

quickly made on the core group of his first disciples. He became the focus of their lives in a way that allows D. to conclude that the Jesus of history was already also the Jesus of faith.

D. accepts the contribution of Mark and Q to the formation of Matthew and Luke. But he reminds readers of the role necessarily played by oral transmission of the Jesus tradition in Galilee where fewer than ten percent were literate. This underpins two conclusions: “the oral tradition model subverts the idea of an ‘original’ version” (39); and “the flexibility of the oral transmission period carried over into the written form of the tradition” (42).

Chapters 3 and 4 discuss brilliantly the emergence of the written Gospels and the different form that John’s Gospel took. When D. then reflects on the alleged “gap” between Jesus and Paul, he strongly resists any notion of there being a true gap between them. Instead, D. maintains that Paul was “one of the truest disciples of Jesus—not simply the exalted Lord Jesus Christ, but also of Jesus of Nazareth” (115). Paul echoes, for instance, the teaching of Jesus on the centrality of love. Moreover, the “already” and “not yet” dimensions of the kingdom preached by Jesus found their counterpart in what the apostle taught about the justification of the ungodly.

The final section of the book covers four themes: Paul’s identity (119–32); the nature of his apostleship and the claim that he was an apostate from Judaism (133–47); the inclusive nature of Paul’s gospel (148–64); and a picture of the Pauline churches and the trinitarian shape of Paul’s ecclesiology (165–80).

To be sure, D. raises many debated issues. But he consistently marshals the relevant evidence, puts his case well, and does so in a lively and appealing manner. For those already familiar with Dunn’s magisterial work on Jesus, Paul, and the origins of Christianity, this book vividly summarizes his thinking on a range of questions. All readers will find here a plausible account of the figures and forces at work in early Christianity.

All in all, this is a valuable work that deserves a wide readership. It could also serve well for introductory courses on the birth of the Christian church. One can only be grateful that the occasion of the bimillennial year of St. Paul led D. into writing and presenting these lectures.

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MANICHAISM: AN ANCIENT FAITH REDISCOVERED. By Nicholas Baker-Brian. New York: T. & T. Clark, 2011. Pp. x + 157. \$130; \$34.95.

The book sets out to “provide an introduction to Manichaeism, employing a religious-studies based approach” in a manner suitable for “teaching Manichaeism in its late-antique guise to undergraduate students”

(vii), and achieves this goal efficiently, accurately, carefully, and lucidly. The English-speaking world has long been in need of just such a teaching book. In 2008, the University of Illinois Press published a translation of Michel Tardieu's excellent but dated *Le Manichéisme* (1981). Baker-Brian excels in making use of the very latest research produced by a phenomenal renaissance in Manichaean studies in the last 30 years, and guides readers to both the classic works and recent advances in the field. He marshals this scholarship in well-organized treatments of the history and issues of the subject, Mani, Mani's writings, Manichaean mythology, and the religion's ritual, ascetic, and ethical practices. Through this material, he explores typical issues in the historical study of religion: for example, the taxonomy of religious forms and identity, the polemical and apologetic nature of sources, the construction of authority, developmental processes of institutionalization and canonization, and the rise and fall of various historiographic tropes in the study of religion. B.-B. ably uses Manichaeism as a "for instance" case by which readers and students may explore these issues, and shows a good grasp of how they have played out in the modern study of Manichaeism. He provides balanced coverage of the latter, and this evenhandedness gives his own analytical conclusions nuance.

B.-B.'s "religious studies approach" is exemplified in his chapter on "Lives of Mani" (chap. 2). His decision to give equal space to polemical accounts of Mani, which might be criticized in something more akin to a straightforward handbook on Manichaeism, serves a teaching purpose by exploring the situatedness of all accounts, polemical and apologetic alike. Similarly, he uses his discussion of Mani as a writer (chap. 3) to explore issues of authority, the pragmatic function(s) of religious compositions, and canon formation. The lengthy treatment of the possible content of Mani's individual (and mostly lost) writings, however, is somewhat puzzling in this otherwise succinct volume; the treatment is largely speculative and frustrating in its fragmented allusion to various Manichaean teachings prior to the more systematic survey in chapter 4. The omission from Mani's "canon" of the *Eikōn*, and the inclusion of the *Šābuhragān*, is equally problematic: the former is listed in the specific passage (*Homilies* 25.2–5) cited for the canon (as well as being in other canon lists, and mentioned individually in a number of Western sources), whereas the latter is neither cited for the canon nor listed in any Western source.

Especially praiseworthy is the author's balanced surveys of Manichaean mythology on the one hand, and of the religion's ritual, ascetic, and ethical practices on the other (chap. 4). The equal weight given to these two dimensions of the religion, along with the author's deft demonstration (in a religious studies vein) of how they interconnect with each other to form a system, gives the reader a better sense of Manichaeism as a working religion than perhaps any previous survey of the subject. For obvious reasons of

brevity, the author did not go into much detail or offer many long quotations of primary sources. Instead, he provides a perfect pairing with (and frequently cites) Iain Gardner and Samuel Lieu, *Manichaean Texts from the Roman Empire* (2004) as the foundation for a good undergraduate course on the subject.

The book deliberately limits its subject to “Manichaeism in its late-antique guise,” i.e., primarily based on material from the Roman Empire (in this way paralleling the sources provided by Gardner and Lieu), and leaving aside, for the most part, Manichaean remains from Central and East Asia. This is a fair choice, given the context in which most English-language undergraduate courses on Manichaeism will be offered. But a caution is in order against the impression that this is a chronological periodization of the religion’s development rather than a regional differentiation, and therefore that the book presents “early” Manichaeism, compared to a “later” Manichaeism found in Eastern sources. Such an oversimplified periodization is assumed in the author’s frequent positive assessments of Manichaeism’s continuity with Judeo-Christian traditions—at the expense of other possible antecedents in the Zoroastrian, Buddhist, Jain, etc., traditions—rather circularly based primarily on sources from within a Christian-dominated culture. Some key sources cited for “late antique” Manichaeism (e.g., Theodore bar Koni, al-Nadim, possibly even the *Cologne Mani Codex*) are actually contemporary with the Iranian texts from Turfan and Chinese texts from Dunhuang, most of which are eighth- to tenth-century copies or translations of late antique works from Mesopotamia and Iran. The reader should therefore understand that this is a book on “Western” rather than “early” Manichaeism, and that cultural adaptation plays as much of a role as development over time in the different forms the religion takes in various bodies of evidence. This book therefore does not provide a basis for drawing historical conclusions about Manichaeism’s original or general character, and B.-B. gives us good reason to think he would disavow any such attempt to generalize about or define “Manichaeism” per se.

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WOMEN AND CATHOLICISM: GENDER, COMMUNION, AND AUTHORITY. By Phyllis Zagano. New York: Palgrave Macmillan, 2011. Pp. xv + 220. \$28.

The ministerial role of women is one of the major issues in the Roman Catholic Church today. Especially visible in the United States, the debate now also involves Catholic churches from Europe (Austria, e.g.), where tensions are mounting between local parishes, which the Vatican and the bishops are trying to mediate. This is only one of the reasons this book is timely and necessary.