

## Shorter Notices

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*Verbum Domini and the Complementarity of Exegesis and Theology*. Catholic Theological Formation Series. Edited by Fr. Scott Carl. Grand Rapids, MI: Eerdmans, 2015. Pp. xvi + 176. \$20.34.

This collection of essays inaugurates the new Catholic Theology Formation series published under the auspices of the Saint Paul Seminary School of Divinity of the University of Saint Thomas. The purpose of the volume is to respond to Pope Benedict XVI's 2010 apostolic exhortation, *Verbum Domini* (*VD*), seeking to explore the implications of this magisterial document for Scripture scholars working at Catholic seminaries. In *VD* no. 47, the pontiff encouraged biblical specialists to overcome the chasm between exegesis and theology, in line with Vatican II's constitution *Dei Verbum*, and also emphasized the centrality of Scripture studies in the formation of candidates for the priesthood. Part I addresses the former of these two papal injunctions, while Part II brings together a few reflections on the latter.

Denis Farkasfalvy's essay retrieves the patristic parallelism between inspiration and incarnation (7–8), emphasizing that the instrumental character of the inspired text in conveying God's word is analogous to the instrumental character of Christ's humanity in disclosing the Son's divinity. Francis Martin and Brant Pitre acknowledge the crucial role of historical-critical exegesis, but attack the false dichotomy between "scientific exegesis" and "spiritual interpretation," which fosters the primacy of a hermeneutic of skepticism (35). Addressing the formation of seminarians, Peter Williamson and James Swetnam emphasize the importance of *lectio divina* (89) and the role of an authentic "Catholic hermeneutic" of Scripture (103). Mary Healy's article calling for a renewal of biblical preaching stresses that Catholic homiletics is often scripturally impoverished, and argues that the only remedy to this often dismal situation is the rediscovery of the traditional four senses of Scripture (116–17).

While the contributors pay regrettably little attention to the multicultural character of the Church that today's seminarians will serve, this collection will be of great interest to Catholic scholars seeking to revitalize the conversation between theology and exegesis.

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