

Theology and Society in Three Cities: Berlin, Oxford, and Chicago, 1800–1914. By Mark D. Chapman. Cambridge, UK: James Clarke, 2014. Pp. viii + 152. \$50.

In this volume Chapman does much more than simply discuss a particular time in Christian scholarship; he also explores how different circumstances in different places impacted theology. Theology may be regarded as the study of the eternal and transcendent God, but its study is undertaken by individuals who have been influenced by various social and political considerations. For instance, the university in Berlin was just being founded when Schleiermacher began teaching there, and C. notes how changes in Germany's political directions affected Schleiermacher's understanding of the role of Christian theology. Oxford was a well-established university by the mid-1800s when some of its scholars realized that its traditional method of imparting Christian values needed to be replaced by a modern approach. The university in Chicago was a new school on a newly developing continent, and it devised a new theological approach in which Christianity could be useful in finding remedies for modern social problems.

C.'s main point is this: Christian theology is constantly involved in contemporary conflicts and invariably needs to find compromises. As a theological ideal, Christianity may be regarded as an absolute; but, as a human endeavor, it demands particular solutions to these various conflicts. The book is based on C.'s university lectures, so it was never intended for specialists. Nonetheless, this slender volume contains a wealth of information that even advanced scholars will find worthwhile. C.'s focus is primarily historical, yet he urges modern theologians to discover new ways to confront theological challenges. Those interested in the history of theology will find this book rewarding, but so will anyone who thinks seriously about the many challenges that Christianity faces in the modern world.

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The Virgin Mary and Catholic Identities in Chinese History. By Jeremy Clarke, S.J. Hong Kong: Hong Kong University, 2013. Pp. xiii + 275. \$55.

Clarke undertakes the original and ambitious task of presenting the history of Christianity in China through the lens of Marian devotion, a particularly important expression of the faith for Chinese Catholics. The book is divided into three parts: part I explores Marian imagery before 1842, which marks the end of the first Opium War and the beginning of the period of "Unequal Treaties." After a brief discussion of the Chinese Rites Controversy and its aftermath in the early to mid-18th century, part II analyzes the significant influence and effects of Marian devotions imported from France and the general mindset of the missionaries under the French protectorate. Part III concentrates on the founding of the Catholic University of Peking and the influence

of the art department at Furen (Fujen), where efforts were renewed to develop a more native Chinese imagery of Mary.

The most original aspect of C.'s work is in narrating the changes in Marian imagery from Chinese to Western and back to Chinese—as the Church struggled over centuries with the central issue of how to define Catholic identity in China. The cultural “adaptation” of Christian imagery in China, especially in the 19th century, was determined by not only theological and cultural concerns but also political circumstances. The subsequent interventions of Popes Benedict XV and Pius XI and the far-sighted and artistically trained apostolic delegate to China, Celso Costantini, encouraged a return to a more indigenous expression of Chinese devotion. Yet the depiction of Mary as a Chinese matriarch—in one instance resembling the Empress Dowager Cixi—was not always met with universal enthusiasm.

Despite significant misspellings, this is a well-produced book. It includes and discusses important images, thereby revealing art once again as an invaluable source of insight—in this specific instance, into the world of evolving Chinese Catholic sensitivities. C. is to be commended on his analysis of popular devotion in China through the history of Marian imagery.

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The Identity of Jesus: Nordic Voices. Edited by Samuel Byrskog, Tom Holmén, and Matti Kankaanniemi. *Wissenschaftliche Untersuchungen zum Neuen Testament* 2/373. Tübingen: Mohr Siebeck, 2014. Pp. x + 250. \$112.

This collection of essays by Scandinavian scholars grew out of a 2010 conference on the identity of Jesus of Nazareth in current historical Jesus research. The editors are well aware that the researcher's own identity is also intertwined with expositions of Jesus' identity, something Albert Schweitzer saw clearly a century ago. Nonetheless, the question of just who Jesus of Nazareth was and how he was seen by those around him remains a compelling question for scholar and believer alike.

Collectively, the essays provide an excellent overview of the current status of historical Jesus research. Kari Syreeni takes up the epistemological conundrum of how the researcher's own identity becomes the lens through which he or she reconstructs Jesus' identity in a tenable way. Per Bilde presents an excellent overview of his research in recent years on just how “original” was Jesus amid the apocalyptic prophets of his day. Matti Kankaanniemi looks at the psychological portraits of Jesus, especially in his relationship to his father, Joseph.

Jesus' identity is then examined against the backdrop of other prophets (Tobias Hägerland); preachers (Hans Kvalbein); teachers (Samuel Byrskog); users of parables (Renate Banschbach Eggen); and Jewish interpretation (Thomas Kazen). Rounding out the collection are studies of the place of Jerusalem (Josstein Adna) and the temple (Tom Holmén) in the disciples' construction of Jesus' identity.