

P. lauds as “the herald of a creative approach to theology based on strict fidelity to ecclesial tradition but nourished, enlivened and strengthened by close and informed contacts with developments outside the Orthodox world” (134).

P. continues the story of the Orthodox reception of Thomas through the Turkish rule over the former Byzantine empire (ca. 1400–1821) and in Russia, drawing on Gerhard Podskalsky’s *Griechische Theologie in der Zeit der Türkenherrschaft (1453–1821)* (1988) for the former, and Florovsky’s *Ways of Russian Theology* (two vols., 1979, 1987) for the latter. This third and last part of P.’s study brings the story up to the present. In it we discover that Thomas was regularly consulted by Orthodox theologians, especially on the questions of sacramental theology, predestination, and justification.

P.’s work is an important theological contribution, a clarion call for the Orthodox Church to be herself rather than to be defined as merely the opposite of all things Western. P. points to forgotten resources in the Orthodox theological tradition that have been recovered, and that are helpful in themselves and serve as examples of how to engage theological resources from outside the Orthodox tradition. “An Orthodoxy that refuses to have any truck with Aquinas is not only impoverished by that refusal but also untrue to itself” (227).

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ISLAM E CRISTIANESIMO: MONDI DI DIFFERENZE NEL MEDIOEVO; IL DIALOGO CON L’ISLAM NELL’OPERA DI NICOLA DA CUSA. By Marica Costigliolo. Genova: Genova University, 2012. Pp. 155. €16.

Costigliolo treats the development of Nicholas of Cusa’s thought by comparing it to his evaluation of the religions of others, especially Islam. Through an attentive analysis of three of the most representative of Cusa’s works on this topic, *De docta ignorantia*, *De pace fidei*, and *De cribatione alcorani*, C. documents two main trajectories that characterize her thinking in reference to the question of religious plurality. They are, first, the philosophical path from the concept of *concordantia* into a resolute and evident apologetic commitment; and second, from polemics and controversy to the prodromes of a more systematic study of Islamic doctrine.

Although an apologetic intention is always present in Cusa’s philosophical endeavors, it becomes particularly evident in the *Cribatio alcorani*. While *De docta ignorantia* and *De pace fidei* are more concerned with his attempt to find common ground between the contrasting worldviews and the harmonic reconciliation of the differences, his *Cribatio* presents a dialectical reading of the Qur’an and a systematic rebuttal of the errors of Islamic doctrine.

C. explains the evolution in Cusa's thought in light of the many changing contexts in which he lived. Her historical introductions to the chapters, though brief, are sufficiently documented to allow readers to connect the main historical events with the developments in Cusa's reflections. One of the book's most valuable contributions is C.'s demonstration that the three works mentioned above are a coherent system of thought, founded on the same philosophical bases and the same consistent methodological principles. In particular, she offers some thoughtful parallelisms with reflections on unity and differences that Cusa had already proposed in *De concordantia catholica* and in some of his sermons. The scenario involves the continuing struggles between the spiritual and the secular powers in the social arena as well as in the conciliarist attitudes and the papal positions within the church on the one hand, and on the other hand, in view of the existing hostility between Islam and Christianity. Recalling how Cusa came to formulate the motto "una religio in rituum varietatem," C. capably shows how Cusa's intention was to offer a solution to the problem of religious plurality that could be philosophically tenable, sociologically applicable, and useful for maintaining the church's unity.

C. rightly lingers on Cusa's dominant metaphor of the human body, which he adopts to explain and justify the possibility of the coexistence of the principles of unity and difference in both church and state. As a human body is composed of various parts that are arranged in a hierarchical order, so also human communities are composed of different components that are to be recognized and valorized for themselves.

Subsequently, C. shows how, in *De concordantia catholica*, Cusa has introduced the metaphysical standpoints that he would examine more in depth in *De docta ignorantia*: although there is only one truth, there can be multiple ways of reaching it. Any attempt to grasp truth is, therefore, relativized in view of the fact that human perspectives and representations are always asymptotic to it. According to C., this relativization constitutes the philosophical bases on which Cusa founded his entire approach to the religious others.

Even the decidedly polemical *Cribatio* does not contradict the foundational principles of Cusa's renewed negative theology. As a matter of fact, in his view, while the Qur'an cannot be taken as inspired scripture, if it is sympathetically read and approached systematically, not only can it be used to support Christian truth, but it can also offer interesting insights into God's reality.

In addition to presenting some sources for the medieval Christian polemics against Islam and discussing their possible influence on Nicholas of Cusa, C. illustrates, albeit briefly, the uniqueness of Cusa's contribution—his intention to critically evaluate (*cribare*) the Qur'an by employing both philology and philosophical reasoning—is almost unprecedented.

C. is particularly successful in presenting the methodological principle of the *manuductio*, which Cusa draws from the neoplatonic tradition, and the hermeneutical criterion of the *interpretatio pia*. In addition, C. interestingly demonstrates how Cusa has followed these principles, not only in the *Cribatio*, but in his previous works as well.

C.'s book is a solid contribution; it is generally well written and adequately supported with bibliographical references. Its thesis, however, while clearly stated, has no evident connection with the book's title, and some parts of the book could have been more fully developed.

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PIETRO LORENZO MAGGIONI

CALVIN AND THE REFORMED TRADITION: ON THE WORK OF CHRIST AND THE ORDER OF SALVATION. By Richard A. Muller. Grand Rapids, MI: Baker Academic, 2012. Pp. 288. \$39.99.

The relationship of the theology of the 16th-century Protestant reformers Martin Luther and John Calvin to the developed theological systems of their successors in the 17th century has been a contentious subject. After the death of these seminal figures, their successors in the Lutheran and Reformed traditions adopted and adapted their theologies to provide theological articulations suitable for their own times. These theological systems have been denominated Protestant Scholasticism, a term that hearkens back to medieval Scholasticism and the method of teaching that took shape in the schools. Some scholars have decried 17th-century Scholasticism or Protestant orthodoxy as a move to a more philosophically oriented systematics that lost the creative insights of the earlier reformers and led to rationalism. Others, however, particularly in the last couple of decades, have provided analysis to show the diversity and complexity of the theological traditions and more nuanced views of the continuities and discontinuities of the later period with the earlier.

Muller, a leading voice in this analysis, has authored a number of works that reassess and reappraise the early modern development of the Reformed theological tradition and its development into the period of stout Reformed orthodoxy. M. is a master of the theologies of Calvin and his heirs, including Theodore Beza, Peter Martyr Vermigli, Jerome Zanchi, and Amandus Polanus. This volume, like his others, examines the trajectories of Reformed thought, arguing that "developing Reformed approaches to the work of Christ and the order of salvation do not fit easily into a set of standard and sadly current caricatures and misrepresentations both of Calvin and of later Reformed thought on such issues as limited atonement, hypothetical universalism, union with Christ, and the order of salvation" (9–10). The narratives of 20th-century discussions of these issues, M. claims,