

century and gains wonders over the next nine centuries. These nine centuries served to delimit and solidify the *Paidika*, and although a number of patristic authors deride it, many of the faithful passed on some of these stories.

D. has a particular interest in how human communities remember the past and transmit it to their own generations. Here he uses the narratives about the child Jesus that edified the faithful and bemused the informed. His monograph is meticulously annotated—it has some 110 pages of footnotes. While the interpretations, translations, and transmissions of the *Paidika* are many, D. succinctly explains what is peculiar about his book: it is “not so much about the Christ child himself as about *how* and *by whom* he was remembered” (197).

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Augustine and Apocalyptic. Edited by John Doody, Kari Kloos, and Kim Paffenroth. *Augustine in Conversation: Tradition and Innovation*. Lanham: Lexington, MD, 2014. Pp. x + 258. \$90.

The book gathers very interesting articles by scholars both younger (Jeff Biebighauser, Ellie Gebarowski-Shafer, Thomas Howe, Laurie Jungling and Rocki Wentzel, Kloos, and Gregory Wiebe) and more established (Kevin Coyle, Kevin Hughes, Travis Kroeker, Richard Landes, Karla Pollman, and Roland Teske). As part of a larger series that places Augustine in conversation with a range of interlocutors, the editors begin with the enduring recurrence of apocalyptic fervor, down to the early 21st century, when a group following the prophecy of evangelist Harold Camping declared that the world would end on May 21, 2011. “What is it,” ask the editors, “about human cultures and the human imagination that apocalyptic fascination persists, even in spite of the obvious failure of so many doomsday predictions?” (1).

While the mature Augustine was himself skeptical about our ability to know when the end of time would come, he was nevertheless aware of millennialist groups, and was keenly interested in the crises of human history against the deeper, more mysterious backdrop of God’s providential design. For this reason he is an excellent conversation partner for those preoccupied with the fragility of life and the struggle to maintain hope in the face of our constant vulnerability to catastrophe. Some authors of this volume place Augustine in the company of French phenomenologists Jean-Luc Marion and Jean-Louis Chrétien, philosopher Charles Taylor, and even novelist Cormac McCarthy. Others examine how Augustine’s historical, theological, and exegetical context affected his thinking in key texts, especially *City of God*. Multiple authors look at, for instance, how the sack of Rome informed not only Augustine’s attitude toward apocalyptic thinking but also that of his contemporaries.

In the end, this fine collection offers a promising contribution to a conversation that the editors hope will “bring new insight into human imaginative responses to

crisis, as well as [into] our seemingly strange, resilient, persistent fascination with apocalypse” (6).

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The Life of Patriarch Ignatius. By Nicetas David. Text and Translation from the Greek by Andrew Smithies with Notes by John Duffy. Dumbarton Oaks Texts 13. Washington: Dumbarton Oaks Research Library and Collection, 2013. Pp. xxxvii + 194. \$30.

This fine critical edition, translation, and commentary purports to be the *vita* of the conservative anti-intellectual Byzantine patriarch Ignatius. In effect, however, it is a vituperative pamphlet against Photius, arguably Byzantium’s greatest mind, written by the prolific Nicetas David, author of some 50 hagiographies, who was highly skilled at distorting evidence. Hence *The Life* offers a witness (of sorts) to an intriguing period when Roman pope and Constantinopolitan patriarch excommunicated each other, their rival churches descended into the *filioque* schism, and rival patriarchs Ignatius and Photius succeeded each other for two periods each of mutual abuse. Also at this time we witness a playboy emperor manipulated by his mother, uncle, and upstart usurper. A great deal else can be gleaned, with political and religious factors constantly interacting. Each and every statement in turn involves an emotive wider context, so that even an obscure European king’s urge to replace wife by mistress resulted in a document strengthening Patriarch Photius’s case against the pope.

D.’s informative commentary (called “notes” by D.) consistently directs readers to appropriate further literature, especially J. B. Bury’s, *History of the Eastern Roman Empire* (1912) and Francis Dvornik’s *The Photian Schism* (1948). These two works are generally more informative and relevant than more recent studies, though D. also makes good use of the latter. Prior to Smithies’s excellent edition, this difficult text was available only in Migne’s inadequate *Patrologia graeca*. S.’s highly readable translation will greatly assist those attempting the facing Greek. Above all, the book now allows proper access to a vital text that probably most readers know only through secondary accounts and so were unable to appreciate and assess Nicetas’s skill at vituperative bias against Photius and unqualified praise for Ignatius.

The book’s background is also remarkable. S. submitted the critical edition and translation for his 1987 doctorate before a career as librarian for the Australian Antarctic Division in Hobart, Tasmania. To annotate and make the unpublished thesis available, D. focused a 2003 Dumbarton Oaks reading group on it, leading to this fine publication.

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