes the helpful point that even Jesus’ silencing of those who would identify him is revelatory in character: “In every revelation there is a measure of occultation” (33). But this chapter lacks an ecclesiology (see Mt 18:20; Lk 24:30–31; Acts 4:29–31; 1 Cor 5:4–5). Perhaps E. would respond that reading Scripture is always