

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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