

of the art department at Furen (Fujian), 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.

Identity may not be a favored category in postmodern thinking, but it still plays an important role in both the historical reconstruction and understanding of faith commitments. This collection of essays brings these philosophical and psychological processes into interaction with the current state of investigation into historical Jesus scholarship in an excellent way.

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*Medicine and Religion: A Historical Introduction.* By Gary Ferngren. Baltimore: Johns Hopkins University, 2014. Pp. xii + 241. \$24.95.

Ferngren offers a solid historical introduction to the intersection of religion and medicine. Within his evident sympathies for the significance of religion as a lens for interpreting medicine and illness in general, he chronicles a complex story providing basic information along with insights regarding the intricacies of the relationship between medicine and religion. F.'s repeated integration of ethical considerations as part of the story of religion and medicine illumines his early statement that he seeks to advance a "perspective that is often helpful as we struggle in confronting illness to make sense of some of life's most challenging issues" (13).

F. thoughtfully maintains the tension of "naturalistic models of disease" (161) with supernatural assumptions regarding etiology and treatments across the centuries with the persistence of this tension into modernity being a notable thematic underpinning for the book. While his recounting of this relationship in the ancient and classical periods is enlightening and historically interesting, F.'s analysis is most insightful when discussing the developments of care for the poor in the early church and the development of hospitals in the Middle Ages. Concurrently, he notes the integration of Islamic medicine into this period with its tradition of prescriptive prophetic medicine juxtaposed with its increasing commitments to learned medicine.

An important and historically pivotal issue noted by F. is the Reformation's role in ushering in modernity by framing the care of the sick as a function of the state rather than the more prevalent models of care common to the Catholic tradition. He rightly highlights the significance of Enlightenment commitments to personal autonomy, privatization, and individualism—which some would attribute to a Reformation lineage in Western culture—as formative to understanding the intersections of medicine and religion within the US context. While F. notes that much of the best contemporary medicine has to offer is no longer directly related to religious worldviews, he challenges modern medicine to remember the practice of compassion as a continuing contribution from the long-standing engagement of many of the world's religions with medicine.

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