

and his brother (Phillip Jensen), who is the dean of Sydney, a somewhat more sinister and alarming political agenda has taken over as the motivating force within this maverick expression of Anglicanism. A hardening of attitude in Sydney over issues of human sexuality, particularly homosexuality, has made for an even more sect-like mentality. This has triggered a frightening determination by Sydney to promote its views elsewhere in Australia and overseas, irrespective of the usual courtesies that govern interdiocesan and interprovincial relationships.

However, at the end of the day, P. labels all this merely “the Sydney experiment,” as though it may yet be a passing phenomenon. And despite her concern to alert her readers to its potential as a threat to Anglican unity and identity, P. discerns a ray of hope, for in practical terms things do not appear to be going all that well in Sydney. Not least among its problems, the global financial crisis of 2008–2009 deleted more than \$200 million from diocesan coffers, thus curbing its capacity to pursue uninvited incursions elsewhere. Moreover, the first of the much-maligned Jensen brothers is soon to retire, and a succession plan to guarantee a like-minded in-house replacement is not clearly in place.

Perhaps in God’s good purposes the Sydney experiment is not much of a threat after all, but the story makes for an interesting read.

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RELIGION IN HUMAN EVOLUTION: FROM THE PALEOLITHIC TO THE AXIAL AGE. By Robert N. Bellah. Cambridge, MA: Harvard University, 2011. Pp. xxvii + 746. \$39.95.

Bellah’s magnum opus cries out for adjectives such as magisterial. This book is nearly breathtaking in its scope. Because of this book, many now compare B., America’s preeminent sociologist of religion, to Max Weber. Drawing on a vast range of biological, anthropological, and historical studies in the pursuit of his ambitious project, he both locates religion in the cosmic evolutionary process and places the origin of religion in primordial play. For B. ritual (a kind of performative set of practices) predates myth. Practice is prior to belief. He links human initial religions to some emergent properties (for B., evolution is about emergent properties) in humans but carefully also shows overlapping continuities with higher mammals (e.g., in extended child-rearing practices, grooming behavior, and play). B. tries throughout to link emergent new properties of religion to social structural shifts. In his understanding of the pattern of the cultural evolution of religion he postulates a sequence that moves—borrowing language from Merlin Donald—from the mimetic, to the mythic, and then to theoretic culture. B. asserts that these movements can be ranged

in an evolutionary order, not in terms of a simple judgment of higher and lower, but in terms of emergent social structural capacities.

Key chapters treat tribal religion among hunter-gatherers and early agriculturalists, focusing on anthropological studies of the Kalapo in Brazil, the Basseri nomads of Iran, the Australian Aborigine Walberi, and some Hawaiian Polynesian tribes. In such societies, explicit religious ethics is missing. They lack a tradition of religious detachment, a class of specialized interpreters, and, perhaps, sufficiently deep challenges to their taken-for-granted world of everyday life. A kind of religious egalitarianism exists in these tribal religions.

Archaic religion emerged with the rise of kingship, cities, trade, the use of animal power for agricultural work, and the growth of monumental architecture. Archaic societies gave rise to specialized priesthoods, separate from the chieftains. The religious focus is on either the divinity of the king or some special nexus between kings and God. In his chapter on archaic religion, B. studies Egypt, Mesopotamia, and the Shang and Western Zhou kingdoms in China. He chose these examples because these archaic societies fed into axial religion, which appeared in four variants in the first millennium BCE. Archaic societies were hierarchical in form. Kings had dominant power, but they were also seen as nurturing, even as good shepherds.

The idea of axial breakthroughs to new forms of transcendence originated with Karl Jaspers. Once again, B. notes some of the corresponding cultural shifts in the emergence of ancient Judaism, Greece in its golden age of Plato, Aristotle, and the dramatists. In every instance, literacy and a stored memory in texts occurred. In all, some specialist group—not totally subservient to rulers—of prophets, renunciators, and wisdom teachers interpreted the religious text. In many cases the precondition for breakthrough to a transcendence that could put ordinary space, time, and even everyday reality in question was a prior breakdown. As B. notes, looking at the breakthrough found in Second Isaiah, the idea that rule is conditional on divine favor and may be withdrawn from wicked rulers, and the idea that individuals might appeal directly to God without the mediation of the ruling class or cult allowed for a kind of utopian thinking of a renewed covenant, a new kind of king and society.

Long chapters on Greece, China, and India in their axial period of transformation are rich and densely illustrated with classic texts. B.'s initial academic specialization was Eastern Asian religions. For years B. taught courses in Plato and Aristotle. He summarizes: "The theoretical breakthrough in each axial case led to the possibility of universal ethics, the reassertion of fundamental human equality, and the necessity of respect for all humans, indeed for all sentient beings" (606). In his chapter on Greece, B. highlights how the tragic consciousness of life's depth and

confusion and the need for self-understanding, provided by Greek tragedy and in Greece's wisdom figures, is its axial breakthrough to a transcendence.

In some ways, the book broaches a seeming divide between science and religion. B. notes, however, that "big" stories about the order of existence, even if they are scientific, will have religious implications. The rise of true critical thinking does not do away with the need for ritual, play, mimesis, myth, and narrative. Some stories, but not all, can be turned into meta-narrative theory. None of the earlier forms, rituals, and/or myths are ever fully dispensable. If B. sees evolution as involving the emergence of increasing capacities, he also contends that their emergence is not irreversible. He eschews any easy notion of evolution as progress that allows neat dichotomies of us versus them, earlier versus later, the occidental versus the oriental (his longest chapters are on India and China). As Jürgen Habermas notes on the book jacket: "In this field, I do not know of an equally ambitious and comprehensive study."

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SANT'AGOSTINO NELLA TRADIZIONE CRISTIANA OCCIDENTALE E ORIENTALE.
 Edited by Luca Bianchi. Padua: San Leopoldo, 2011. Pp. 299. €14.

The role of Augustine in the Christian theological tradition is undeniable but far from indisputable. Especially disputable is his influence in the theological traditions of Eastern Christianity, Orthodox and Catholic. This volume, which publishes the proceedings of the eleventh "Inter-Christian Symposium" held in Rome, September 3–5, 2009, and organized by the Istituto Francescano di Spiritualità of the Pontifical University Antonianum and the Department of Theology of the Aristotle University of Thessaloniki, is helpful in understanding the complex relationship between Augustine and the theological fault line between the Western (Latin) and Eastern (in this volume, Greek) theological traditions.

In the opening article, Ioannis Spiteris (39–47) recalls the accusations brought by Orthodox theologians of the 18th and 20th centuries (between Vikentios Damodos in the 18th and Christos Yannaras and Ioannis Romanidis in the 20th) against Augustine. It is also interesting to know, thanks to Anna Koltsiou-Nikita's "Traduzioni di opere di s. Agostino in greco: Motivi e finalità" (245–59), that major works such as the *Confessions* and the *City of God* are still unknown to the Eastern Christian traditions, and that Augustine's major theological work, *De Trinitate*, was translated into Greek only in the 13th century. After the 14th century, Augustine's thought became better known among Eastern Orthodox theologians, as we see in Christos Arampatzis's "L'Onore e l'autorità di s. Agostino nella letteratura teologica tardobizantina" (261–74). Also the reception of