

Augustine's literary and ecclesiastical activities. It would have been helpful to present more of a summary and critique of Augustine's texts to serve as a starting point for new readers of Augustine.

While referring to recent studies on Augustine's major treatises, K. also focuses on a surging new interest in Augustine's sermons (including six sermons discovered in Erfurt in 2008) and letters, both of which give eloquent testimony to the religious, political, and social dynamics in Roman North Africa. Second, K. examines the broad intellectual impact of Augustine—first on the Middle Ages and the Renaissance, then on the Reformation and up to today—with limited but clearly defined indications. Third, he carefully shows the current focus of Augustine research and introduces some of the most prominent biographers. Of particular interest to K. is a consideration of both Possidius, a contemporary biographer of Augustine, and Louis-Sébastien Le Nain de Tillemont, a 17th-century French ecclesiastical historian. Surveying both shifting emphases in Augustine scholarship and research resources such as journals, institutes, and companion volumes, K. offers splendid guidance for further exploration by readers.

K. accomplishes not just an overview of Augustine scholarship, useful in itself, but also a vision for the future direction of Augustine studies. Along with a helpful appendix, over 40 pages of informative notes, and bibliography, the book is a good primer for undergraduate research.

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Ecumenical Perspectives on the Filioque for the Twenty-First Century. Edited by Myk Habets. New York: Bloomsbury, 2014. Pp. xviii + 240. \$112.

This collection of articles outlines the *status quaestionis* of the debate on the *filioque* over the last three decades, taking as its starting point the report on the procession of the Holy Spirit issued in 1981 by the World Council of Churches. While the literature on this topic is immense, most publications limit themselves to tracing the historical genealogy of the debate, or summarizing—not always objectively—the theological rationale for the Catholic or the Orthodox position. This present collection, however, is no mere erudite or polemical manual on the *filioque* question. By bringing together contributions from the most disparate traditions and theological schools, including Baptist and free church Christianity, Habets seeks to encourage a sustained conversation on the question of the procession of the Holy Spirit that is ecumenical, comprehensive, and creative.

The contributors, despite their ongoing theological differences, agree on the inadequacy of both the traditional Orthodox “monopatrim,” which fails to conceptualize the difference as well as the relationship between the Spirit and Son (93), and certain Western readings of dual procession, which effectively depersonalize and appear to subordinate the third member of the Trinity to the other two (171–74). A number of alternative readings are then presented: Paul D. Molnar's essay reviews Thomas F. Torrance's reinterpretation of divine monarchy and his suggestion that the Spirit proceeds from the Trinity as

a whole (35); Theodorus Alexopoulos's excursus into the late Byzantine theology of Nikephoros Blemmydes and Gregory of Cyprus retrieves their notion of the Spirit's eternal manifestation through the Son (82–83); and finally, Thomas Weinandy argues that the Spirit plays a part in the generation of the Son (196–97).

The authors do not presume to offer a final word on the vexed question of the *filioque*, but the collection will be of great benefit to anyone interested in trinitarian theology and in theologically informed ecumenical dialogue.

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Jesus Christ, Peacemaker: A New Theology of Peace. By Terrence J. Rynne. Maryknoll, NY: Orbis, 2014. Pp. v + 253. \$25.

Rynne's volume is a well-articulated recovery of an ancient Christian theology of peace that was tragically eclipsed by an understanding of the faith that often did not serve peace well. R. begins with a clear telling of the story of the violent Palestinian world where Christian nonviolence was born and first practiced. Contrasting with the nonviolence of Jesus was the violence of the Roman occupation of Palestine and the counterviolence of Jewish revolutionaries.

R. argues that Jesus' proclamation of the kingdom of God was a call to nonviolence, which he proclaimed was modeled by his practice of compassion and willingness to suffer for the coming of kingdom. And R. cites many contemporary biblical scholars in his defense. Particularly useful is the careful analysis of the Sermon on the Mount, in which, R. contends, Jesus taught proactive but nonviolent resistance to injustice, the love of enemies, and forgiveness, all of which led him to the cross. Still, the cross was not the end; the resurrection validated this way of nonviolence.

R. analyzes both patristic texts and contemporary scholarship, offering a compelling challenge to Augustine's view that violence was a necessary development, given the new status of Christianity in the Roman Empire. R.'s treatment of Augustine is most helpful, as he responds to the several ways Augustine departed from the gospel by maintaining that peace legitimated war.

In the penultimate chapter (6), R. takes readers through the past 50 years of Catholic teachings, beginning with those of Pope John XXIII that exemplify the reemergence of a theology of peace. Here R. highlights the influence of Gandhi on Christian attitudes toward nonviolence. The book concludes with inspiring descriptions of contemporary peacemakers in our midst.

The book's excellent analysis of Christian peacemaking is well suited to a variety of settings—undergraduate, graduate, and adult religious education courses. In fact, R.'s work ought to be carefully studied by all Christians who seek inspiration in Jesus' call for nonviolent peacemaking.

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