

Philibert persuasively argue that few of these tributaries were as significant and fertile as the theological milieu in France created by the Friars Preachers.

The book serves two overall purposes. The first is to introduce and appraise the lives and thought of seven representative French Dominicans of the early 20th century. These Dominicans individually and collectively pioneered new modes of theological investigation and pastoral life that cumulatively produced an ecclesiological revolution, first in France and then in the whole of the Catholic Church. O'M. and P. offer portraits of renowned figures like Marie-Dominique Chenu and Yves Congar, as well as lesser-known but profoundly influential thinkers such as Antonin-Gilbert Sertillanges, Louis-Joseph Lebret, Jacques Loew, Pierre-André Liégé, and Marie-Alain Couturier. While providing only sketches of their lives and thought rather than critical analyses, the editors masterfully clarify and relate the work of these men to the most important theological and social developments of the last century.

The book's second purpose is to demonstrate the power of history, especially the historical-critical method, to break the stranglehold of the rigid ideologies and narrow, abstract, and superficial orthodoxies. The authors show that it is primarily the "turn to history" that marks the revolutionary expansion of theology in the 20th century into areas like ecumenism, social justice, and religious pluralism and into dialogue with the full array of social sciences and economic and political theory. The turn to history enabled these Dominicans and their confreres to move beyond the walls of the *studium* into the real life and present history of ordinary people and their daily lives and struggles. This turn to "real life" as the proper locus of theological reflection transformed the theological enterprise from merely interpreting the past into creating the conditions for a different future. O'M. and P. have rendered a great service not only to the Dominicans and those interested in Dominican thought and spirituality, but also to anyone interested in entering more deeply into one of deepest sources of Vatican II and its theological riches.

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Orthodox Constructions of the West. Edited by George Demacopoulos and Aristotle Papanikolaou. *Orthodox Christianity and Contemporary Thought.* New York: Fordham University, 2013. Pp. 367. \$117.53; \$31.50.

The volume offers a rich collection of articles addressing different aspects of the vexed relationship between Eastern Orthodoxy and what Demacopoulos and Papanikolaou choose to call "the West," a term encompassing Western Christianity in its Catholic and Protestant versions, no less than the Western secular "Other" that emerged in the wake of the Enlightenment (2). The tensions between the Latin and the Greek churches before and after the schism of 1054, the centuries of Tourkokratia, and more recently the reality of Communist persecution in Eastern Europe have ensured that the development of Orthodox theology was shaped by its opposition to an external adversary, one

that could take the protean forms of the Latin church with its theological “innovations” of Ottoman domination or, more recently, of state-sponsored atheism. Over the past two decades, not only in the mindset of many ordinary believers in post-Communist countries such as Russia and Romania (211–29) but also in the writings of contemporary Greek theologians like Christos Yannaras (161–80), “the West”—incarnated in the United States and the European Union—has become a byword for a secular, consumerist society whose values are intrinsically incompatible with Orthodoxy.

D. and N. explore these different approaches, but argue that to move beyond a sterile polemical stance, Orthodox theologians may benefit from “bringing the Orthodox story into conversation with postcolonial analysis” (18). The resulting deconstruction of many—and by no means easily overlapping—conceptualizations of “the West” would be “a resource for self-critique of Orthodox attitudes” toward Western Christianity, and more generally toward modernity as a whole (21).

While the volume will be of great interest to church historians and scholars of ecumenism, systematic theologians will also appreciate the chapters by Sarah Coakley and Pavel Gavriluyk that chart the relationship between Catholic *nouvelle théologie* and Lossky and Florovsky’s neopatristic synthesis. The wide range of topics and the careful analysis of the contributors will ensure the lasting value of this collection.

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Evangelical Theology: A Biblical and Evangelical Theology. By Michael F. Bird. Grand Rapids, MI: Zondervan, 2013. Pp. 912. \$49.99.

Bird claims to be a “mere evangelical” (24) and a “catholic evangelical” (24–25). The theology he articulates justifies his claim. One finds here nothing of narrow fundamentalism that makes a pope out of every Bible reader; nor does one hear a whisper of the disdain that many from free churches hold toward the pioneers of the church in the post-apostolic ages.

B. chose the ageless gospel of Christ to be the “helm” (21) that steers his path through the conventional theological themes. This choice avoids the cultural accommodation that renders a theology inadequate to face the challenges of a changing world. B., a New Testament scholar now lecturing in theology, has sought to “strike a balance between biblical exposition and engagement with contemporary theological debate” (21). He has applied this pattern throughout: Scripture, hard questions, various positions, critiques, and conclusions.

I found the 109 pages devoted to ecclesiology to be of utmost interest. B.’s treatment is comprehensive and hard-hitting. It challenges readers of every ecclesial persuasion. I cite just one issue as illustrative: B. calls for a holistic community, a balance between word, Spirit, and sacraments: If all word, then the result is akin to a mosque; if Spirit only, a slide into mysticism; if sacraments alone, then a descent into magic. Many more surprises await the reader.