

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.

In the debate on women in the Church, Zagano is known for her studies on the issue of women in the diaconate; her reputation as a thorough and accurate scholar is confirmed once again in this book. She divides her work into three chapters, which at first glance might seem eccentric or distracting from her main focus. The first chapter concerns Bishop Fabian Bruskewitz of Lincoln, Nebraska, and his tense relationship with the local chapter of Call to Action. In 1996, Bruskewitz placed under interdict all Catholics in his diocese belonging to this group (and eleven other organizations), which he described as “intrinsically incoherent and fundamentally divisive” (23). In contrast, Z. more accurately describes the group’s members as “educated Catholics asking for what Vatican II promised and canon law allowed” (17). She cites this case in order to describe a phenomenon that undercuts debate in the Church about women’s participation in ministry (not in women’s priesthood), namely, “episcopal autocracy.”

The second case involves Archbishop Emmanuel Milingo, whose complicated biography saw him as Bishop of Lusaka, Zambia, until 1983, when he became a Roman Curia official. In 2001 he married a Korean woman in a celebration sponsored by the Unification Church founded by Sun Myung Moon, and later, after 2006, he became head in the United States (and abroad) of the movement “Married Priests Now!” Since he had ordained married men as bishops, the Vatican excommunicated him *latae sententiae*.

The pieces of the puzzle in chapters 1 and 2 coalesce in chapter 3, which treats the issue of the ordination of women to the diaconate as an ecumenical issue. The Catholic Church recognizes the ministries of Eastern churches, especially those of the Armenian and the Greek Orthodox churches, which have recently expressed a favorable opinion on ordaining women deacons.

Z.’s final pages are a rare and welcome (also for its restrained tone) plea in favor of the restoration of women’s diaconate—an issue that the International Theological Commission tried to settle in 2002 with the document *Le diaconate: Evolution et perspectives*. But chapter 3 is more important for two reasons. First, while tracing the canonical inconsistencies between the actions of Bishop Bruskewitz as contrasted with the sanctions against Bishop Marcel Lefebvre and Archbishop Milingo, Z. makes an interesting case for reopening the debate on women deacons in light of a church that takes seriously the theological dimension of the “communion” of Vatican II as well as the institutional and juridical genius of canon law. Particularly interesting is her discussion (in dialogue with Ladislav Orsy) of the issue of infallibility in connection with the teachings of Paul VI (*Inter insigniores*, 1976) and John Paul II (*Ordinatio sacerdotalis*, 1994) on women priests. Second, the book shows a number of disconcerting varieties of “Catholic Churches” (in various degrees of communion with Rome) created around the issues of gender and authority.

The key feature of this phase in the history of Catholic theology is the magisterium's rejection of the effort to build new narratives different from the "grand narrative" of Christianity as a product of the Jerusalem-Athens-Rome route: women's theology finds itself facing a demanding challenge in this situation. The question of women's role in the Church proves to be much more a matter internal to Northern European and North American Catholicism, a Catholicism often depicted as sociologically weakened compared to the future Global South of world Catholicism. Nor can the issue of women in the Catholic Church be solved by the rise of the new "Evangelical Catholicism" as some analysts have recently claimed. Z. provides a provocative yet cautiously worded appeal to frame the issue by taking seriously authority, communion, and the juridical dimension of the Catholic Church as building blocks for the understanding of this part of the future of Catholicism. The reader will understand that on the issues of gender and authority the existing canonical and theological boundaries have been stretched in many different directions.

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ORTHODOXY AND THE ROMAN PAPACY: *UT UNUM SINT* AND THE PROSPECTS OF EAST-WEST UNITY. By Adam A. J. DeVille. Notre Dame, IN: University of Notre Dame, 2011. Pp. viii + 268. \$38.

Once again we are indebted to the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at St. Paul University, Ottawa, for overseeing research on an important aspect of Eastern Christianity from an ecumenical perspective. DeVille has here meticulously gathered a cross-section of insights as seen by Orthodox and Roman Catholic theologians from 1960 to 2006 about the role of the papacy. His project responds in part to the invitation of Pope John Paul II's encyclical *Ut unum sint* (1995) to examine how the ministry of the Roman pontiff might further promote church unity.

In six chapters D. surveys the material thoroughly. In chapter 2, the positions on the papacy of some 24 contemporary Orthodox theologians from a variety of countries are described in their own words. At the end of the chapter he summarizes what these theologians regard as three positive assessments as well as three negative hindrances. Chapter 3 analyzes excerpts from 18 modern Catholic theologians who give an up-to-date account of papal ministry, or of what D. describes as a renewed Roman patriarchate.

Chapters 4 and 5 provide an account of the present-day patriarchates in both the Orthodox/Ancient Oriental and Catholic churches. For the East these include Constantinople, Alexandria (Chalcedonian), Alexandria