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BOOK REVIEWS

ANCIENT ISRAEL: THE OLD TESTAMENT IN ITS SOCIAL CONTEXT. Edited by Philip F. Esler. Minneapolis: Fortress, 2006. Pp. xvii + 420. $35.

The last 30 years have witnessed the growth and acceptance of social-scientific criticism as a legitimate approach to biblical interpretation. This excellent collection (first presented by an international group of seasoned practitioners at the "St Andrews Conference on Old Testament Interpretation and the Social Sciences," University of St. Andrews, 2004), showcases the strengths and benefits of social-scientific criticism for illuminating the OT against its social background. The practitioners use various models (sociological, anthropological, cultural, economic, and others) to provide more informed understandings of the biblical world, and to practice a more responsible interpretation of the biblical texts. Social-scientific criticism is highly interdisciplinary, as the volume aptly demonstrates.

The volume is divided into four parts. In the first (chaps. 1–2), Philip F. Esler addresses foundational issues in social-scientific analysis of the OT, and defends the use of social-scientific models in biblical interpretation. In part 2 (chaps. 3–9), the authors take up key themes in social-scientific analysis: tribalism, polygyny, sacrifice, reciprocity, wealth, prophecy, and barrenness. These themes are models borrowed from the social sciences that are essential for understanding the social system of ancient Israel. Part 3 (chaps. 10–17) examines selected OT texts, including texts from Maccabees and Qumran. Part 4 (chaps. 18–20) concludes with three reflections on hermeneutics in general, and looks to future trajectories for social-scientific criticism—articles by Douglas Oakman, Bruce Malina, and Andrew Mayes. The volume provides an index of ancient sources and authors, and an excellent bibliography. The editor also gives brief, helpful introductions to each article.

Malina's statement captures what this volume and social-scientific criticism in general are trying to avoid: "Modern authors who do not take their readership into account are called inconsiderate authors (or speakers or teachers). . . . Without making the effort to understand the social system shared by ancient authors, modern readers are really quite inconsiderate. Their understanding of ancient authors is necessarily anachronistic and ethnocentric" (286). These studies convincingly demonstrate that knowledge about ancient Israel's social systems is essential for grasping the integrity of the OT texts and the communities that composed them. For example, one must know something about tribalism in order to understand the emergence of ancient Israel and its rhetoric and ideology (chap. 3, by Robert B. Coote). Again, employing a variety of prophetic models helps to better understand prophecy in Israel (chap. 8, by Lester L. Grabbe), and an analysis of political economy of agrarian societies gives new insights in interpreting Micah 6:9–15 (chap. 10, by Marvin L. Chaney).

Several cautions should be noted. Grabbe himself wonders whether the neglect of the Mormon prophet Joseph Smith in the study of ancient Israel's prophecy is due "to the prejudices of Christians in the mainline denominations regarding the Church of Jesus Christ of Latter-Day Saints" (112). Another reason for this neglect, he continues, may have something to do with prejudices concerning the use of models, especially anthropological models, based on so-called primitive (non-Western) societies. This habit, Grabbe suggests, continues the (Western) ethnocentric understanding of non-Western societies as primitive or belonging to the past. There are, however, exceptions in the volume that demonstrate that this tendency can be avoided. Also, although the volume's interdisciplinary nature is its strength, its methods and terminology can be intimidating to the social-scientifically uninitiated. Finally, theologically oriented scholars will be less enthusiastic regarding discipline-specific, technical topics, but will feel more at home in the last part as it engages larger hermeneutical issues. Still, overall, I highly recommend this volume. It must be read by anyone interested in the new insights that the social-scientific criticism can bring to our understanding of ancient Israel and the OT.

Hartford Seminary, Conn. URIAH Y. KIM

CONTOURS OF CHRISTOLOGY IN THE NEW TESTAMENT. Edited by Richard N. Longenecker. McMaster New Testament Studies. Grand Rapids, Mich.: Eerdmans, 2005. Pp. xiv + 359. $28.

Resulting from a 2001 symposium on NT Christology, this collection is authored by some of the best minds in NT scholarship. Their goal was to approach the topic "(1) with sensitivity to the concerns and circumstances within which the authors of the New Testament wrote, (2) attempting to use the best critical-historical-literary-exegetical tools available in analyzing what they wrote, (3) allowing each of them to speak in his own way, in line with his own purposes and emphases, and (4) desiring to be true to the various contingencies present within the materials and to discern what is at the heart of the matters, with a recognition of both 'contingency' and 'coherence' in the New Testament witness" (xii–xiii). Such an approach, the editor hopes, will counter the "misconceptions" of NT Christology perpetuated in the popular press, and will articulate an account of a fundamentally unified "high" Christological vision of the NT for the sake of "many earnest Christians who seek to think and live in a more Christian fashion" (vii).

The articles are organized into four sections, the first of which treats background issues in NT Christology. William Horbury's study persuasively argues for the basic continuity between first-century messianism and early Christology, and is indicative of the book's overall direction. Appealing to Jubilees and Qumran literature as well as to Greco-Roman influences, he provides substantial and convincing justification for understanding early Christology as an expression of Jewish messianism.

The Gospels and Acts provide the focus for section 2. Richard Bauckham's contribution is exemplary, as he argues against the thesis that the Fourth Gospel represents the fruit of a struggle with Jewish monotheism and a "slow drift" toward a high Christology. Instead, B. argues, John's prologue "places Jesus unequivocally on the divine side of the absolute distinction between the one Creator and all other things" (151). For B., John does not have a "high" Christology so much as a "christology of divine identity" (i.e., an identification of Jesus with the monotheistic God of the Jews), which B. develops, in part, through his reading of the emphatic "I AM" as derived from Deuteronomy and Second Isaiah. He asserts that the sevenfold (or ninefold) emphatic "I AM" statements in John perfectly and intentionally represent the seven (or nine) occurrences in Deuteronomy and Second Isaiah and "identifies Jesus as truly God in the fullest sense" (159).

Section 3 offers three studies on the Pauline letters. Douglas Moo offers a robust account of Paul's Christology from a narrative perspective and takes, again, a fairly conservative approach emphasizing the identification of Jesus and God. Thus he echoes B.'s essay when he asserts that Paul "could hardly ascribe divine function to Jesus without implying or presupposing his divine identity" (190). There is no emphasis in this or any section of the book on so-called "two-stage" Christology, once thought to be a hallmark of many early Christologies that stood behind some of the early kerygma.

The final section treats a rather motley group of "letters" (i.e., Hebrews, the Catholic Epistles, and the Apocalypse) and bears witness to the difficulty of constructing an overview of NT Christology. Ramsey Michaels tackles the most eclectic group of material, the Catholic Epistles. One might expect that particularly in James, one could find a nascent or relatively "low" Christology, but Michaels follows the collection's general thrust by offering a high christological reading of James (an increasingly popular position in NT scholarship). He states: "James does not intend that we sort out his use of 'Lord'—assigning some to God and others to Jesus. To James, 'the Lord' of the Hebrew Bible and 'the Lord Jesus Christ' are one and the same" (273).

This is an engaging book and is to be highly recommended to its target audience of ministers, students, and educated lay people; it presents readers with a succinct and generally accessible overview and defense of a thoroughgoing "high Christology." While the individual essays remain interesting and are generally convincing, the collection suffers from its pervasive and confident "high Christology," which struck me as perhaps unnecessarily apologetic. What is missing amidst the concern for narrative and theological continuity is sufficient acknowledgement of the diversity, the ambiguities, and the developments characteristic of Christology in the NT (see, for example, F. Matera, *New Testament Christology* [1999]).

University of Mary, Bismarck, N. Dak. CHRISTOPHER MCMAHON

JESÚS DE NAZARET. By Francisco Martínez Fresneda. Murcia: Espigas, 2005. Pp. 829. €19.80.

Francisco Martínez Fresneda, a Franciscan professor of dogmatic theology at the Franciscan Institute of Theology in the University of Murcia, Spain, attempts to develop, from a scriptural perspective, a systematic approach to the life of Jesus. His previous work had been systematic studies on grace in the person of Jesus Christ and on disputed christological questions in the work of Bonaventure. Here the author intends to present systematically the life of Jesus in topics that emerge from the three synoptic Gospels, the Gospel of John, and a few extracanonical sources. In general the book remains focused on issues that arise in the narrative of Jesus' life from John the Baptist's preaching through Jesus' passion, death, and resurrection.

M.'s distinctive method includes long introductory materials. His purpose is to recreate the historical paradigm and the plausible activities of Jesus that can orient the reader toward the salvation history revealed by God (98). The "Context" section nicely sets the background that predates the historical life of Jesus. Much of this material has the flavor of being designed for seminar use (as it ambles for over 150 pages). M. provides maps and a time line that can help the teacher outline the Roman and Jewish political context and societal norms of the first century CE.

Each chapter follows the same method: M. picks a topic based on the life of Jesus; he describes the historical reality behind each topic; he adduces a plethora of scriptural examples to confirm the history previously defined; and, finally, he concludes with a summary.

The book represents a tendency in some recent dogmatic theology that may not be acceptable to all. It presupposes the historical life of Jesus and, while using classic biblical methods, is not much informed by the latest in biblical scholarship. For those of a more traditional bent, however, this text provides many excellent OT and NT examples that intertwine with the topical discussions of Jesus' life. In general the topics and examples conform to traditional Roman Catholic emphases and include occasional extracanonical support when that material agrees with the perspective under discussion. The last two sections, on the passion, death, and resurrection, provide an overabundance of examples (sometimes difficult to read), but earlier chapters on the reign of God and on the influence of John the Baptist, while less comprehensive, better treat the social context of Jesus.

Those less experienced with Mediterranean languages and cultures could find M.'s style troubling. Although he writes beautiful prose, his attempt to be comprehensive results in a plodding text, especially as each chapter repeats the same format, and later chapters include every available example. Nor does the book conclude with a synthesizing summary. Each chapter could serve for individual biblical study sessions, and various chapters could be adapted to coincide with the liturgical calendar. The book concludes with an extensive bibliography.

University of Notre Dame JOHN THIEDE, S.J.

DIE ANTIKE HISTORIOGRAPHIE UND DIE ANFÄNGE DER CHRISTLICHEN GESCHICHTSSCHREIBUNG. Edited by Eve-Marie Becker. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft and die Kunde der älteren Kirche 129. Berlin: Walter de Gruyter, 2005. Pp. xiii + 308. €82.24.

I cannot exaggerate the importance of this collection, originally presented at the University of Erlangen in 2004. It includes an impressive range of studies, each tackling core problems related to the making of Christian (and pagan) historiography in the ancient world. The contributions rise without exception to the demanding challenges laid down by Becker in her lucid introduction ("Historiographieforschung and Evangeienforschung" [1–17]), chief among them: to examine the multifaceted concepts of "origins" and "beginnings" in the historiography of ancient Greece, Rome, and Israel, and their combined role in the formation of early Christian historiography. Included is Second Temple Judaism with its quintessentially eschatological and soteriological preoccupations, encapsulated most notably in the apocrypha and the pseudepigrapha. Second Temple literature especially conveys the divine promises, namely, the coming of the Messiah and the end of temporal history—promises coupled with narratives pertaining to Israel's ancient beginnings. The way was thus open to the formation of a new type of historical consciousness, that of the risen Christ and his followers whose expectations and hopes for the future shaped a new understanding and presentation of the past, transforming it from the heritage of one nation into the sacred history of the entire human race.

The collection highlights the possible gains and risks of applying modern literary criticism and theoretical cultural hermeneutics to the study of ancient historiography. B.'s excellent introduction and Martin Mulsow's "Zur Geschichte der Anfangsgeschichten" (19–28) are outstanding contributions to theology, biblical scholarship, and even cultural historiography and theory (and deserve translation into English). Other papers explore *inter alia* the consolidation and amalgamation of the aforementioned traditions and their subsidiaries into a recognizable Christian tradition of historiography inspired by all those strands, yet capable of transforming the concoction into a solidified and unique voice.

Earlier Christian historiography has been too often sidelined and, in certain cases, dismissed altogether, particularly by classicists who keenly belittled what they regarded as the inherent inferiority of the first Christian historical narratives. At present, even fifth-century ecclesiastical historians (e.g., Socrates, Sozomen, and Theodoret) lack recognition as worthy contributors to late antique historiography. French scholarship—mostly studies since the 1981 publication of Françoise Thelamon's *Palïens et chrétiens au Iye siècle*—has effectively challenged judgments that the late antiquity *historiae ecclesiasticae* is a defective by-product of a declining culture. It was the French scholars Bernard Pouderon and Yves-Marie Duval who convened the 2000 *Colloque international d'études patristique d'expression française* and published the resulting *L'historiographie de l'église des pre-*

miers siècle (with a preface by Michel Quesnel). That collection is the best coverage available on the evolution of general Christian historiography since R. L. Milburn's classic but now outdated *Early Christian Interpretations of History* (1954). However, only Quesnel's "Luc, historien de Jesus et de Paul" actually deals with the sources and the inspirations of the earliest Christian historiography, thus leaving a gap that B.'s collection tries to address. (G. W. Trumpf's *Early Christian Historiography* [2000] restricts itself, perilously, by reducing early Christian historiography to a corpus of "Narratives of Retributive Justice," without doing justice to the historiography question.)

Against this background and despite the overall high scholarly standards that uninterruptedly typify B.'s collection, some papers stand out as groundbreaking. Under this category falls Beate Ego's "Vergangenheit im Horizont eschatologischer Hoffnung" (171–95), an original and incisive analysis of 1 Enoch 85–90. Ego demonstrates astutely how the narration of an eschatological vision can encode in itself apocalyptic patterns of historical thought from which clear new concepts of the Israelite past can be extracted. B. adds to her brilliant introduction a fresh take on the connection between the *Bellum Judaicum*, the composition of Mark's Gospel, and the beginnings of Christian historiography in her "Der jüdisch-römische Krieg (66–70 n. Chr.) und das Markus-Evangelium: Zu den 'Anfängen' frühchristlicher Historiographie" (213–36). I should also mention Wolfgang Wischmeyer's "Wahrnehmungen von Geschichte in der christlichen Literatur zwischen Lukas und Eusebius" (263–76). His paper is a compact yet thought-provoking discussion of Eusebius's lists of bishops and their affinity with the tradition of Roman chronography. W. links the election of bishops with Roman *Reichspolitik* and provides us with fresh insights into the evolution of Christian historiography (and the place of the Christian Church) in the pre-Constantinian Roman Empire.

The only downside of this otherwise superb collection is that it is accessible only to readers of German. Yet, it should hold a lasting place on the bookshelves of many scholars from various disciplines, most notably patristics, biblical studies, and ancient historiography.

Brasenose College, Oxford ERAN I. ARGOV

DESERT CHRISTIANS: AN INTRODUCTION TO THE LITERATURE OF EARLY MONASTICISM. By William Harmless, S.J. New York: Oxford, 2004. Pp. xxiv + 488. $99; $37.50.

Those who teach courses in early monastic history have longed for a book like this. Some of us have thought about writing it ourselves. Now the task has been done. Harmless has applied his considerable energy and pedagogical experience to developing a book that is informative and filled with resources for ongoing, in-depth study. He also navigates very complex historiography with clarity, candor, and respect.

Surveys of early Christian monasticism tend to be too brief for serious students or too dense (one thinks of Derwas Chitty's admirable but often indigestible classic, *The Desert a City* [1966]). H.'s book manages to be both an elegant narrative and a valuable reference work for the history and literature of monastic Egypt from ca. 300 to 451. Despite narrowing his focus to the "Golden Age" of both anchoritic and cenobitic forms of monastic life, H. takes pains to ensure that the reader not isolate the period from either the "premonastic" asceticism that made it possible, or from the post-Chalcedonian turmoil in the Egyptian church. Accordingly, his final chapter casts an eye toward Syria, Cappadocia, Palestine, and the dominant figure of later Egyptian monasticism, Shenoute of Atripe.

The book opens with an introduction to early Christian Egypt, grounding the monastic story that follows in the land and its people (and their great river), as well as in major ecclesiastical events. H. then follows the traditional path in presenting Antony and Pachomius as the principal examples of two strands of nascent monasticism, the anchoritic (or, better, semi-anchoritic) life in the desert and the communal monasticism lived closer to the Nile and often in proximity to villages. The rest of the book, apart from the wider-ranging final chapter, is given over to H.'s clear favorites: the lives and teaching of the anchoritic "desert fathers" and the sophisticated, philosophically informed thought of two "monastic theologians," Evagrius Ponticus and his disciple, John Cassian. By including Cassian, who wrote in Latin and in a more accessible manner than his master, H. alerts his readers to the deeply formative role of Egyptian monasticism on the particular strand of Western asceticism that would generate the great monastic rules, including the one destined for widest and, eventually, exclusive success, the *Rule of Benedict*.

Two aspects of H.'s book deserve special mention. The first is pedagogical. H. wants his readers to engage directly with primary sources, and he designs the book to support forays into the complex textual landscape. The book includes numerous tables, diagrams, maps, illustrations, and appendixes to each chapter that untangle complex textual matters and present extracts from primary texts. H. includes texts that one would be unlikely to find without considerable knowledge of the field or to read without skills in ancient languages. Sharing some of the fruits of advanced study encourages his readers to go more deeply into the subject than this book itself can do.

Second, H. naturally discusses one of the fundamental questions of his subject: where did "monasticism" come from? This has been a loaded topic at least since the Reformation, though the leading question has varied from "Is monasticism biblical?" to "Are the sources historically reliable?" to "Is monasticism in any way distinctively Christian?" to "Is 'monasticism' just the officially-sanctioned survivor of an originally pluriform asceticism?" H. summarizes the recent discussions and the evidence on which they are based, offering a careful and nuanced overview. I think he understates the influence on Christian asceticism generally, and desert monasticism particularly, of Hellenistic philosophy as mediated in the late Antique period by philosophical schools, Christian theologians, and broader Greek literary

culture. He notes the tremendous influence of Origen on Evagrius (and, thereby, on Cassian), but says little about the Middle Platonic substrate crucial to Origen's and Evagrius's cosmology, and about the philosophically rooted psychology on which both Origen and Evagrius drew directly. Stoicism, in the popular form in which it circulated in late Antiquity, deserves a higher profile in this study. We should be—and H. certainly is—past any fear that full acknowledgement of the usefulness of philosophy to early Christian and, especially, to ascetic thinkers would somehow diminish their originality or their Christian authenticity. These were people of their time and place, and that time and place was suffused with Greek thought. Throughout the book, H. shows himself at ease with the results of modern scholarship; more explicit attention to this dimension of monasticism would have been a natural step.

Surely, this superb contribution will remain the starting point and essential reference work on Egyptian monasticism for some time to come. We owe its author deep thanks for making the work of both teacher and researcher considerably easier.

Saint John's University, Collegeville, Minn. COLUMBA STEWART, O.S.B.

SIMON MAGUS IN PATRISTIC, MEDIEVAL, AND EARLY MODERN TRADITIONS. By Albert Ferreiro. Studies in the History of Christian Traditions 125. Leiden: Brill, 2005. Pp. xi + 371. €89.

Ferreiro's 15 chapters examine the literary and artistic reception, throughout the early and medieval Christian periods, of Simon Magus, the messianic magician of Acts 8. The great strength of F.'s study is its later treatment of the artistic representations of Simon, while the volume suffers from the fact that the chapters, of which all but one were previously published, are poorly edited.

Chapter 1 presents an overview of various traditions about Simon Magus, demonstrating that later traditions were often developed independently of those represented in the NT and early Christian apocrypha. Chapter 2 then focuses on a recent flurry in publication on NT apocrypha, yet in the process reveals a central weakness of this volume. This chapter has not been updated since it appeared in 1997, and contains nothing after 1995, making it already a decade out of date. Further, nothing really new is said here about Simon Magus's appearance in *Actus Petri cum Simone* and *Passio Sanctorum Apostolorum Petri et Pauli*. Significant use of these sources surface only in chapter 4, where the point is that apocryphal literature represents a shift away from Simon the gnostic to Simon the magician. There, however, the presentation is more descriptive than analytic, and the focus is less on Simon Magus than on Simon Peter.

Chapter 3 examines how the church fathers incorporated NT and apocryphal traditions, and developed their own Simonian typologies. F. achieves these tasks admirably, although he gives the second less emphasis. The chapter ends trying to make the point that, from the late third century,

the image of Simon as founder of gnosticism was expanded to the positioning of Simon as the founder of all heresies—appealing to materials yet to be presented in chapters 5 and 6. Again, F. claims (41) that Tertullian referred three times to Peter's censure of Simon, but the first is a reference to *Adversus omnes haereses*, a work recognized by Jerome as not belonging to Tertullian. However, in chapter 5, the author of *Adversus omnes haereses* is correctly identified as pseudo-Tertullian (94). In chapter 5, F. examines how a number of heretics and heresies mentioned by Jerome in his letter to Ctesiphon (including Simon Magus, though he is not the focus of this chapter) lived on in the Pelagians and the Priscillianists. Again, in chapter 7, he examines Vincent of Lérins's association of Simon with Priscillian, offering a descriptive account but little comparison of Vincent with Jerome (other than that the former was more forthcoming than the latter [127]), without addressing the obvious question of Vincent's degree of dependence on Jerome. By the time a reader reaches chapters 8 and 9, on the early Christian treatment of the apocryphal accounts of Simon's fall while flying and the dog stories, one has to read yet again through much material that has appeared earlier.

The later chapters read much better. They fascinatingly deal with topics such as the artistic preservation of the Simon traditions at locations such as León and Oviedo. One learns of the ways by which Simonian traditions came to the Irish and Anglo-Saxon churches of the early Middle Ages and are preserved in homilies, other literature, and Irish crosses (chap. 10)—mostly to reinforce claims for papal primacy—and how they were used in 12th-century anti-Islamic polemics that depict the Prophet as a heretic (chap. 11).

This volume is a helpful resource with some insightful and welcome findings, particularly with regard to Simon in art, and with a needed update of Simonian entries in the Princeton Index of Christian Art. However, so much repetitive material can exasperate the reader and leave the impression that the volume falls short of a book-length monograph. Astute readers also will be aware of gaps, overlaps, inconsistent referencing, and occasional spelling and grammatical errors. Yet, these weaknesses should not detract from the achievement of F.'s broad and detailed research.

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Australian Catholic University, Brisbane GEOFFREY D. DUNN

RETHINKING AUGUSTINE'S EARLY THEOLOGY: AN ARGUMENT FOR CONTINUITY. By Carol Harrison. New York: Oxford University, 2006. Pp. xiii + 302. $99.

When the Pelagian Julian accused the Bishop of Hippo of having changed his opinion regarding the nature and transmission of original sin, Augustine invited Julian to look at his earliest writings and therein to see the consistency of thought that existed all along—*sic tenui semper ut teneo* (*c. Jul.* 6.12.39). This scene from the end of Augustine's life well symbolizes

what Carol Harrison wants to achieve: to argue for a consistent doctrinal trajectory through the whole of Augustine, thus eradicating the caricature pitting an earlier follower of Plotinus against a later disciple of St. Paul. H.'s main adversary, however, is not the heretical bishop from Eclanum but a highly esteemed professor from Princeton, Peter Brown.

Brown opened his indispensable 1967 *Augustine of Hippo: A Biography* by highlighting an Augustine who had emerged from various philosophical schools, alight with confidence in human nature and in the power of reason. Such optimism came to an end, according to Brown, when Augustine worked through the letters of St. Paul and developed a new (and chastened) way of thinking of humanity, sin, and grace in his letter to the Milanese priest Simplicianus in 396. Thereafter, the possibility of unaided perfection was exchanged for the utter ineptitude of humanity as well as the unfathomable mystery of divine election. In his new edition of *Augustine of Hippo* (2000), however, Brown admitted that perhaps Augustine was "more a man *aus einem Guss*, all of a piece, and less riven by fateful discontinuities than I had thought" (490). H. accordingly sees her work as nothing other than a respectful answer to Brown's invitation to begin to rethink the "two Augustines" theory.

To achieve this goal, H. opens by providing the context of the problem just outlined, then moves on to the "real revolution" of Augustine's baptism in 386. Here she traces how various non-Christian schools of thought left Augustine wanting, and what subsequently led him to embrace creedal Christianity. Chapter 3 treats Augustine's earliest notions of ascent and descent, for he came to understand that the perfection he sought as a Manichee and as a Platonist would be possible only through the mediation of the divine descending in such a way as to effect humanity's elevation and transformation. Next comes a treatment of *creatio ex nihilo* where this particularly Christian notion is displayed as an early and constant part of Augustine's protology, yet with far-reaching consequences evident also in his hamartiology, anthropology, and spirituality. Perhaps the focal point of H.'s work comes at chapter 5 on Augustine's reading of the Pauline epistles. H. astutely sifts through the texts leading up to *Ad Simplicianum* to show how major themes treated there (e.g., the Fall, original sin, the law, and predestination) are inchoately present even in the most "philosophical" of Augustine's earliest works.

The final three chapters concentrate on issues central to the Augustinian project deemed still in need of further reflection: the Fall in chapter 6, then the will in chapter 7, while a concluding chapter illuminates Augustine's first theories of grace. This second half is ultimately a synthesizing look at the precariousness of the human situation: brought from nothing, the human person still finds an unnatural tendency to return there, but also finds himself called and buoyed by a God who wants nothing more than his free recognition and cooperation. To effect this, the humble Incarnation becomes for Augustine the only remedy to humanity's pride and selfish satisfactions.

This is a very important book. The translations are not always stellar, nor can this work stand alone as an introduction into the early Augustine. More historical analysis of the "problem" of Augustine's odyssey would have been helpful. Brown was far from original in arguing that Augustine's conversion was first to Neoplatonism and then to the fullness of Christianity; this was first raised in a pivotal essay by Gaston Bossier in 1888, continued by Prosper Alfaric's *L'évolution intellectuelle de saint Augustin* (1918), and repeated later throughout Pierre Courcelle's *Recherches les Confessions* (1950). Perhaps unforeseen fruit in addressing this long-standing assertion would have been reaped if Augustine's pre-396 texts had been dealt with chronologically and not thematically as H. has done. As it is, however, H. has resuscitated a very important conversation in convincingly showing how Augustine was a thinker of constancy and consistency in ways hitherto unappreciated. While H. is clear that there is development and deepening always occurring throughout Augustine's life, a closer reading of his first works show that the only true watershed of his life proves to be the font of Christian baptism.

Oxford University DAVID V. MECONI, S.J.

SAINT AUGUSTINE AND THE FALL OF THE SOUL: BEYOND O'CONNELL AND HIS CRITICS. By Ronnie J. Rombs. Washington: Catholic University of America, 2006. Pp. xxviii + 228. $64.95.

Robert J. O'Connell, S.J. (1925–1999) spent the greater part of his academic energies in search of the answer to questions that captivated St. Augustine as well. From where does the human soul come, how does it vivify the flesh, and how does the past sin of our protoparents now affect an individual soul? Rombs's study takes us through the intellectual journey Augustine traversed on these central questions. As such, this work acts as both a commentary on O'Connell's overall project and as a corrective to prior studies on the question of the Augustinian soul. R. accordingly divides his text into two halves: the first (3–106) taking us through the phases and conclusions of O'Connell's work, and the second (109–213) serving as a thorough and helpful look at the soul's "Fall" as a psychology of human sinfulness.

Even as a bishop, Augustine still entertained four possibilities concerning the soul's origin and nature: (1) traducianism (the soul passed on or generated in procreation), which could clarify the source of original sin, whereas it could not as easily explain the soul's immortality; (2) creationism, with the exact inverse problem: if God creates the soul directly, its immortality is understandable, but how or why the fallenness of Adam continues is unclear; (3) the "mission" theory, that God first creates the soul and then sends it into a body when ready, and (4) R.'s "fallen soul" theory, that the soul once existed in a purely spiritual realm but was sent into corporeality as a punishment for some divine aversion.

Early on Augustine came to think of the human person as a foreigner, a *peregrinus* in a land of dissimilitude. From the Christian tradition he knew that his true home is not to be found in creation, and from the Platonists he would have learned that his own individuated existence was the result of some spiritual *tolme*, for which he had been sent into this current penal condition. In addition to this moral fall, R. also explains how O'Connell saw the metaphysical import of this descent (perhaps allowing O'Connell to maintain that the human person is equated with the soul only, while not examining the many early texts that include the body as well).

In response to Pelagianism, Augustine developed a theory that all souls are present in Adam and thus affected by a common fall. O'Connell, however, interprets this theory as a return to the Plotinian sense of the fall by a turning away from God before the soul's historical and individuated existence. While R. gives O'Connell high marks for understanding the influence of Neoplatonism on the younger Augustine, he moves on to argue that it was O'Connell's inordinate preoccupation with mining elements of Plotinus out of Augustine's writings that prevented his seeing how the basic tenets of creedal Christianity began to shape his thought in ways Neoplatonism never could. It is in this context that O'Connell's final thesis comes under fire: namely, that later in life Augustine returned to a nuanced form of the Neoplatonic fall by distinguishing between the *propria vita* of each soul and the *vita communis* we all share in Adam. Using Adam transindividually, O'Connell's argument ran, is really to rely on Plotinus's doctrine of the rebellious soul as a turning away from unity and thus imparting (undesired) form upon individual-because-material existents.

This is more or less where R. takes over. He first distinguishes between three ways Augustine understands the soul's fall: a cosmogenic fall that grants otherwise nonexistent reality quiddity and intelligibility; an ontological fall that individuates such composite beings; and a moral fall. R. is excellent in using the basic Christian categories, such as *creatio ex nihilo*, to show how Augustine moved well beyond Plotinus (and thus beyond O'Connell) in thinking of the soul's descent in each of these categories. Augustine's mature and fruitful embrace of the opening pages of Genesis is therefore behind each page of this book's second half: the visible world is freely desired and not necessarily emanated, the individual *qua* individual is wanted because both body and gender are part of God's prelapsarian plan, and sin can no longer be understood as an individuation away from the Good but a willful inversion of goods.

While it is not always easy to discern between O'Connell's voice and R.'s commentary and critique, any student of Augustine will find this work illuminating for its analysis of O'Connell's legacy and for R.'s own sifting through much of the fourth- and fifth-century questions on the human soul and then showing how Augustine came to understand the nature of the soul, its origin, and its sanctification in Christ.

Oxford University DAVID MECONI, S.J.

HERESY AND THE PERSECUTING SOCIETY: ESSAYS ON THE WORK OF R. I. MOORE. Edited by Michael Frassetto. Studies in the History of Christian Traditions 129. Leiden: Brill, 2006. Pp. 338. €99.

For this volume Michael Frassetto assembled many of the best minds in medieval heresiography. The resulting articles represent the cutting edge of scholarship in the origins, description, progress, and broader implications of heterodox movements in the Middle Ages. The collection fittingly honors R. I. Moore, one of the pioneers in our thinking about church and society during that period.

Moore's early work, *The Origins of European Dissent* (1977), frames the discussion. Moore had argued for the uniqueness of medieval heresy (not simply as a direct descent from Manicheanism). He alerted us to the fine line between reform and heresy in the 11th and 12th centuries, and, perhaps most controversially, he contended that the rise of persecution came from the new clerical elite's need to consolidate its power. For Moore, it was the church that created stereotypes of heresies, idealized them into competing "churches," and created a machinery of repression to destroy them. He broadened his thesis in *The Formation of a Persecuting Society* (1987), by now a standard on many undergraduate reading lists. This book casts a wider net, lumping Jews, Muslims, homosexuals, and lepers into the group of undesirable "others" proscribed in the name of enhancing the socio-political ascendancy of a resurgent Catholic clergy.

A volume dedicated to the last proposition would have been interesting indeed, but unfortunately the contents of this collection are a bit more random. Several scholars, notably Bernard Hamilton, offer new forays into a question that is by now over 50 years old: did medieval dualists come from Balkan Bogomil missionaries? Despite the high level of scholarship and the candid exchange of opposing opinions here, this is frankly not a terribly interesting question, especially given the unlikelihood of coming up with a definitive answer. Perhaps F.'s upcoming work on the very compelling Ademar of Chabannes will shed more light on the question. The present volume provides an excellent introduction to the various sides on that marginal but enduring conundrum.

Several scholars give new and interesting insights into understudied areas. Malcolm Barber, an accomplished writer on the movement of heretics through medieval Europe, offers an incisive essay on little-studied Catharism in northern France. Carol Lansing's essay gives a detailed mircohistory of a Bolognese religious huckster. Her point is important: the heterodox in the Middle Ages do not always need to be considered as sincerely religious. Her overarching corollary is that authentic religion in the Middle Ages was tied to religious practice, rather than to some proto-Protestant idea of sincere, inner conversion. Claire Taylor and Mark Pegg try to refocus heresy within specific social contexts, and Pegg especially (as he has argued in other places) repudiates efforts to idealize and reify heresy into a cohesive movement. James Given offers a very interesting essay on Philip IV's

government by terror, while the ruler at the same time affected the rhetoric of a Catholic king.

At the end of the volume R. I. Moore presents his assessment of the contributions, but really gives a personal retrospective on his own life's work. He agrees that the Bogomil question is essentially uninteresting. The thing that puzzled him most over his career was that the church took heresy so seriously, for he thinks that it was essentially unthreatening. Here he betrays the fundamental flaw in all of his work. As an analyst of power relations and of the socio-political landscape, Moore is as insightful as they come. However, he has a blind spot, and a large one at that. He seems to think that there can never be any truly religious motives for action. He assumes that the ascendant clergy merely created a machinery of persecution for its own aggrandizement. Certainly that was a part of it. But it was only a part. Heresy was seen as fundamentally damaging to the fabric of the medieval community, not only on the earthly plane (which is one of the reasons secular powers attacked it), but because it placed eternal souls in danger. The medieval church attacked heresy because it saw these movements as detrimental to salvation. It would even be proper to speak of "pastoral persecution" as representing the mindset of the time. Not to admit that true religious motivations were a significant aspect of the medieval church is a disservice both to it and to our understanding of history.

The quality of the essays is high, though at times one searches a bit for a unifying theme and even correlations to Moore's work itself. The editing of the volume is first rate, and F. should be thanked for gathering such an eminent group of scholars under one cover.

Jacksonville State University, Ala. DONALD S. PRUDLO

GHAZĀLĪ AND THE POETICS OF IMAGINATION. By Ebrahim Moosa. Chapel Hill: University of North Carolina, 2005. Pp. xv + 249. $59.95. $22.50.

Born in 459 H/AD 1058 in the Persian city of Ṭus, ʿal-Ghazālī or Ghazālī became an important intellectual figure in 11th- and 12th-century Islam. After extensive travel and writing, he died in 505 H/AD 1111 in the place of his birth. Moosa's study allows us to approach Ghazālī's life chronologically, following him to the centers of learning of his time, or to read that life as a conversion story pivoting on the year 488 H/AD 1095—the turning point from Ghazālī's life as a traditional scholar to a life as a passionate religious and mystical figure. (A historical summary is presented on page xiii.) Or we may follow Ghazālī's scholarly career guided by M.'s commentary on some of Ghazālī's many treatises—more an intellectual tour than a biographical narrative.

Ghazālī honed his intellectual credentials among—and mostly against—his peers, writing seminal books that challenged their prevailing ethos. His *Maqāṣid ʿal-Falāsifah* ("Aims of Philosophers") and *Tahāfut ʿal-Falāsifah* ("Incoherence of the Philosophers") took aim at leading intellectuals like ʿal-Farābī (d. AD 950) and Ibn Sīnā (Avicenna, d. AD 1037). He also sharply criticized his society for encouraging the gap between elite and

ordinary believers. These and similar challenges elicited a rebuttal from another intellectual leader, Ibn Rushd (Averroes, d. 1198) in the latter's defense of philosophy, *Tahāfut 'al-Tahāfut* ("The Incoherence of Incoherence"). Ghazālī exercised enormous influence but also created controversy, even though M.'s treatment of those controversies is rather irenic.

M. also treats controversies that arose between Islam and missionary Christianity—precursors to our later clashes of civilizations. He gives more space than necessary to those who highlight civilizational contrasts (e.g., to Madnonald [14]), only to reject these negative arguments and promote a positive view of his subject on matters of faith and practice.

M. does not subject any of Ghazālī's treatises to minute analysis. Rather he extracts Ghazālī's ideas and posits, somewhat a-temporally, their echo in the modern literary criticism of Derrida, Ricoeur, Said, and others. In doing so, he hopes to bring Ghazālī into dialog with contemporary issues of Islamic belief and practice and the demands of life in the world apart from belief. (In this regard, modernity's challenges to Islam are not far different from the challenges confronting Christianity.) One can get the (post)modern concerns of the book from the chapter titles: 1. Agonistics of the Self; 2. Narrativity of the Self; 3. Poetics of Memory and Writing; 4. Liminality and Exile; 5. Grammar of Self; 6. Metaphysics of Belief; 7. Dilemmas of Anathema and Heresy; 8. Hermeneutics of the Self and Subjectivity; 9. Technologies of the Self and Self-Knowledge; and Conclusion: Knowledge of the Strangers. It is difficult to imagine a more sympathetic defense of Ghazālī as he faced both his own time and now ours.

Ghazālī dipped into many other disciplines, in addition to his training as a jurist, to give a richer expression of the demands of belief and practice. M. often calls him a *bricoleur* to capture his multidimensional personality as a meeting place of many currents of thought. All in all, M.'s nuanced understanding of Ghazālī's world allows us to enter the *dihliz* ("a passage way") into the intellectual/spiritual edifice that Ghazālī built.

Due to the richness of the subject, one might wish for more quotations from Ghazālī's many treatises, such as his '*Iḥyaa*' ("Reviving") and *Munquidh* ("Rescuer"), and more textual support for the concepts discussed. The book ends with a glossary of Arabic terms, but it includes only about half the terms used. The index could be much more extensive. Despite these limitations, the book is interesting, informative, and a great read.

Georgetown University, Washington SOLOMON I. SARA, S.J.

MEDIZINISCHE THEOLOGIE: CHRISTUS MEDICUS UND THEOLOGIA MEDICINALIS BEI MARTIN LUTHER UND IM LUTHERTUM DER BAROCKZEIT: MIT EDITION DREIER QUELLENTEXTE. By Johann Anselm Steiger. Studies in the History of Christian Traditions 121. Boston: Brill, 2005. Pp. viii + 369. $160.

This three-part volume by Johann Anselm Steiger, a scholar with considerable experience in the critical editing of 17th-century theological texts, is dedicated to the theme of medicinal theology in German Lutheran de-

votional literature written roughly between 1515/1516 (Martin Luther's *Lectures on Romans*) and 1683 (Justus Söffing's funeral sermon for Andreas Mack). (Given the inclusion of several 16th-century authors and works, it is puzzling that the subtitle speaks of medicinal theology "in Martin Luther and the Lutheran Baroque Period" rather than more precisely "from Martin Luther to Lutheran Orthodoxy.")

Parts 1 and 2 constitute a book-length introduction to the critical editions of three texts found in part 3. Part 1 maps Martin Luther's medicinal theology. According to Luther, Christ is the physician who heals by preaching the gospel, but he is also the medicine itself, since he himself is the word that he speaks (28). Medicine and theology are related disciplines because they both preserve life and heal; medicine brings about health in this life, while theology teaches about eternal life (37). There is no dualism between bodily and spiritual medicine—bodily medicines heal because of the word of God in them. S. links this idea to one of Luther's fundamental principles, according to which God uses external means—the preached word, the sacraments, creation—in order to reveal Godself to human beings (39). One of the many strong points of the book is the repeated link S. makes between specific aspects of medicinal theology and basic Lutheran principles. Excellent also are references to hymns (33) and even paintings (323–28) in which various aspects of medicinal theology are expressed.

In part 2 S. discusses the occurrence of medicinal theology in an impressive variety of devotional works of ten further Lutheran theologians. An explicit ordering of the authors or works or themes examined might have made the presentation easier to follow. It is unclear, for example, why a presentation of the works of Johannes Vietor (1574–1628) precedes the chapters on Caspar Huberinus (1500–1553) and Johannes Mathesius (1504–1565). A chronological ordering might have made it possible to discern stages of development in various aspects of medicinal theology. As it is, S. limits himself to observing that medicinal theology has its roots in Scripture and the church fathers (3–4) and to cautiously suggesting that the topos of Christ the apothecary might have originated with Luther (45, 60–61). Fascinating is his hypothesis that the interest of 16th-century Lutheran theologians in medicinal theology might have derived from the increasing professionalization of apothecaries (59), and his suggestion that "the spiritual interpretation of the profession of apothecaries resulted in a heightening of their social prestige" (64). Both points would have merited further attention—preferably in the book's introduction.

The critical editions in part 3 of Wilhelm Sarcerius's *Der Hellische Trawer Geist* (1568), Simon Musäus' *Nützlicher Bericht [. . .] wider den Melancholischen Teuffel* (1569), and Valerius Herberger's, *Leichenpredigt auf Flaminius Gasto* (1618) vividly exemplify how 16th-century Lutherans used medicinal theology to offer Christian instruction and consolation. Sarcerius's and Musaeus's works seek to help persons suffering from melancholy or depression, while Herberger's funeral sermon comforts the family of a deceased physician. The edited texts retain original spelling and punctuation; original pagination is also indicated. The notes are meticu-

lous. Personal names, book titles, proverbs, and hymns are identified. Quotes from Scripture and classical, patristic, and other authors are referenced wherever possible.

Despite its shortcomings, the volume is a valuable, indeed, pioneering contribution to the study of German Lutheran devotional literature of the 16th century. Devotional texts of this period have yet to receive the scholarly attention they deserve. They constitute a bridge between scholarly theology and popular piety in that they exemplify how academically trained Lutheran pastors sought to shape the piety of their parishioners. That this piety was both learned and warmly emotional is evidenced by the fact that these works both taught basic Lutheran ideas about God and employed the tools of classical rhetoric to exhort Lutheran churchgoers to take them to heart and to live in accord with them. It is to be hoped that this volume will stimulate interest in devotional literature not only among theologians, church historians, Germanists, and students of rhetoric, but also among scholars in the emerging field of the history of emotions.

Missouri State University, Springfield AUSTRA REINIS

RETRYING GALILEO. By Maurice A. Finocchiaro. Berkeley: University of California, 2005. Pp. xii + 485. $50.

Galileo's trial did not end on June 22, 1633. An as yet unending debate followed concerning the reasons for, and the righteousness of, the Church's condemnation of the scientist. As Maurice Finocchiaro traces, Galileo has been "retried" repeatedly. F. became known to Galilean scholars with his *Galileo and the Art of Reasoning* (1980). He then offered a useful English translation of documents relating to the original case, *The Galileo Affair* (1989), followed by *Galileo on the World Systems* (1997). Now, in *Retrying Galileo*, F. illuminates the history of the Tuscan scientist's retrials since 1633, offering a rich collection of related texts, descriptions of their historical context, and critical assessment of the texts' meanings and values.

As to the texts, F. does not offer any previously unknown documents. As he writes in his introduction, he has appealed to the "retrial" metaphor "as a principle of selection to guide through a bewildering quantity and variety of sources, facts, and issues [related to Galilean interpretation] that span almost four centuries" (6). Bewildering indeed is the quantity of materials furnished in the following 17 chapters. The primary documents quoted and analyzed range in length from less than a page to 20 pages. They are sorted into chapters arranged chronologically, with an eye toward presenting both key events in the debate and the ongoing, relentless general shape of that debate. Among those significant facts of fundamental importance, for example, was Pope Urban VIII's unprecedented decision to promulgate the sentence of Galileo's condemnation with the widest possible diffusion, thus sparking very broad reactions to the condemnation by contemporary European theologians, philosophers, men of science, and cultivated people, and in this way nearly guaranteeing the subsequent four centuries of Galileo's retrial.

F. also argues that the results of each age's debate are fairly consistent. For Catholic apologists, typically Galileo emerges as ultimately responsible for those condemnations. For others, he stands yet again as a true man of science, as a martyr to ecclesial obscurantism. As F. documents, the myth of Galileo's "responsibility" had its roots in the claim (made, surprisingly enough, by a Calvinist) that Galileo was condemned for his scriptural interpretation, not for his support of the Copernican system. This myth was complemented by the portrayal of the scientist as self-centered, aggressive, presumptuous, but finally capitulating to the Church's injunction in order to save his life, as was later depicted in Arthur Koestler's *The Sleepwalkers* and in Bertolt Brecht's *Galileo.* On the other hand, the Enlightenment generated its own Galilean myth, dramatically constructed on the image of Galileo's torture at the time of his trial. Here Galileo stands as a scientist in possession of all the required proofs for the Copernican system, confronted with their denial by an obscurantist Church. F. shows the inconsistencies of these two opposing myths, as well as of the myth of an unavoidable opposition between religion and science that underlies much of the 18th- and 19th-century "lay" interpretations of Galileo's trial.

F. concludes his own trial of the retrial of Galileo with the claim that the documentation he has presented supports the conclusion that the real contrast throughout the centuries was not between science and religion as two monolithic institutions, but rather between two different camps, the camp of the conservators and the camp of the innovators, both of which included theologians, scientists, and clerical and secular institutions.

This is a helpful collection of texts and analyses. F. has offered his own, fine translations (mainly from the Latin, Italian, and French originals), thereby enabling access for English speakers unfamiliar with those languages to both those texts and those "retrials." F.'s critical appreciation of the texts and debates is well balanced, always showing the strong as well the weak points of the authors' reasoning.

University of Victoria, British Columbia ANNIBALE FANTOLI

FRIEDRICH SCHLEIERMACHER: BETWEEN ENLIGHTENMENT AND ROMANTICISM. By Richard Crouter. New York: Cambridge University, 2005. Pp. xi + 277. $80.

Written over the last 25 years, this collection testifies to the power of elegant and seminal essays. Crouter has painted a richly detailed and subtle portrait of a Schleiermacher rarely seen in the anglophone world but so familiar in Germany, where "Schleiermacher's name resonates with his illustrious contemporaries" (vii). C.'s Schleiermacher is deeply embedded, profoundly attuned to the tenor of the debates of his times and very much the public intellectual who helped shape and turn those debates. This collection should be required reading for anyone—specialist or passing acquaintance, friend or foe—who thinks she or he understands Schleiermacher. It should also command the attention of scholars writing about any

"great" thinker, for it is an extended, and successful, exercise in the distinctive hermeneutics of "great" thinkers. As C. asserts, "we grasp authors best when we are able to retrace their thought through the questions, contexts, and contingencies that originally informed their work" (10).

The first and final chapters address thorny methodological issues of theology, history, biography, and the history of effects of any great thinker or classic text. In "Revisiting Dilthey on Schleiermacher and Biography," C. considers Dilthey's claim that, "unlike Kant, Schleiermacher's significance can only be grasped through his biography" (21). He sides with Dilthey over Harnack, yet cautions against "the twin perils of idolizing the theologian's life or trivializing his considerable body of thought" (23). In "*On Religion* as a Religious Classic: Hermeneutical Musings after Two Hundred Years," C. points to the limits of *Wirkungsgeschichte*, arguing that "when we look more closely at a text's reception history the role of time-laden appropriations is deceptive, sometimes even burdensome" (268). Throughout these essays C. exposes just how skewed so many interpretations have been.

The volume is divided into three parts, moving from the broader intellectual contexts of the 18th and 19th centuries, to the more immediate cultural and political context of Schleiermacher's life, to the even more specific world of his theological texts. In part 1, "Taking the Measure of Schleiermacher," C. sets him in relation to three other "greats" of the 18th and 19th centuries: Mendelssohn, Hegel, and Kierkegaard. I here focus on chapter 2 to convey a sense of how C. redraws the landscape. He compares Schleiermacher's *On Religion: Speeches to Its Cultured Despisers* (1799) with Moses Mendelssohn's *Jerusalem* (1783); both, he points out, are apologies, paradigms of modern religious thought, and "texts of personal engagement" (41). The comparison illuminates several fascinating dimensions of the *Speeches*. C. reads the text as, in part, a political document that reflects Enlightenment values—in its insistence that "coercion of any kind is alien to religion" (46), in its arguing that "religious liberty requires freedom from state control" (47), and in its "appeals to the progressive betterment of humanity" (48). In thus reading the *Speeches* as an Enlightenment text, C. breaks the usual mold of interpreting it as a Romantic text, a category that can carry predictable, and negative, connotations. C.'s point is not that the *Speeches* is not a Romantic text, but rather that we need "more nuanced views of the labels 'Enlightenment' and 'Romanticism'" (40). The comparison also provides a more textured background for Schleiermacher's *Speeches*, reminding us that the Enlightenment was for Schleiermacher more than just Kant, and emphasizing the degree to which Schleiermacher was steeped in Jewish intellectual life in Berlin.

In part 2, "Signposts of a Public Theologian," C. presents Schleiermacher as a public intellectual, an angle that C. has pursued as has no other. These chapters not only expose a side of Schleiermacher unknown to American readers but also serve to refute Barth's caricature of Schleiermacher, accepted by H. Richard Niebuhr and assumed even now, as a cultural ac-

commodationist. Here C. deftly introduces us to a Schleiermacher who was more than willing to challenge the status quo, especially in matters concerning the ideals of democracy and personal liberty, to the point where he was suspected of treason. In six public letters, Schleiermacher argued—against the current of the time—that Jews should be granted citizenship without having to convert to Christianity. In another public document, Schleiermacher compellingly proposed aims, structures, and styles for the new university in Berlin (and any modern university), a proposal that was "mediating and reformist" (149) and reflected a "democratic political spirit" (150). C. not only convincingly refutes the charge of cultural accommodation; he also educates readers about the best sense of the word "liberal" when applied to Schleiermacher.

Part 3, "Textual Readings and Milestones," builds on the first two. C. offers close, sophisticated analyses of Schleiermacher's major theological works. The chapters in this section are also comparative, but they compare various editions and redactions and therefore are written for readers having an advanced knowledge of Schleiermacher and his texts; for such readers, they are illuminating and invaluable essays.

Georgetown University, Washington JULIA A. LAMM

HISTORY OF VATICAN II. VOLUME 5. THE COUNCIL AND THE TRANSITION: THE FOURTH PERIOD AND THE END OF THE COUNCIL, SEPTEMBER 1965–DECEMBER 1965. Edited by Giuseppe Alberigo. English version edited by Joseph A. Komonchak. Maryknoll, N.Y.: Orbis, 2006. Pp. xxiii + 686. $48.

The eight chapters of this monumental history's final volume come from seven authors: one Canadian (Gilles Routhier, who has already published six valuable articles on research into Vatican II), one Frenchman (Christophe Théobald), one German (Peter Hünermann, known for his work in updating *Denzinger-Schönmetzer*), three Italians (Giovanni Turbanti, Mauro Velati, Alberigo), and one Swiss (Lukas Vischer, longtime secretary of the Faith and Order Commission of the World Council of Churches and himself a Protestant observer at Vatican II). As general editor of the whole project, Alberigo fittingly contributes the two concluding chapters: "The Conclusion of the Council and the Initial Reception" and "Transition to a New Age."

This richly documented volume draws not only from the official *Acta* of the council but also from many diaries, letters, and chronicles, including published and unpublished material from non-Catholic observers. The authors also appeal to numerous secondary studies on the council. Among the many judiciously chosen and enlivening quotations is John Courtney Murray's remark about his attempt to convince Cardinal Michael Browne, an Irish Dominican, not to attack the schema on religious liberty: "after all, my mother was Irish." In debates on what would be approved as the Constitution on the Church in the Modern World, Cardinal Ernesto Ruffini described the contemporary world as "a confused mass of crimes

and sins"—a remark that unconsciously echoed in part what Edward Gibbon, James Joyce, and Voltaire had to say about human history in general.

Several chapters show how the visit of Pope Paul VI as a "pilgrim of peace" to the United States (October 1965) affected the final session of Vatican II. They also note and evaluate the frequent interventions Paul made as the council drew to a close and the bishops became more exhausted. In the fourth session the bishops voted on eleven of the 16 conciliar documents. With only slight exaggeration it could be said that the assembly did almost nothing but vote. Even more than in the previous three sessions, the real work of the council was played out in the commissions. Various chapters provide details of that labor; for example, Hünermann summarizes appreciatively the decisive work of the commissions (369–79). The relevant commissions had to deal with streams of suggestions. The commission coordinating the decree on the renewal of religious life, for instance, received 14,000 *modi* that it reduced to around 500 observations. Apropos of the changes then introduced into the draft text, the commission had also to justify the various choices they made by composing a report to be distributed to the bishops.

This volume contains many superb passages of description and evaluation. Among my favorite is the brief reflection by Routhier on the conciliar text concerned with the pastoral office of bishops, *Christus Dominus,* and the issues it left somewhat unresolved about the nature and status of local churches, the question of collegiality, and the legitimate exercise of papal primacy (180–82).

The usefulness of the volume could have been improved by adding a glossary of names and dates for all the conciliar protagonists. The index of names that the editors do provide offers long, unspecified page references piled up after names like those of Congar and Ottaviani. Here the reader would have been helped by further breaking down the long entries by episodes and topics.

This fifth volume lives up to the magisterial standard of its predecessors. It shows how, in the words of Alberigo, Vatican II "was the masterpiece of the Catholic episcopate and, behind the scenes, of the Spirit" (616). The council achieved much in seeking an updating (*aggiornamento*) of the Catholic Church, promoting Christian unity among separated Christians, and furthering a dialogue with the world in the service of justice and peace. Reading this volume serves to confirm the judgment of Karl Rahner, himself a major theological contributor to Vatican II, that the council was "in germinal form the first official self-actuation of the Church *as a worldwide Church*" (*Theological Investigations* 20:77–89, 90–102). Something new had occurred that would be "irreversible and lasting." Deservedly this study has appeared in six languages: English, French, German, Italian, Portuguese, and Spanish.

St Mary's College, University of Surrey, London GERALD O'COLLINS, S.J.

THE CAMBRIDGE COMPANION TO HANS URS VON BALTHASAR. Edited by Edward T. Oakes, S.J., and David Moss. New York: Cambridge University, 2004. Pp.282. $70; $27.99.

This book bears witness to the growing maturity of Balthasar studies and offers hope for a calmer, less strident reception of his work among the theological community. Twenty contributors address a range of themes including major theological topics (part 1), Balthasar's trilogy (part 2), particular disciplines, including literary criticism and metaphysics (part 3), and contemporary encounters (part 4). There emerges a helpful sketch of Balthasar's distinctive theological form, often with cross-references to the positions of other theological giants, past and present. All the studies are competent. The best retain a certain sympathetic but critical distance, advancing beyond the kind of worthy but dull paraphrase or partisan discipleship characteristic of some Balthasar studies.

Sometimes through repetition (as is the way of Balthasar himself) readers enter into his distinctive theological sensibility. Weary of the dryness of the neo-Scholasticism of his student days and wary of the Kantian turn to the subject exemplified within Roman Catholic transcendental Thomism, he struck out on his own particular path, stimulated by Karl Barth, fed by the fathers of the church, in explicit reliance on his mystical companion Adrienne von Speyr, and guided by an erudite appreciation of so many other theological and nontheological sources of knowledge, including, of course, prayer and the lives of the saints. Christian faith and theology and Christ and the Trinity are the lenses through which the world is read. This was a bold approach particularly in the immediate aftermath of Vatican II, when it seemed that a more liberal, "bottom up" approach had won the day. In that context Balthasar provided a wonderful service by reminding us of the beautiful and enrapturing glory of God who is always other, and of the transforming effects of being addressed and called by that God—effects that go well beyond the realms imagined by the gurus of self-fulfillment.

But now, in a more conservative time for the Church, Balthasar often seems to offer almost a comfort zone for the devout. It would be a pity if such a dramatic theological contribution as his were to be domesticated in this way. This book helps obviate such a fate not least by pointing out some of the shortcomings and questionable directions of Balthasar's approach, thus liberating his work to become part of the give-and-take of healthy theological discussion. So the contributors suggest that his reading of others (the fathers, Barth, Rahner, literary figures), while always stimulating, can sometimes be more in service of his own systematic concerns than true to the position of the particular other in question. Again, several authors raise serious questions about his views on sex and gender: has Balthasar, against his own stated desires, understood the equality and distinctiveness of female and male in a speculative way that collapses the duality into a type of unity that gives undoubted primacy to the male, with important practical consequences in giving theological credibility to the Roman

Catholic position on the ordination of women? His lack of interest in the socio-political realm is noted: again, does his dramatic reading of the God-human relationship, against his own wishes, sometimes issue in an overly one-sided (divine) reading of our human reality? And—perhaps most intriguing of all—is his overall approach, so firm on the primacy of the divine and so critical of modernity, simply contradictory to a more affirmative, correlationist (Rahnerian) reading of the truth, or may it also be interpreted as complementary?

I missed a more extended treatment of his encounter with his most significant contemporary, Adrienne von Speyr. It would also have been helpful to include more on the implications of his theology for interreligious dialogue. And perhaps it would have been wiser of the editors to have followed their own advice (7) and wait until the official archives are opened before coming to the judgment that "It was the inability of the Jesuit Order to allow one of its own members . . . to direct a totally different canonical entity . . . that forced Balthasar out of the Jesuits" (4). Finally, despite Balthasar's own more rhetorical flourishes in that direction, it does not really enhance his reputation to overemphasize his role as almost Promethean in his desire to "rebuild the world from its foundation" (269) and to see his contribution to theology as a "case of all or nothing, of Balthasar *contra mundum*" (273). As a whole, the book makes a much more effective case in presenting Balthasar as substantive, original, inspiring, and at times flawed.

Jesuit Centre for Faith and Justice, Dublin GERRY O'HANLON, S.J.

BALTHASAR AND PROTESTANTISM: THE ECUMENICAL IMPLICATIONS OF HIS THEOLOGICAL STYLE. By Rodney A. Howsare. New York: Continuum, 2005. Pp. ix + 217. $39.95.

Of the major 20th-century Catholic theologians, no one was influenced by the Reformed tradition more than was Hans Urs von Balthasar. Although he vigorously defended specifically Catholic doctrines, especially in Mariology, against Protestant (and, later, liberal Catholic) critique, he nonetheless let himself be deeply influenced by great Protestant theologians, Martin Luther and Karl Barth above all, and nowhere more than in his doctrine of atonement. For that reason, no proper assessment of Balthasar's theology can be attempted without first taking into account the Reformed accents in his work, which is why the English-speaking theological world is singularly fortunate to have Howsare's fine and lucid monograph.

H.'s book begins with the important question of ecumenism: just what *is* the purpose of ecumenical dialogue? Ultimate reunion of all the churches, presumably. But that goal is surely a long way off, assuming that it can ever be achieved this side of the eschaton. In the meantime, are there specific gains from dialogue that can be gleaned *now*? In ecumenical dialogue the temptation often arises either to seek a "lowest common denominator" or

to insist that each party to the dialogue has its own antecedent claims to truth that cannot be called into question without committing an ecumenical *faux pas*. But as H. rightly insists, for Balthasar the matter was otherwise: "only a view of truth which acknowledges *both* its mysteriousness *and* its objectivity can really account for the importance of genuine dialogue" (20, original emphases). Significant differences will remain, must be acknowledged, and must be appreciated in their difference.

H. then moves to Balthasar's treatment of Luther's theology of the cross, which is even more determinative for his thought than what he learned from Barth. Whether from innate sympathies with Luther's theology of the atonement or from his encounter with the Protestant physician Adrienne von Speyr (who converted to Catholicism under his aegis), Balthasar speaks of Christ's cross in unmistakably Lutheran tones—so much so that any Catholic appropriation of Balthasar's own theology of the cross will hinge on appreciation and acceptability (for Catholics) of Luther's contribution. Why? Because, again as H. rightly sees, "nobody takes more seriously than does Luther the notion . . . that Christ became sin so that we might become righteous" (65). To be sure, Balthasar does not appropriate Luther's insight here wholesale, since, in H.'s words, "Luther's Christology, rather than determining his soteriology, rather derives from it" (65), which is why Luther felt driven to describe not just the Christian sinner as *simul justus et peccator*, but even Christ himself.

For Balthasar, Barth was the sole Protestant theologian who was finally able to resolve Luther's ambiguous legacy and bring it into coherence with the rest of revelation. He did this by subordinating Luther's theology of the atonement (and Calvin's Augustinian theology of predestination) to a prior and superordinate Christology. What makes Barth so revolutionary here is that he interprets predestination entirely as a *christological* predestination, whereby Christ is understood by Barth as the only truly predestined one: "For all the promises of God find their Yes in him" (2 Cor 1:20).

Balthasar published his book on Barth in 1951, that is, well before he began working out his Lutheran-accented theology of the atonement, above all in his five-volume *Theo-Drama*, which came to fruition in the early 1980s. Although Barth is not cited much, Balthasar was clearly indebted to Barth's Christocentrism throughout, in that it gave him the basis for his nuanced appropriation-*cum*-critique of Luther's theology of the atonement. Thus Balthasar appropriated Barth, despite the fact that he was actually mildly critical of Barth's Christocentrism that he thought would lead to a denigration of the role of Mary, the saints, and the sacraments—basically the whole human side of the response to revelation.

That human side could be exaggerated, which leads H. to his final two chapters on Balthasar's critique of the Catholic anthropological turn with the transcendental Thomists, Karl Rahner above all. Balthasar's critique of Rahner owes a clear debt to Barth, a point nicely encapsulated in H.'s summary statement: "Balthasar knows that we cannot pursue a simply divine theology; we need always put the language of revelation into human language. But he insists that this language must do full justice to its subject

matter, and this means that it must proceed from the standpoint of faith before it begins to deal with problems of human nature, culture, and the like" (125–26).

This amply researched and lucidly written monograph on a key dimension of Balthasar's theology constitutes an essential volume in the Balthasarian secondary literature—and in the collection of all theological libraries as well.

University of St. Mary of the Lake,
Mundelein, Ill. EDWARD T. OAKES, S.J.

MARCEL, GIRARD, BAKHTIN: THE RETURN OF CONVERSION. By Pius Ojara, S.J., and Patrick Madigan. European University Studies 23/788. New York: Peter Lang, 2004. Pp. 304. $58.95.

Ojara and Madigan wish to issue a timely and necessary "call to conversion," to bring that call "to a recognition of our tendency to egotism, resentment, and to scapegoating, into contact with what Marcel calls modern 'mass society' or 'mass culture', and with perhaps its most distinctive characteristic: the denial of the need, perhaps the inappropriateness of the expectation, that there should occur such a thing as conversion" (10). In our paradoxical age, conversion—in the full sense of a personal and communal turn away from slavery and alienation to authentic freedom—is most essential because its possibility is most denied.

The authors attribute the denial of that possibility to the Romantic legacy of Jean-Jacques Rousseau. We heirs of that legacy believe that evil resides outside us, that we are its victims and not its perpetrators. Like Rousseau, we do not differentiate between selfishness and self-love, but accept both as our legitimate right. In contrast, Augustine, while also not differentiating between the two, understood selfishness and self-love as symptoms of our original sin that require personal atonement (273). As portrayed here, Marcel, Girard, and Bakhtin are thus "Neo-Augustinians" (10) calling for the "return of conversion"—even if, as M. argues, conversion is best understood through the Aristotelian principle that "love should be proportional to its object," and, hence, that to be loved (indeed to love oneself first), we must be worthy of the subject's love—thus making conversion and growth in virtue fundamental conditions for love.

The final chapter, "Conversion from Selfishness to Self-Love" (273–96), connects the thought of these three thinkers, not so much through their philosophical agreements as through their common prophetic intents. They are three antimodern voices challenging the contemporary cultural ills of war (Marcel), of Stalinism (Bakhtin), and of "heightened insecurity" (Girard) in a spirit of hope that stems from personal freedom and responsibility. O. and M. similarly intend to prophetically challenge our contemporary age of "mass (mediated) culture" (11) through appeals to their heroes' wisdom and claims for the need of conversion.

This challenge is central to O.'s five chapters on Marcel's philosophy, where, from the "drama of human restlessness," the need for conversion, for hope, for the contemplation of Being grounded in our being, becomes palpable. However, while O. perceptively outlines how the need for conversion is at the heart of Marcel's philosophy (and, in the process, offers a good summary of Marcel's thought), he never relates Marcel's existentialism to Girard's anthropology or to Bakhtin's phenomenology. Similarly, M., while effectively bringing together Girard and Bakhtin, does not relate them to Marcel. The reader is left with a sense of disconnection between the book's first section (O.'s) and its second (M.'s). Yet, these two separate arguments sufficiently share similar themes to invite the reader to the synthesizing that the work as a whole lacks.

M. expertly highlights Bakhtin's and Girard's unique perspectives and contributions, and contrasts them to Rousseau's Romanticism. Focusing on Girard's earliest work, *Deceit, Desire and the Novel* (*Mensonge romantique et vérité romanesque* [1961]), he creatively traces how Girard first found signs of conversion from mimetic rivalry with the help of the Romantic novelists and their "characteristic 'in-between' illness of *réssentiment*" (210). Likewise, M. demonstrates how, for Bakhtin, the modern sin *par excellence* is the Romantic belief that we can save ourselves; hence Bakhtin's emphasis on repentance, on the contrite heart that recognizes its sinfulness, is most helpful for theological reflection (even if, regrettably, this book dedicates merely one excellent chapter to Bakhtin's work). The possibility of conversion from the resulting scapegoat mechanism or egoistic confidence is found, for Girard, in the Christian Gospels and, for Bakhtin, in trust that it is the Church—the communion of saints and of those on their way to holiness—that promises a new humanity. Here, according to M., is a synthetic ground for conversion between the two.

Marcel calls for the humility of recognizing that our personhood is through others and, ultimately, through the Absolute Thou; Bakhtin desires that we become "authors" for others that they might become true "heroes"; and Girard hopes for pacifistic mimesis and an authentic cultural conversion. O. and M. invite us to ponder these three visions, to recognize our personal need for conversation, and to awaken our imagination for a more whole world. This decisive contribution marks the book as laudable.

Regis College, Toronto NADIA DELICATA

PATHS TO THE TRIUNE GOD: AN ENCOUNTER BETWEEN AQUINAS AND RECENT THEOLOGIES. By Anselm K. Min. Notre Dame: University of Notre Dame, 2005. Pp. x + 406. $50; $26.

Anselm Min's splendid book will be prized not only by disciples of Aquinas but also by all theologians concerned with the fragmentary state of today's theology. Begun out of M.'s concern for the "woeful ignorance" and even "contempt" of the classical tradition among some of his students, the work provides a "postcritical retrieval" of key insights of Aquinas (1–2).

Though not insensitive to what he calls "the simplicity, naiveté, prejudices, and even just plain errors and ideologies" in Aquinas's thought, M. is convinced that Aquinas offers a way of "broadening and liberating" theology beyond our contemporary "preoccupations and provincialisms" (2). In contrast to the "activist," "historicist," and "fragmentary" character of contemporary theology (which M. sees as "nothing short of disastrous" [313–14]), Aquinas offers a "contemplative" theology that seeks primarily "to understand—rather than transform—reality precisely in its trinitarian movement from God and back to God" (3). At the same time, it fosters a "dynamic of self-transcending solidarity with all humanity and creation" that can address not only the needs of contemporary theology, but also the broader situation of today's "pluralistic world" with its "overriding imperative for different peoples to live together in justice and peace" (5–6).

M. not only retrieves Aquinas's thought but also seeks to develop it "without betraying it" (11). He finds in Aquinas four "paths" (rational, moral, religious, and contemplative) leading to the triune God. The rational path (chap. 1) frees reason from fideism and creation from a "supernaturalistic contempt for the world," opening "common spaces for discourse with others" (6–7). The moral path (chap. 2) highlights Aquinas's notion of an "implicit faith" that is sufficient for salvation, revealing a "moral way to God" for all humanity that preserves the central Christian doctrine of salvation in Christ (7). In the religious path (chap. 3), M. creatively expands Aquinas's notion of the implicit faith of individuals to allow for a "genuine pluralism" able to "respect the integrity of other religions precisely in their difference without attempting to reduce or subordinate them to one's own horizon" (8). The fourth path (chap. 4) explores the lessons to be learned from the contemplative nature of Aquinas's theology.

In considering the Trinity as the goal of the four paths (chap. 5), M. provides a remarkably clear, detailed, and faithful presentation of the intricacies of Aquinas's trinitarian theology, preserving its inner integrity and correcting misrepresentations of it among various contemporary theologians (e.g., John Milbank and Catherine LaCugna). He also gives a balanced critique of "social trinitarianism" (e.g., Jürgen Moltmann and Wolfhart Pannenberg), noting both the strengths of this theology and its "inadequacies and incoherences in light of Aquinas," especially its tendency to fall into univocal thinking about God and creatures, forgetting the ways of negation and eminence (10, 285, 302).

A brief discussion of sexist language in trinitarian theology offers cogent criticism of the attempt by some theologians (e.g., J. A. DiNoia) to address this issue using Aquinas's notions of analogy and negative theology (250–52). M.'s own approach is to retain the traditional terms "Father, Son, and Holy Spirit" and use masculine pronouns in reference to the Father and Son and feminine pronouns in reference to both the Holy Spirit and the One God taken simply as God. Though the plan seems reasonable, the results are not always felicitous, for example, "the Trinity and each of the three persons in herself" (210).

M.'s arguments on the benefits of a "dialectical tension" between prophetic and sapiential approaches to theology is especially compelling (chap. 7). He reviews the plusses and minuses of today's theology, noting that "one cannot avoid the impression that contemporary theology has now exhausted both its élan and its vision" (310). He contrasts the "prophetic" character of today's contextual and liberation theologies with the "sapiential" nature of classical theology (including Aquinas). Prophetic theology tends to be "action oriented," "one-sided," "based in a particular group," "suspicious of tradition," and "anthropocentric." Sapiential theology, on the other hand, is "contemplative," "comprehensive," "universal," "affirmative of the past," and "theocentric." Prophetic theology without contemplation becomes mere "sociology," and sapiential theology without prophetic "ceases to be Christian and becomes aesthetic contemplation" (10, 332).

M. has produced a work of careful and creative scholarship, demonstrating how the classical tradition of Aquinas may enrich the work of contemporary theology. The book itself is a sterling example of how the dialectical tension between prophetic and sapiential theology can be employed to open fresh paths to the triune God.

Dominican School of Philosophy and Theology, Berkeley MICHAEL J. DODDS, O.P.

LIEBGEWORDENE THEOLOGISCHE DENKFEHLER. By William J. Hoye. Münster: Aschendorff, 2006. Pp. 191. €14.80.

William Hoye has assembled twelve inquiries into today's "cherished errors in theological reasoning" ("*liebgewordene theologische Denkfehler*"). The goal is to improve the quality of Christian talk about God. As H. puts it, theologians should work at "cleaning the windows" so that "as the errors are scrubbed away, the reality 'outside' shows itself as it is" (10). Incorrect theological ideas are similar to "particles of dirt on the window panes of our powers of perception" (65). In this effort, H. draws on Augustine, Dionysius the Pseudo-Areopagite, Thomas Aquinas, and Meister Eckhart as well as on Karl Rahner, Carl Friedrich von Weizsaecker, and Robert Spaemann. Each chapter's thesis can be summarized as follows:

Chapter 1: It "is necessary to have an understanding of theology that is broader than theology as critical reflection on faith ('*Glaubenswissenschaft*')" (25). Theology must direct us beyond ourselves to reality itself, God. Chapter 2: "Christian theology does not begin with Jesus Christ" (28), but with philosophy and a knowledge of one's theological presuppositions. Chapter 3: Church officials on occasion speak about the church as though the church itself were God. "The church, which is the universal sacrament of salvation, is presented in such a manner that it is not clearly distinguished from faith in God the Father, the Son and the Holy Spirit" (37). In the hierarchy of truths, belief in the triune God is primary.

Chapter 4: Belief in God involves much more than realized assent to individual truths of Christian faith. "Believing means that we find ourselves still on the way. Believing has the form of yearning and, to be sure, a graciously given yearning. As long as we find ourselves in the provisional condition of faith, we cannot satisfy our restlessness" (47). Chapter 5: "It is an error to assume that having peace of mind is the ideal life" (49). "According to the Christian view, a human being is a pilgrim, underway in a foreign land, sustained through faith, hope, and love—three dispositions that express the absence of being at peace" (54). Chapter 6: Today it is wrongly assumed that we are responsible for realizing God's will on earth. We fail to distinguish "between action and habit, that is, the formation of [personal] character" (83). In light of this distinction, we should see that who we become in this life is more important than what we accomplish.

Chapter 7: We wrongly tend to think that action (praxis) is more important than reflection (theory), and hence that moral conduct is Christian belief. In fact, we should acknowledge that "while Christian faith *has* a morality, it *is* not morality" (94). "The character of a good human being has more reality than his or her acts" (112). Chapter 8: Contrary to the assumption that what is concrete or empirical is more real than what is abstract or conceptual, it should be acknowledged that "to recognize the concrete as concrete is in itself the result of our ability for abstraction" (123). Chapter 9: Some contemporary religious writers convey the erroneous view that we can have direct experiences of God during our earthly lives. In fact, our encounters with God are mediated through the created order. "Since [God] is the ground of every experience, he cannot be reduced to an experience, although every experience points toward him and reveals him" (135).

Chapter 10: "In this life, it is not possible to know God—eternal life—but [it is possible] to love God, to search for him, to be oriented toward him . . . in the world and through the world" (157). Chapter 11: We must distinguish between knowing the truths of Christian faith and knowing the truth itself, God. "In this life, the appropriate manner of relating to the truth requires faith. We do not *have* the truth, but we can search for it. This search occurs in the innermost depths of the human essence" (159). "A successful life is love of the truth" (165). And chapter 12: Although we can know specific aspects of creation, we cannot directly know their Creator, reality itself. "The tension in which a person finds himself between reality itself and [specific] realities is an acknowledgment of [our] created existence, and [is] the basis of religious belief as well as the predisposition for eternal life" (188).

Each of these twelve studies could stand alone, and yet each works with the others to form a rigorous, coherent exercise in philosophical theology, whose primary source is Aquinas's *Summa Theologiae*. H.'s clear, direct style makes his theological analyses accessible to English-speaking readers.

University of Notre Dame ROBERT A. KRIEG

FUTURING OUR PAST: EXPLORATIONS IN THE THEOLOGY OF TRADITION. Edited by Orlando Espín and Gary Macy. Studies in Latino/a Catholicism. Maryknoll, N.Y.: Orbis, 2006. Pp. xii + 308. $35.

Futuring Our Past is the inaugural volume in a monographic series sponsored by the Center for the Study of Latino/a Catholicism at the University of San Diego. Espin's earlier work, *From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology* (1999), coedited with Miguel Díaz, is listed retroactively as part of the series. Collectively these two volumes provide a solid foundation for this new series, as several of their two dozen articles could be developed into book-length treatises on subjects vital to Latino/a Catholicism and theology. The contributions to the current volume that have such potential include Gary Macy's expansive overview of the Iberian heritage of Latino/a theology, Nancy Pineda-Madrid's superb engagement of American pragmatist Josiah Royce's theory of interpretation as a tool for examining the transmission of faith among devotees to Our Lady of Guadalupe, and E.'s exploration of the impact of culture, daily life, and popular religion on Christian tradition (which in fact is a prelude to a more comprehensive manuscript in preparation for publication). These initial offerings raise my hope that future publications in this series will both introduce innovative theological proposals in multi-authored volumes and pursue such proposals in more protracted analyses, thereby helping realize the promise of the series to expand Latinas' and Latinos' contribution to theology.

The volume focuses on both the process of transmission (*traditio*) and what is handed on (*traditum*) primarily within the context of U.S. Latino faith communities. But its engagement of a rich variety of sources underscores the authors' stated intention to produce a book not "mainly for Latinos/as" but "for the entire theological academy" (x). A number of the twelve contributors cite common core texts on the theology of tradition, such as the influential works of Yves Congar, Vatican II's Dei Verbum, the recent books of Terrence Tilley and John E. Thiel (both published in 2000), and E.'s various essays on the subject. However, there is no systematic presentation on how this volume is situated within and advances the findings of previous scholarly and ecclesial writings.

Nor is there a sustained presentation that addresses the volume's goal of articulating "not only the individual authors' scholarship but also the dynamics of the group's many conversations" (ix) in the 18-month collaborative process of creating the book. For example, several essays insightfully speak of identity formation as it relates to tradition, such as Michelle González's call for a more thorough examination of the African elements of Latino/a cultures in theological discourse and Francisco Lozada's critique that social location of biblical hermeneutics has unintentionally tended to legitimate with scriptural authority the "otherness" of marginal peoples like Latinos. These two essays could be read as running contrary to one another, the former advocating a deeper analysis of Latino/a marginality and identity, and the latter warning of the potential pitfalls of empha-

sizing marginal identities in biblical interpretation. But explicit or implicit disagreement between these and other contributors is largely unaddressed.

The individual chapters complement one another in various ways. Bernard Cooke's essay on the relationship between authority and tradition couples well with Jean-Pierre Ruiz's examination of the relationship between Scripture and tradition. Díaz's contribution encompasses a section on tradition and the Cuban Our Lady of Charity (*Nuestra Señora de la Caridad del Cobre*) that parallels Pineda-Madrid's exploration of Guadalupe, while his treatment of a trinitarian model for handing on the tradition reflects the systematic theological approach of other authors like E. Several authors present case studies of the process of handing on tradition: Gary Riebe-Estrella on theological education; Theresa Torres on Mexican American women and the *quinceañera* (coming of age) tradition; José Irizarry on the politics of Protestant missioners' "traditioning" process in early 20th-century Puerto Rico; and Daisy Machado on the indigenization of the Disciples of Christ mission movement in Puerto Rico through a landmark 1933 revival. The latter two contributions lend an ecumenical voice to the overall project. Perceptive readers will discover other points of convergence and divergence among the insights and theses of the various chapters. On the whole, the wide range of significant material in this book makes it important reading for anyone interested in the theology of tradition or systematic theology generally.

University of Notre Dame TIMOTHY MATOVINA

BY KNOWLEDGE AND BY LOVE: CHARITY AND KNOWLEDGE IN THE MORAL THEOLOGY OF ST. THOMAS AQUINAS. By Michael S. Sherwin, O.P. Washington: Catholic University of America, 2005. Pp. xxiii + 270. $54.95.

Sherwin probes the work of Thomas Aquinas, especially the *Summa theologiae*, to demonstrate the thoroughly intellectual character of charity's act. Unlike other progressivist readings of Aquinas, S. insists that charity both elicits and commands specific human moral action. He vigorously takes up an intra-Thomistic debate on the self-determined and grace-infused (theologically motivated and specified) action of the moral agent. He traces the beginning of the debate to Odon Lottin's proposal that Aquinas shifted his understanding of the causal influences of reason and will, a move in which S. locates the "now celebrated distinction" between the will's movement *quantum ad exercitium* and its movement *quantum ad specificationem* (see Lottin, *Psychologie et morale aux xiie et xiiie siecles*, vol. 1 [1942]). S.'s primary debate partner, however, is James F. Keenan, S.J. (see especially Keenan, *Goodness and Rightness in Thomas Aquinas's* Summa theologiae [1992]).

That charity's influence on moral action occupies primacy of place in Aquinas's thought comes as no surprise. Many 20th-century predecessors, especially following the renewal of moral theology occasioned by Vatican II, returned to Aquinas to mine his thought for the invitation extended

through grace to be right with God, the object of charity. S. has consulted Marie-Dominique Chenu, Thomas Deman, Anthony Falanga, Josef Fuchs, Palémon Glorieux, Odon Lottin, Pierre Mandonnet, Servais Pinckaers, A. G. Sertillanges, H.-D. Simonin, C. A. J. van Ouwerkerk, and others, and found that each recognizes with Aquinas that charity, above the other virtues, seems uniquely adapted to this end; they differ in how charity accomplishes this work.

S. takes particular issue with Keenan's work. In fact Keenan has articulated this shift in Aquinas's thought more definitively than his predecessors (Fuchs and Rahner) and has developed a moral theology of human action based on this shift by locating motivation in the will's primary movement of exercise, over against its secondary movement in specifying this or that object as an end. S. suggests that this way of distinguishing the will's movement confuses Keenan's purpose to both preserve the will's freedom and defend reason's influence in the moral act with a departmentalization of powers that otherwise interpenetrate. In this way Keenan and others who propose a theology of moral motivation alienate reason, so S. argues, from the first movement of the will—in contrast to those who, using the insights of analytic philosophy (Romanus Cessario, Pinckaers, Jean Porter, et al.), do emphasize love's (and charity's) dependence on knowledge and practical reason.

S. frames his text in the terms of this debate. Chapters 1 and 2 outline the development and initial difficulties of a theology of moral motivation. He does not deny the shift in Aquinas's thought on reason's influence in the psychology of the human act—a change from final (intellectually determinist) to formal causality. He disagrees with the conclusion that the distinction thereby renders the will's efficient causality for the act devoid of reason, which, presumably, is Keenan's mistake. He argues, rather, that love, the first act of the will and the resulting exercise of its motivation, is as dependent upon reason for its object—the object of its complacence—as is the intention, that is, the second act and specified object as an end. Chapters 3 and 4 engage a careful study of Aquinas's theory on love as the principal act of charity, and on faith as the virtue most involved in disposing the moral agent, through a perfection of the intellect, to believe in and desire loving union with God. Together, love and faith move the will to its proper end, however imperfectly this end may be realized in this life. Chapters 5 and 6 both return to the debate, now fueled with evidence to demonstrate, at least in part, a neglected recognition of the interplay between the will and the intellect in both of the will's movements. S. argues, as the subtitle suggests, that charity and knowledge interpenetrate (cooperate) in their descent to the particulars of every human act. Finally, he argues that the integrity of charity is at stake if the theologians of moral motivation are correct. To the extent that they withhold reason from charity and its principles of action, charity cannot be a virtue strictly speaking; S. presents a corrective to this implication.

This text reminds the reader of the continued importance of Aquinas's work for contemporary considerations of the moral life. However,

S. neglects two additional features of Aquinas's moral theology—the unity of the human act and the insight into the nature of immanent activity—that would answer some of the difficulties S. has with Keenan's work. And, inexcusably, S.'s nearly exclusive masculine pronoun reference to God is unacceptable.

Barry University, Miami Shores, Fla. MARY JO IOZZIO

GLOBALIZATION AND CATHOLIC SOCIAL THOUGHT: PRESENT CRISIS, FUTURE HOPE. Edited by John A. Coleman and William F. Ryan. Ottawa: Novalis, 2005. Pp. 310. $36.95.

This book nicely presents diverse viewpoints within a larger cohesive structure, the latter shaped largely by the excellent introductory and concluding chapters by Jesuit coeditors John Coleman and William Ryan. Consisting of 17 chapters (most presented at a 2003 Conference on Globalization and Catholic Social Thought, Ontario), the book generally succeeds in relating the legacy of Catholic social thought (CST) as an ongoing tradition of moral inquiry to current trends in globalization. Thus, it serves as a good introduction to the globalization debate as well as CST.

The contributors acknowledge that the current globalization debate is most often polarizing, forcing either a total embrace or total rejection of global capitalism. Coleman seeks to disallow such polarization by initially defining globalization as a "complex, rapidly evolving, ambiguous phenomenon" that is neither good nor bad in itself. Rather than remaining stuck at globalization's pros and cons, the "key issue" becomes seeking to "humanize globalization and make it serve our habitat and humanity" (14). Still, most chapters remain critical of current developments, focusing almost entirely on the costs and risks of globalization. These include, at the very least, rampant human suffering, environmental degradation, increasing economic inequality within and among nations, and the erosion of the democratic power of the nation-state to provide for the welfare of its own citizens.

Although no author defends neoliberalism, the chapters are divided among those who seek to resist, and those who seek to reform, global capitalism. The former, more localist group begins with the voices of the oppressed and the poor from particular regions of the world such as India (Fernando Franco), Africa (Peter Henriot), and Latin America (Michael Campbell-Johnston and Arturo Sosa). The latter group pursues more globalist (or local-globalist) strategies—including international monitoring and regulation of the market and corporate activity—performed multilaterally by nation-states, intergovernmental organizations (e.g., the UN, IMF, WTO, and the World Bank), and nongovernmental organizations (such as Amnesty International and Greenpeace). In exploring these options, these authors address issues such as the global common good (Lisa Sowle Cahill), war and terrorism (J. Bryan Hehir), global civil society (R. Scott Appleby), the role of the World Bank (Wendy Tyndale), and global governance (Coleman).

Although all authors affirm the relevance of CST to the globalization debate, some specifically discuss areas that have been neglected or overlooked by CST documents, such as global governance and multinational corporate stakeholders (Coleman), global civil society (Appleby), ecological ethics (Mary Evelyn Tucker), and interreligious dialogue (Gregory Baum and Farhang Rajaee). Many authors agree that, at one level, it might be necessary to use a top-down approach relating the common core principles of CST (e.g., human dignity, the social nature of the person, common good, subsidiarity, solidarity, preferential option for the poor, social justice, and integral humanism) directly to contemporary issues. At another level, however, they remain critical of a top-down approach used by official CST documents and their apologists, and instead argue for an alternative "down-up" approach that reflects a movement of "globalization from below." They understand, for example, that CST not only includes documents like Vatican II's *Gaudium et spes*, papal encyclicals, and regional and national episcopal documents, but also important lay documents and resources from Catholic (NGOs) like Pax Christi and Catholic Charities. Indeed, the authors apparently agree, CST needs as a whole to be more inclusive of divergent voices—lay people, women, and the poor.

The authors also rightly claim that CST ought to be theologically richer. Some rightly fear that CST can become sociologically and economically reductionistic, and neglect a more comprehensive biblical-theological vision. These fears drive some authors to perceive the "signs of the times" through a theological lens (Ryan, Baum, Johan Verstaeten, and Joe Holland). Nevertheless, the collection does not present a sustained discussion pertaining to how God's divine agency relates to the historical processes of globalization. What impact should the doctrines of creation and providence, ecclesiology, and eschatology have on Christian discourse about globalization? Although the book addresses the legacy of liberation theology, it might be helpful to critically engage other recent work in "theological economics," including Radical Orthodox thinkers who oppose global capitalism (John Milbank and D. Stephen Long), and others who seek to reform and work within its structures (Kathryn Tanner). This criticism aside, the book serves as a useful contribution to an often uncontrollable and ambiguous subject. It is neither overly apologetic nor idealistic regarding CST as a panacea to world problems, yet it offers good suggestions on how the globalization debate and CST ought to move forward.

St. John's University, New York DAVID HADDORFF

SIGNS OF FREEDOM: THEOLOGY OF THE CHRISTIAN SACRAMENTS. By German Martinez. New York: Paulist, 2003. Pp. xv + 346. $22.95.

Karl Rahner's insights that the grace of Christ has already permeated the world and that the sacraments are symbolic manifestations of God's gracious self-gift have helped many theologians simultaneously construct a sacramental theology that respects the tradition, find a place for sacra-

ments in the Christian economy of salvation, and speak to contemporary people. Here German Martinez successfully emulates Rahner's approach.

As with many contemporary sacramental theologies (e.g., those of Michael Lawler and Herbert Vorgrimler), M. begins with a general theology of the sacraments that situates them within the recent renewal of biblical and patristic studies, guided by a sensitivity to the importance of the symbolic dimension of Christian life. He covers basic themes such as the relation between symbol and grace, sacraments and salvation, the meaning of their institution by Christ in the context of their historical development, and the relation of sacraments to Christology and the paschal mystery. He also respects the ritual/liturgical dimension of sacraments, taking the actual celebration of the sacraments (*lex orandi*) as his starting point instead of the traditional Scholastic slighting of the liturgy in favor of doctrinal questions and issues. I would have preferred a more thorough treatment of symbolic causality, perhaps in the vein of the important work of Louis-Marie Chauvet (see his *Symbol and Sacrament: A Sacramental Interpretation of Christian Existence* [1995]). In this, M. shares a weakness of Rahner's approach: an excellence on the symbolic, revelatory, or sign dimension of sacraments along with insufficient attention to how sacraments are actually effective. On the other hand, M. presents well the trinitarian, paschal, pneumatological, baptismal, evangelical, and formative-transformative dimensions of sacramental spirituality. He also demonstrates his pedagogical skill with a clear and helpful summary of the sacramental structures of Christian existence (56–57).

M.'s treatment of the individual sacraments (part 2) is much stronger. He correctly balances an emphasis on baptism as the foundation of Christian life and spirituality with the baptismal connections of both confirmation and the Eucharist. Concerning confirmation he prudently recognizes the usefulness of a number of pastoral models for this often-confusing sacrament. His treatment of the Eucharist is solidly in line with the best contemporary theology and helpfully contextualizes the ideas of eucharistic presence and sacrifice within the ultimate goal of social and individual transformation. Given M.'s past scholarship on the subject, his study of marriage is particularly strong. I found his treatment of the disputed question of general absolution (or the third form of the rite of penance) balanced and helpful. Perhaps because the book is meant as a general introduction, he avoids some controversial issues like the proper minister of the sacrament of anointing.

Although the book is entitled "Signs of Freedom," only in M.'s concluding ten pages does he seriously address the concept of freedom. The book would have been stronger if, from the beginning, he had helped the reader understand the liberative dimension of the sacraments. Also, the treatment of the individual sacraments would have been strengthened by more attention to the actual texts of the reformed liturgical rites. I would also have appreciated more engagement with the important sacramental approaches of Edward Schillebeeckx, Louis-Marie Chauvet, and Jean-Luc Marion. Despite these qualms I found this book to be a very competent and read-

able survey of contemporary sacramental theology and would not hesitate to recommend it to students.

Weston Jesuit School of Theology,
Cambridge, Mass. JOHN F. BALDOVIN, S.J.

THE BLACKWELL GUIDE TO THEOLOGY AND POPULAR CULTURE. By Kelton Cobb. Malden, Mass.: Blackwell, 2005. Pp. ix + 354. $29.95.

This ambitious work offers an overview of the academic study of popular culture and a theological engagement with its religious themes.

Part 1 summarizes major texts and arguments in the study of popular culture. The Frankfurt School's ideological critique of popular culture as stupefying kitsch is outlined and balanced with Walter Benjamin's more optimistic dissent from his colleagues. Then follows an extended treatment of the "cultural studies" approach developed by the Birmingham School and Michel de Certeau—an approach that is more attentive to the role of audience reception. As this approach would have it, ideological effect cannot be simply read off the content of a text, song, or film; one must attend to how receivers interpret them and put them to use. Consumers "poach" cultural objects and put "style" to use in furthering their own subcultural ends. Cobb, however, paints a pessimistic trajectory for cultural studies as leading toward a relativist celebration of postmodern play with depthless signifiers. He sides with Dick Hebdige, one of the Birmingham School's founders, who lamented the loss of interest in normative evaluation, the search for depth, and the "trawling for hidden truths" (71).

C. turns to theology and religious studies (often shorthanded as "theology") as disciplines that dare to consider such depth questions. He outlines a range of positions. Distancing himself from the dialectical dismissals of Tertullian, he sides with more nuanced engagements such as those of Augustine, "cultural signs have the power to facilitate our enjoyment of God" (ix). His greatest inspiration is Tillich, whose "theology of culture" provides a way to revisit the interests of the Frankfurt theorists with religious depth. Tillich provides the bulk of the "theological tools" C. offers for an engagement and theological evaluation of popular culture. Tillich's concepts of ultimate concern, the holy, ontological and moral faith, revelation and ecstasy, symbol and myth are augmented with the insights of various interlocutors from sociology, psychology, and religious studies (e.g., H. Richard Niebuhr, William James, Mircea Eliade). C. develops Tillich's understanding of the relationship between religion and culture to argue that traditional religions form a cultural background to popular culture. For this reason, the implicit and explicit religious reflection within popular culture must be taken seriously as both a critique of the given tradition and as a critique of the culture. In short, there is theology in popular culture, and theologians should take it seriously.

C. seeks balance. The book is "not intended to be a harangue" but wants to engage popular culture critically (8). He finds there myriad dysfunctional views of human flourishing as well as profound questioning. This

questioning is both akin to theological inquiry and critical of its abstraction, which inquiry, as Richard Mouw has argued, is often "aloof" from lived experience. C. probes popular culture for signs of this deeper "eloquence and grace" (7).

Part 2 is titled "Theology of Popular Culture" but is more accurately a discussion of theology *in* popular culture. It is structured as a systematic theology. Each section (God, anthropology, sin, salvation, eschatology) features works of literature, music, and film, as well as advertisements and commercials, that address its theme. These are intermixed with excursuses from theology and religious studies. Likely suspects appear repeatedly (e.g., Wim Wenders, Phillip K. Dick, Nick Hornby) but an impressive range of culture is surveyed. This section provides a helpful guide to relevant works for use in classroom discussions of theology and popular culture. Of course, the analyses are brief; they function as conversation starters rather than comprehensive treatments. Because C.'s theological analysis is largely limited to Christianity and its classical forebears, it overlooks other religious influences (e.g., the Buddhist sensibilities in *Natural Born Killers* and *American Beauty*.)

One argument runs through the book: the "stand out" desire for a "reality that transcends" simulation, for a depth to life beyond commodity bricolage (294). In the end, the book is a treatment of theological themes in popular culture. But here there is still much to be learned from cultural studies. Popular culture denotes not simply the contents of culture, but also the ways in which people interpret and use culture. C. finds little more than shallow consumerism here. But bricolage is an ancient element of all religious traditions, and people construct complex shared identities even in consumer cultures. This blind spot corresponds with the theological preferences expressed in the choice of *loci*—ecclesiology and sacramental theology are absent. Such questions of practice are unavoidable for a full theological engagement with popular culture, and could be answered by engaging the scholarship on popular religion.

The book concludes with a helpful annotated bibliography of works on religion and popular culture, and a bibliography of theoretical works on popular culture. It will be useful as a resource for teaching and as an introduction to the field.

Georgetown University, Washington VINCENT J. MILLER

EN LA LUCHA/IN THE STRUGGLE: ELABORATING A MUJERISTA THEOLOGY. By Ada María Isasi-Díaz. Minneapolis: Fortress, [1994] 2004. Pp. xxiv + 252. $24.

LA LUCHA CONTINUES: MUJERISTA THEOLOGY. By Ada María Isasi-Díaz. Maryknoll, N.Y.: Orbis, 2004. Pp. xiv + 270. $18.

Ada María Isasi-Díaz's latest book, *La Lucha Continues* (*LLC*), coincides with the tenth anniversary edition of her earlier *En La Lucha* (*ELL*). While this convergence is noteworthy, the echo in the titles should not

obscure the fact that *LLC* is more the chronological and stylistic sequel to I.-D.'s 1996 *Mujerista Theology*.

As an entry into I.-D.'s work I recommend an early reading of "La Habana: The City that Inhabits Me: A Multi-Site Understanding of Location," an article actually in *LLC*'s second section. It is, for me, the most compelling chapter in her work. Its opening provides precise and poignant insight into I.-D.'s sociocultural location, noteworthy for both for its Cubana specificity and for its contribution to the theology of those who "live between." Those who live between worlds—travelers, conquered and enslaved persons, diaspora Jews, migrant workers, refugees—have always been with us. Yet they have been largely invisible in Christian theology. No longer so. In the United States, a now critical mass of Latina/o persons and communities is urging theologians and the broader public toward reception of the wisdom traditions of those who "live between," whose religious practices, cultural production, and socioeconomic life bloom from interstices and bridges.

I.-D.'s specific *mujerista* project is thus a liberation theology rooted in and advocating for the struggle—*la lucha*—of U.S. Latinas. (I.-D. uses, interchangeably, the terms *Latinas*, *Hispanas,* and "Hispanic Women.") Grassroots Latina voices were explicitly present in I.-D.'s first major work, *Hispanic Women* (1988), written with sister *mujerista* Yolanda Tarango. *ELL* then introduced *mujerista* themes (that I.-D.'s has continued to develop) and dealt extensively with the methodological and ethical issues that pertain to ethnographically informed theology. In keeping with her commitment to doing a theology that is accessible to both academic and community-based thinkers, *ELL* included Spanish-language summaries at the end of every section. I.-D. has revised these summaries and has updated sources and references in this new edition. Her footnotes in both *ELL* and *LLC* are worth careful reading for the conversation she carries on with the reader and her own previous works. Those using *ELL* in their teaching would do well to adopt this newer text for these updates.

All theologians have their turns of phrase, contributing to the conversation in this polycentric age. I.-D. uses Spanish terms throughout these works. Among Latinas, a diversity of nomenclatures and methodologies exists, for an outline of which I recommend Nancy Pineda-Madrid's "Roman Catholic Latina Theologies," in the *Encyclopedia of Women and Religion in North America* (2006) (which also includes entries on women in the borderlands, the political and religious activism of *Las Hermanas*, Latina Pentecostal women, *Evangélicas*, and I.-D.'s own entry on *Mujerista* theology). Some Spanish terms are simply untranslatable. They carry with them cultural freight and flavor that are crucial to the argument at hand. For example, I.-D.'s *mujerista* is not the Latina equivalent of "womanist," the descriptor used by virtually all African American women in theological scholarship. (Such usages are no more an impediment than are the specialized language of academic English-language theology. In many ways, they are far less so!) Language is the vehicle of worlds and cultures. Border-crossing is a linguistic experience, to which I.-D. gives expression, as well as a physical, cultural, and ideological experience (*LLC* 60).

LLC reiterates and develops themes in I.-D.'s earlier theo-ethical thought: *la lucha*, the struggle inseparable from daily life; *lo cotidiano*, the daily experience of Latinas; the importance of concrete, material, historical reality; *mestizaje-mulatez*, the cultural and biological mixing that is also a theological locus and an ethical option (*LLC* 61, 70); theology as praxis (not, *contra* Gutiérrez, a reflection on praxis); justice as the heart of the gospel; experience in epistemology and theological method. Underlying these themes is I.-D.'s fundamental commitment to foreground the moral agency of Latinas as subjects of their own history. Some readers may find the repetitions in *LLC* annoying. I.-D. acknowledges and explains both the stylistic repetitions that are related to her cultural style and the importance of restating *mujerista* theology's basic insights "adamantly, stubbornly" (*LLC* 1) in this new century.

Alongside these familiar topics, there are new materials in *LLC*. Besides articulating more extensively her own Cubana identity and perspective, I.-D. also places the lives of Latinas of all cultural backgrounds in the context of globalization, particularly in the "La Habana" chapter, where she explores the existence of a new transnational class of workers in large cities, uses the category "displaced" as a heuristic device, and expands on Franz Hinkelammert's helpful distinction between globality and globalization. I.-D. also newly draws on theorists Iris Marion Young, Chela Sandoval, and Enrique Dussel, as well as on poets; she devotes to Puerto Rican poet Julia de Burgos the better part of her chapter on love and justice as she explores the role of emotions in ethics and the moral life. This latest volume also includes post-9/11 reflections. And it investigates some foundational themes: Christology, reconciliation, *lo cotidiano*, the conceptualizing of difference, and *mestizaje-mulatez*. I.-D.'s more thorough treatment of these topics coincides with attention given by other theologians to the African roots of Latina/o culture in addition to its indigenous and Iberian ones.

One frustration with reading I.-D. is the question of who speaks in the text. Occasionally I.-D. uses the first person singular, but more often she uses "we," and it is not always clear whom she means. There is some slippage in *LLC* as well as in previous writings between the "we" of *mujerista* theologians, the editorial "we," the "we" of Hispanic/Latina women, and the "we" that includes both I.-D. and her grassroots interlocutors and companions. Whether this conflation is intentional or not is unclear, nor is its function. It dulls the precision and depreciates the pleasure of the text.

LLC's new directions and its focus on specific themes leave one thirsty for I.-D.'s next book. The diverse categories addressed in *LLC* offer multiple possibilities, from an ethnographically based Latina Christology to a further development of *lo cotidiano*, of which I.-D. has been a principal exponent. Several chapters point to a more systematic development of an ecclesiology interwoven with Latinas' *proyecto historico* (historical project), grounded in I.-D.'s multidisciplinary approach, rooted in the concept of "kin-dom" that she has introduced into broader academic and liturgical usage, and informed by her exemplary commitment as a scholar-activist.

Guilford College, Greensboro, N.C. JANE CAROL REDMONT

SHORTER NOTICES

ANCIENT TEXTS FOR THE STUDY OF THE HEBREW BIBLE: A GUIDE TO THE BACKGROUND LITERATURE. By Kenton L. Sparks. Peabody, Mass.: Hendrickson, 2005. Pp. xxxvii + 514. $39.95.

Scholars of the Hebrew Bible are well acquainted with standard reference tools for studying ancient Near Eastern texts, and paperback books are available for students. Yet one usually needs several volumes to understand the genre, setting, history, and relevance of any given work. Sparks's book, which provides comprehensive background material but not the texts themselves, greatly enhances our ability to understand the key features of comparative ancient Near Eastern literature in a most accessible fashion. Chapter 1 is an overview of "Near Eastern Archives and Libraries" that organizes literature according to location of origin: Syria-Palestine, Mesopotamia, Egypt, Anatolia, and Persia. S. analyzes the process of writing, the education of ancient scribes and scholars, and canon (ancient traditional texts and standard editions). Subsequent chapters present Near Eastern texts according to genre, namely, as wisdom literature, prayer, love poetry, rituals, intermediary texts, apocalyptic literature, tales, epics, myths, genealogies, royal inscriptions, law codes, treaties, and epigraphic sources.

The strength of this unusual book lies in S.'s ability to clarify the genre, context, and parallels of each entry. With mastery, he broadens the horizons of the study of the Hebrew Bible with only a few strokes of his brush. The black and white world of genealogies, lists of kings, mysterious rituals, and obscure prophecies can be seen in a full array of color. Each chapter includes an introduction that explains the significance of the category or genre and frequently contains a sketch of scholarly debates. Individual or related texts are discussed in succinct paragraphs ranging from a half page to two pages, followed by bibliographic information on primary editions, translations, and secondary literature. Timelines and maps are included. S. does not hesitate to provide analyses; hence his discussions are never mere descriptions. The book will be appreciated by scholars and students alike.

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PAUL: IN FRESH PERSPECTIVE. By N. T. Wright. Minneapolis: Fortress, 2005. Pp. xii + 195. $25.

Here Wright attempts to "let in some new shafts of light on Paul," a task he accomplishes with skill and self-confessed exuberance ("[Paul's] exuberant writing calls for exuberant exegesis" [46]). Dividing these previously given lectures into two parts ("Themes" and "Structures"), W. begins with a brief yet careful account of Paul's "three worlds": Second-Temple Judaism, Hellenistic culture, and the Roman political world. Against that background, and after a short consideration of "old" and "new" perspectives on Paul, W. lays out what he sees as the basic thesis in Paul's theology: Israel's God has acted decisively in Christ to fulfill his covenant promises and in that way to renew both covenant and creation. W. closes this part by considering, in light of this thesis and in more detail, creation and covenant, the role of apocalyptic in Paul's theology (old and new ages exist side by side), and the relation between the gospel Paul preached and the conflict it engendered with Roman political ideology (Christ's Lordship superseding the imperial claims of Rome).

In part 2, in light of creation and covenant as read through the previously developed thesis, W. undertakes to show how Paul rethinks his Jewish heritage regarding God in terms of monotheism, election, and eschatology: how Paul reworks his understanding of God's people (membership is now determined not by race but by justification by faith, itself a subset of election, with righteousness describing one's status as a member of God's [new] covenant people); and how Paul reimagines God's future in terms of an eschatology understood as a new Exodus launched

through the work of Jesus. In a final, somewhat eclectic chapter, W. considers the relation of Jesus to Paul, Paul's understanding of his apostolic task, and the relation of that apostolic work to the life of the contemporary church.

Those familiar with W.'s work will find here a compact review and further exposition of themes he has dealt with in other publications. Those unfamiliar with his work will find a good introduction both to his understanding of Paul and to the way he goes about establishing it. In either case, one will read the book with profit.

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CONTAGIOUS HOLINESS: JESUS' MEALS WITH SINNERS. By Craig L. Blomberg. Edited by D. A. Carson. New Studies in Biblical Theology 19. Downers Grove, Ill.: InterVarsity, 2005. Pp. 216. $20.

The declared purpose of the New Studies in Biblical Theology series is, from an evangelical perspective, "to instruct and to edify, to interact with the current literature, and to point the way ahead" (9). Blomberg's book masterfully accomplishes these aims, offering an enlightening analysis of Jesus' table fellowship for Christian academics and laypersons alike.

B. frames his study around recent challenges to the consensus view that Jesus' table fellowship with sinners is historically reliable. Scholars have questioned the authenticity of the Gospel presentations, arguing that the meals were patterned after Greco-Roman symposia and were thus largely the literary constructions of the Gospel writers (22). Others have questioned whether Jesus actually dined with "tax collectors and prostitutes," arguing that these slanders were used against unconventional persons rather than true social outcasts. To shed light on these debates, B. first conducts an in-depth analysis of table fellowship in the OT and the intertestamental periods, and then analyzes key texts in the Gospels.

B.'s analysis offers strong support for the consensus view, but the true value of his work lies in his insight into the reason behind Jesus' unorthodox behavior. According to B., Jesus practiced what B. calls "contagious holiness." Unlike many of his contemporaries, Jesus did not assume he would be contaminated by associating with sinners; instead, he believed his purity would "rub off on them and change them for the better. Cleanliness, he believe[d], is even more 'catching' than uncleanness; morality more influential than immorality" (128).

B.'s study concludes with reflections on how contemporary Christians might apply "contagious holiness" in their own lives, arguing that, as disciples of Jesus, Christians have a duty to extend hospitality to the stranger, the outcast, and the enemy. Citing his own experiences overseas, the outreach efforts of the "Scum of the Earth" church in Denver (of which he is a member), and other Christian ministries, B.'s application of "contagious holiness" is a promising resource for Christians living in a post-9/11 age.

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THEOLOGY, RHETORIC, MANUDUCTION, OR READING SCRIPTURE TOGETHER ON THE PATH TO GOD. By Peter M. Candler Jr. Radical Traditions. Grand Rapids, Mich.: Eerdmans. 2006. Pp. xi + 190. $26.

Candler advances the John Milbank/Catherine Pickstock hermeneutics of recovery of medieval theology and suspicion of univocal Derridean notions of "the book" by arguing for "new ways of reading the *Glossa Ordinaria* and the *Summa Theologiae*, as informed by Augustine's account of rhetoric" (165). Drawing on Walter Ong, Michel de Certeau, Alasdair MacIntyre, and others, C. contrasts a classical "grammar of participation" with a modern, deistic "grammar of representation" (21–40). The former, using illuminated manuscripts, invites us along a heaven-bent itinerary. The latter, adumbrated by Rudolf Agricola and Philip Melanchthon, maps reified data in printed books, infecting the mindset of both Protestant reformers (16) and post-Tridentine Catholic apologists (71).

One chapter reviews Augustine, inspired by Victorinus (55–56), enlisting Ciceronian rhetoric in the service of theological politics. Another contrasts the empty margins of Luther's Grunenberg Psalter with the *Glossa Ordinaria*'s exemplification of the necessarily mediated, polysemous traditioning of Scripture (35, 47–8, 63, 72), without mentioning the Talmud.

Three chapters (following Michel Corbin, Mark Jordan, and others) construe the *Summa*, part 3, on the Eucharist as the climax of Aquinas's antiphonal moral ordering of will and intellect in our desire for beatitude (e.g., 51, 141–2). Aquinas's rhetorical aim was not "notional assent to propositions" but the wisdom of the religious life in the triune God's "school of charity" (20, 99).

Dialogical, intertextual theological reading is communal, informed by liturgical intonations of and devotional meditations on biblical texts, framed by ongoing annotations from doctors of the church who lead apprentice Christians by the hand (i.e., "manuduction") in mutually re-membering Christ's Body (43–45). Unlike ghettoed "systematic" theology, divorced from philosophy, C. has it that, in Aquinas, "theology as knowledge understands itself as the performance of the soul's return to God" (169, 53). Ironically, C. assumes a univocal sense of "sacrament" and monological notion of "the Eucharist" (17) that hide from him the dialogical power of Protestant preaching, for example, by Karl Barth, Paul Tillich and Dietrich Bonhoeffer. Like many, C. is better at what he affirms than at what he denies.

PETER SLATER
Trinity College, Toronto

THE NEW PROPHECY & "NEW VISIONS": EVIDENCE OF MONTANISM IN *THE PASSION OF PERPETUA AND FELICITAS*. By Rex D. Butler. Patristic Monograph Series 18. Washington: Catholic University of America, 2006. Pp. xvii + 211. $44.95.

From Augustine's day, if not Cyprian's, the *Passion of Perpetua and Felicitas* has been a bone of contention, claimed then by Catholics against the suspect Montanists, and—from its rediscovery in the 17th century—claimed with equal ardor by Catholics who continued to see it as orthodox and by Protestants who viewed it as Montanist. Rex Butler's presentation of the controversy betrays his sympathy with the Montanist/Protestant party, but his judgments, when he develops his own argument, are sound. His thorough textual analysis establishes that the *Passion* gives evidence of Montanist influence throughout all its sections. "Influence" is his word, and it is accurate (2, 127). The book's strength is in the detailed study of the work of each of the *Passion's* three writers: the editor, who B. agrees was most likely Tertullian; Perpetua, whose diary here incorporated is the earliest extant writing by a Christian woman; and the deacon Saturus. To illustrate from B.'s study of Perpetua, the Montanist elements he finds in her writing include prayer in tongues proper to her gift of prophecy, her sense that as a confessor she is in a privileged position to pray for others, her leadership role supported by the egalitarian emphases in Montanism, and her images of the life to come. What is finally most significant is B.'s recognition that "in Carthage, the new prophets were still a church within a church, but the tension was present" (94). B.'s comparison of the Gallic and North African churches, using the *Letter of the Churches of Lyons and Vienne*, is a creative feature of this useful book.

MARY ANN DONOVAN, S.C.
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THEŌSIS: DEIFICATION IN CHRISTIAN THEOLOGY. Edited by Stephen Finlan and Vladimir Kharlamov. Princeton Theological Monograph Series. Eugene, Oreg.: Pickwick, 2006. Pp. ix + 185. $17.60.

The very publication of Finlan's and Kharlamov's collection on human deification is refreshing, for with more study comes not only greater insight into past considerations of its possibility, but also

fewer apologies that such a soteriology is ultimately good news for Christianity. Their volume contains eleven separate articles treating both the nature of divinization and major figures not readily associated with this great promise. The editors open with an excellent explanation of *theōsis*, its scriptural and historical roots. Thereafter follows a piece by Gregory Glazov on created godliness in Judaism, and then another by Finlan on the use of 2 Peter 1:4 (with a helpful look at the influence of Middle Platonism). Kharlamov then presents two studies, one on deification in the Apostolic Fathers and one on that theme in the second century apologists. Next are Jeffrey Finch's examinations of Irenaeus and Athanasius, then Robert Puchniak on Augustine, and Elena Vishnevskaya on Maximus the Confessor. The final two pieces are case studies on two diverse thinkers representing the West and the East respectively, Myk Habets's study of T. F. Torrance and Finlan's final article on Vladimir Soloviev.

While this volume is a sign of the increased attention being given to divinization, there are some regrettable omissions (e.g., the Cappadocians, Cyril of Alexandria), and many figures examined here are treated elsewhere in a much more thorough and sophisticated manner—for example, Norman Russell's *The Doctrine of Deification in the Greek Patristic Tradition* (2004).

DAVID V. MECONI
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DEMONS AND THE MAKING OF THE MONK: SPIRITUAL COMBAT IN EARLY CHRISTIANITY. By David Brakke. Cambridge, Mass.: Harvard University, 2006. Pp. ix + 308. $49.95.

Many scholars and devotees of monasticism have emphasized the spiritual wisdom and teaching of the earliest monks while simultaneously avoiding the uncomfortable but rampant demonology in their lives and writings. In this fine book, Brakke has addressed the question directly, at least for the ancient Egyptians.

B.'s presentation falls into two parts. The first, "The Monk in Combat," traces the role of demons in the lives and teachings of four great figures, Antony (via Athanasius), Evagrius Ponticus, Pachomius, and Shenoute. Demonic combat furthered the monks' self-definitions, forcing them to question whether the demon was an outside force to be repelled or a visual manifestation of an interior force that had to be subjugated. B. clarifies Evagrius's role in working out a theoretical understanding of the demonic, focusing on monastic and demonic psychology. The depth behind Evagrius's well-known list of virtues as antidotes to vices becomes clear. The contrast with the fanatic Shenoute, fearful of theologians, is sharp.

Part 2, "War Stories," focuses on particular themes, starting with those writers (Palladius, the anonymous authors of *Historia Monachorum*) who gave the Christian world its enduring picture of monks—a brief but valuable exercise in historiography. Another chapter focuses on racism, particularly the imaging of the devil as black, complete with eroticizing and dangerous overtones (ancient Egyptians loathed Ethiopians), and the prejudice imposed upon Ethiopian monks. Another chapter deals with attitudes toward women; the chapter details how women who went to the desert had to transform themselves into men, mostly by their virtue and rigid asceticism, allowing them to live undetected among male monks for decades. B. also discusses how demons in female form often tempted monks, which also revealed the weakness of the demons because gendered demons reflected women's weaknesses.

Specialists may know much of what B. relates, but all readers must be impressed with the book's organization and thoroughness. This fine general account of Egyptian monasticism can aid both scholar and student.

JOSEPH F. KELLY
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METAMORPHOSIS: THE TRANSFIGURATION IN BYZANTINE THEOLOGY AND ICONOGRAPHY. By Andreas Andreopoulos. Crestwood, N.Y.: St. Vladimir's Seminary, 2005. Pp. 256. $25.95.

The heart of the book is an analysis of various Byzantine icons of the Trans-

figuration from the 5th to 15th centuries, that is, roughly from the period of St. Catherine's monastery (Sinai) to Rublev's time. Andreopoulos approaches icons not only as Scripture "in colour and symbols," but more importantly as theological interpretations of biblical events. Thus this work uniquely delves into the relative relationship of these images to the scriptural narrative. In a style similar to analyses of patristic methods of biblical interpretation (like allegory or typology), A. treats the history of these icons as a history of "the exegesis of iconographers." His analysis deals with the range of meanings for the different depictions of the mandorla (the oval or circle behind Christ), the relative division of space in the icon (particularly the height of Mt. Tabor), or the placement of the apostles in the scene, as well as the absence of elements from the biblical narratives (e.g., the cloud, the voice of God). Parallels are drawn from Byzantine cartography to show how the placement of Christ, or the mandorla and light rays emanating from behind him, form a sacred map anticipating the eschatological transfiguration of the cosmos. A. also looks at hesychastic influences on such icons, often exemplified by Gregory Palamas, where the transfiguration of the person is characterized as an ascetic ascent and a process of illumination. Although the author does not treat every historical example of transfiguration images, and largely limits his study to Byzantine (and some Slavic) icons, his study makes an invaluable contribution to the subject.

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THE WILY JESUITS AND THE MONITA SECRETA: THE FORGED SECRET INSTRUCTIONS OF THE JESUITS. By Sabina Pavone. Translated by John P. Murphy, S.J. Saint Louis: Institute of Jesuit Sources, 2005. Pp. xxii + 250. $24.95.

From the 16th to the end of the 20th century, the most widely published anti-Jesuit tract has been the *Monita secreta* (or, better, *Monita privata*)—147 editions according to Pavone. First published anonymously somewhere in Poland, *ca.* 1614, its original author is still presumed to have been Jerome Zahorowski, though the evidence remains conjectural. A member of the Polish aristocracy, he became a Catholic convert and a Jesuit, but he failed his theology examination and therefore did not gain the coveted fourth vow. Limited to lowly priestly offices, he became disgruntled and left the order shortly before the pamphlet's initial publication.

The *Monita*, an adroit blending of authentic and imagined Jesuit texts, purports to be the instructions from the father general to his principal lieutenants. They are directed to undertake all possible measures to gain political power and wealth through close associations with aristocratic males, widows, and estranged wives; to ostracize dismissed former Jesuits; and, if the instructions are revealed, to deny their existence. While 17th-century editions were in Latin, those that appeared in the 18th century were in vernacular and markedly embroidered, highlighting themes of increasing concern, notably claims that the Jesuits were conspiratorial regicides, serious threats to the state, and excessively rich.

P. has assiduously surveyed a wide range of archival and printed sources in several Western languages and in Polish, from the pamphlet's first issue until the order's suppression (1773). Among her study's virtues are her analysis of many editions of the *Monita secreta,* publication of a 1667 Italian text, a list of known editions, and her examination of other anti-Jesuit diatribes. If the book possessed a more reliable index, was more soundly organized, less repetitive, and not so burdened with excessive detail, it would be even better. Why Zahorowski never took credit for his incendiary exposure, why he never wrote anything else, and why he finally became reconciled with the Society are unanswered but intriguing questions.

DAURIL ALDEN
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CITY, TEMPLE, STAGE: ESCHATOLOGICAL ARCHITECTURE AND LITURGICAL THEATRICS IN NEW SPAIN. By Jaime Lara. Notre Dame: University of Notre Dame, 2004. Pp. x + 299. $65.

Many distinctive features of contemporary Mexican Catholic culture, including devotion to the Virgin of Guadalupe, can be traced back to the creative inculturation of Christianity into the world views of Meso-America by early Franciscan missionaries. Lara's study of the art and architecture of the mid-16th-century missionary centers goes beyond basic stylistic analysis to explore the beliefs, symbols, and religious metaphors conveyed in the locations, configuration, and use of these religious buildings. He argues for an intercultural dialogue in which convergences between the religious cosmologies of the Meso-American peoples and the Judaeo-Christian apocalypticism of the Franciscan missionaries combined to form a single, mystical whole. Thus, for instance, "feathers, flowers, mirrors, jewellery, dances, musical instruments, poetic expressions, geography—even tortillas—were reworked to accomodate them to the new religion" (204).

Two central metaphors shaped this transformation. First, formerly pagan holy places were rendered Christian through symbolic reconstruction as representations of the "new Jerusalem," reconstruction that managed to grace both the end of the age and the beginning of a new world order. Second, the person of Jesus Christ became identified as the Sun of Justice, whose voluntary self-sacrifice on the cross replaced the cycle of human sacrifice believed by the Aztecs to be necessary for maintaining the earthly sun in its orbit. So also his mother, envisioned as the Virgin of Guadalupe, was interpreted as the Woman of Revelation 12, robed in the sun. L.'s expertise in medieval studies, art, architecture, and liturgy provide the reader with a complex and convincing narrative of the transformation of Mexican religious culture during the 16th century. He includes over 225 illustrations (most in color), maps, architectural drawings, and a 30-page bibliography of primary and secondary sources. The work will, therefore, be of interest not only to historians of the early colonial period in Mexico, but also to art historians, liturgists, and medievalists, particularly students of the survival and dissemination of Franciscan eschatology.

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RELIGION AND THE RISE OF JIM CROW IN NEW ORLEANS. By James B. Bennett. Princeton, N.J.: Princeton University, 2005. Pp. 320. $42.

This, I hope, is among the first of many long-awaited studies of African American Catholics; it is a superior contribution to U.S. Catholic history, giving content and meaning to the centuries-long journey of faith of U.S. black Catholics. The work is a comparative study of black Methodists and black Catholics in New Orleans and their struggle, after Reconstruction and prior to the Civil Rights Movement, to prevent the more racist segments of their respective churches from establishing segregated congregations and parishes, after decades of integrated worship services and educational programs. Bennett reveals the critical roles both groups played in refusing to accept efforts to deny the faith and humanity of persons of African descent in a part of the South that was becoming increasingly racially segregated. In this resistance they were joined by a few, albeit very few, progressively minded white bishops and other church leaders.

Often working in a solidarity to be wished for today, and despite efforts to pit Protestant against Catholic, the book shows the solidarity that existed within the black community, despite religious differences, and the ways in which Christians of African descent overcame the obstacles placed in their paths by their white coreligionists. For decades they were able to uphold Christ's teaching that all who believe in him are also one in him regardless of race, class, or gender, against contrary judgments too often applied by a biased world and too often acquiesced to by religious leaders. This work is a significant contribution to U.S. religious his-

tory as it provides details of a period and its people too often overlooked. The text is written in an accessible style and will appeal to scholars and general readers alike.

DIANA L. HAYES
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THE SPIRIT POURED OUT ON ALL FLESH: PENTECOSTALISM AND THE POSSIBILITY OF GLOBAL THEOLOGY. By Amos Yong. Grand Rapids, Mich.: Baker Academic, 2005. Pp. 320. $24.99.

One hundred years ago, in April 1906, the Azusa Street Revival in Los Angeles, led by a black preacher, William J. Seymour, launched Pentecostalism as an international phenomenon—arguably America's most significant 20th-century religious export with, by the year 2000, over 500 million adherents worldwide. Amos Yong, born in Malaysia of Chinese parents, raised in Pentecostal churches, educated in the United States (Ph.D., Boston University), and already well published, has set himself the ambitious task of using the worldwide Pentecostal experience of the Spirit and the emerging Pentecostal theological tradition to explore the reformulation of Christian theology in the modern world (303).

Y. acknowledges the complexity of his task by noting that there is not one Pentecostalism but several: the classical movement connected to Azusa Street; the charismatic movement in mainline Protestant, Orthodox, and Roman Catholic churches; and the thousands of independent, indigenous groups that share a common emphasis on the Holy Spirit, spiritual gifts, and Pentecostal-like experiences (18). Within the classical movement there is a further division between the trinitarian and anti-trinitarian (Oneness) traditions.

Despite these complexities, Y. rethinks the doctrines of salvation, the church, the Trinity, ecumenism, and the relation of Christianity to other world religions, especially Islam. He displays a broad grasp of other Christian thinkers, using Yves Congar's work on the marks of the church, Donald Gelpi's theology of conversion, and John Wesley's theology of creation. Y. sketches how Pentecostal reflection on the experience of the Spirit might contribute to the larger enterprise of exploring the possibilities and challenges confronting Christian theology in the 21st century. His footnotes offer an extensive bibliography of Pentecostal sources, many of which will not be well known to those working out of other traditions. Indexes of Scripture references, names, and subjects facilitate the use of this volume.

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PRAGMATIC SPIRITUALITY: THE CHRISTIAN FAITH THROUGH AN AFRICENTRIC LENS. By Gayraud S. Wilmore. New York: New York University, 2004. Pp. xii +321. $65; $21.

Gayraud Wilmore has been intimately involved in the emergence and development of black theology from its earliest beginnings. Only James Cone, Albert Cleage, and Deotis Roberts have done as much to ground this effort to reorient the mediation of the Christian soteriological message in the United States. By "pragmatic spirituality" W. means a "street level-plain and profoundly sensible spirituality [best] exemplified in the healing and liberating ministry of Jesus" (5). With the term "Africentric" he suggests method and content, defining Africentrism as "studied openness to the knowledge, wisdom, and spiritualit[ies] of Africa and the African diaspora," a willingness to be tutored by that knowledge, wisdom, and diverse spiritual practices, and a commitment to unearthing suppressed truths about black people and the oppression of the black world. Pragmatic spirituality, then, is a life lived in the creation of "liberation, justice, and democratic development for Africans, the diaspora, and all poor and oppressed people throughout the world" (11).

Four sections interrogate the teaching of African American religious studies, Africentric cultural identity, major motifs of black theology, and Christian Africentric pastoral ministry. Readers will

find the last section arresting. It addresses (1) ecumenical relations among African American Christians, (2) the meaningfulness of the Nicene Creed for black Christians, and (3) the persistence of racism in Christianity. To what extent, W. asks, do black Christians today profess the same faith professed by other Christians around the world? What is the relation of their profession to the apostolic tradition of the early Christians? How are black Christians to explicate the meaning of "one God" against an ancestral background in African traditional religions, in black valorization of aspects of Islam? The final essay directs attention to the perennial struggle against racism. W. calls all Christians—all citizens of the United States—to this struggle against "the demonic power of racism" as our "contextual obedience," and to do so "with realism and with hope" (277).

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Emerging Voices, Urgent Choices: Essays on Latino/a Religious Leadership. Edited by Edwin I. Hernández, Milagros Peña, Kenneth G. Davis, and Elizabeth Station. Boston: Brill Academic, 2006. Pp. x + 221. $107.

This is a groundbreaking assessment of Latino/a Roman Catholic and Protestant leadership. The contributors are among the most seasoned researchers of U.S. Latino religion, gathering in one place the most up-to-date and incisive data, commentary, and bibliography on the state of the question. While the new U.S. religious demographics and leadership have been often heralded, here for the first time we have a detailed, well-researched, and balanced analysis of data and commentary on the key issue of Latino religious leadership.

The collection is the fruit of a conference held at Duke Divinity School in 2003. The uniqueness and comprehensiveness of the study has much to do with the fact that the conference exemplified the quiet and widely-ignored ecumenical cooperation that for years has been going on among Latino Catholics and Protestants. After providing a multidenominational overview of Hispanic ministry and church-based civic participation, subsequent chapters alternate between Catholic and Protestant contexts, with a remarkable amount of follow-up and linkage among the chapters. The authors consistently combine the religious context with the broader social one, demonstrating the mounting sociopolitical capital of Latino churches. Similarly, they maintain a consistent, urgent tone around the issue of educational opportunities for theological and pastoral leadership, opportunities that, despite some gains, continue to languish, particularly among Latino/a Catholics.

Of note is Mark Gray and Mary Gautier's commentary on Latino/a Catholic leadership, based on research by the Center for Applied Research in the Apostolate (CARA). I know of no other cogent analysis of the reality on the ground. Similarly, Gaston Espinosa summarizes the results of the Pew Charitable Trust's Churches in American Public Life Research Project, giving a detailed analysis and interpretation of the connection between Latino/a religion and political action. The last chapter, on carefully culled success stories in Hispanic church-based social ministry, gives life and specificity to the text.

U.S. Catholic Church historians and pastoral or practical theologians will find much to ponder in this pioneering work. Its brief conclusion highlights questions that will occupy the churches and U.S. society for years to come, centered on some common themes like access to theological education, leadership roles (especially for laity and women), and growing Latino/a political clout. The extensive bibliography and careful index enhance the text's timely contribution to the academic study of U.S. religion and society where the Latino/a presence is becoming arguably the "main game in town." I hope the book's steep price will not keep its urgent message from gaining the audience it deserves.

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REWRITTEN THEOLOGY: AQUINAS AFTER HIS READERS. By Mark D. Jordan. Malden, Mass.: Blackwell, 2006. Pp. xiv + 205. $32.95.

Jordan's latest book falls in line with his ongoing call for scholars to take the textual forms of the *corpus Thomisticum* more seriously. Only by paying greater attention to compositional structures, literary genres, and historical contexts will we be able to engage Aquinas's thought more fully and place him in dialogue with contemporary theological currents. J. argues that much of the expository and synthetic work on the Common Doctor since *Aeterni Patris* essentially constitutes a rewriting. However, he does not aim merely to demonstrate that this rewriting has resulted in misrepresentations of Aquinas, but that the type of rewriting that is more concerned with corroborating Aquinas's privileged status or with galvanizing ecclesiastical authority fails "to notice that his rhetorical forms demand reflective and inventive rewriting" (191). Rewriting is not so much the problem as is the type of rewriting predominating neo-Thomistic circles in the 20th century.

J. weaves his argument by means of an exhaustive examination of (1) Aquinas's different uses of language (Aquinas not only wrote in multiple "languages" but asserted clear theoretical reasons for doing so); (2) erroneous constructions of Thomistic "sciences" (most notably political "science"); (3) oversimplified views of Aristotle's influence on Aquinas; (4) misunderstandings of the goals and intended audience of the *Summa contra gentiles*; (5) misguided attempts to mold a moral philosophy out of material Aquinas considered primarily theological; and (6) the role of ecclesial institutions in preserving the "esoteric" character of Aquinas's writings.

The breadth of J.'s familiarity with the Thomistic *corpus* and related medieval sources is undeniable, but he sometimes links together curt one-sentence chapter summaries and *quaestiones* full of interesting nuances only partially probed. Moreover, he not infrequently resorts to simple word-count comparisons to round out his analysis. Nevertheless, J.'s work is not to be taken lightly. He himself recognizes that it proceeds by way of *via remotionis,* making space not only for more faithful readings of Aquinas's texts, but for more fruitful reformulations of his perennial thought.

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CALVIN'S CHRISTOLOGY. By Stephen Edmondson. New York: Cambridge University, 2004. Pp. xiii + 248. $70; $27.99.

In this thorough study, Edmondson captures the centrality that Jesus Christ holds in the theology of John Calvin. He does so first by highlighting Calvin's views on Christ as the Mediator of God's covenant, then on Christ's mediation through the threefold office of priest, king, and prophet.

God works in the world through covenants. The Bible tells "the story of God's one covenant with the Church, beginning with Abraham in the twelfth chapter of Genesis, through which God works out the Church's redemption" (49). Israel's various covenants are renewals of this one, essential covenant that is then fulfilled in Jesus Christ. Christ is the one Mediator who enacts the church's salvation and draws the church to faith (87).

The office of priest emphasizes Christ's sacrificial death for sin. Calvin speaks of the cross "chiefly as Christ's expiatory sacrifice whereby he removes and destroys the sin that stains humanity" (97). As king, Christ governs the church, protects it, and rules in it and also "secures a kingdom for his followers" (133). "Christ's work as king embraces all of his activity through which he wins for us salvation and leads us into it" (133). "Christ for Calvin is both the author and the artisan of our election into his kingdom, choosing us in communion with the Father and the Spirit and then working out our salvation in his office as Mediator" (147). As prophet, Christ is "the Church's teacher, making plain the sense and significance of God's covenant will to God's people" (165).

Christ's work is possible because he is God's Son, the one who makes God manifest to us (179), and is "Immanuel," God with us (183). He is the "God-human in his one person" (185). But, E. argues, Calvin's discussions of Christ's person must always be seen in the context of "Christ's salvific office toward us" (193). E.'s account is to be appreciated for its clarity and commended for its helpfulness on locating Christ in Calvin's theology.

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THE QUR'AN AND THE WEST. By Kenneth Cragg. Washington: Georgetown University, 2005. Pp. 235. $34.95.

At 92, Kenneth Cragg is still publishing books, about 50 in a distinguished career as a missionary, educator, clergyman, and scholar of Islam and Christian-Muslim relations. Here he offers his studied opinion on the overarching confrontation consuming so much political, social, economic, and religious interest today. Begging off "Islam and the West," which suffers from current unavoidably negative implications and from being framed between "two crudely cast identities," he advocates for understanding between attitudes shaped by the Qur'an and those arising from the historical interplay between mainly Christian and secular understandings. His book is a set of meditations, with a useful glossary, lists of Qur'anic and biblical citations, and two indexes.

Beginning with the final two surahs (114 and 113), C. journeys through critically important Qur'anic passages, shedding light on how Muslims comprehend developments today and why they ultimately will differ or agree with religiously minded Christians, well-intentioned secularly-minded people, and those balancing religious and secular values, as many do in "the West." Taking up the deeply divided understandings of what is good and right under God's reign and what is not, he explores how humans live up to their God-ordained potential, or how they can beguile themselves into incorrectly believing they are doing so. He explores the Qur'an's teachings on legitimate human selfhood, sin, human activism, the implicit importance of what language must bear, and the role of the heart in human decisions. He expands on art and worship and differing perceptions of the central Christian concept of communion, and he concludes on the legitimizing role of Jerusalem, the interplay of religion and politics, and the inner dynamics of the divine-human relationship.

In both style and content, these meditations are for educated readers. Having a Qur'an handy helps, although C. translates and explains with scholarly confidence numerous passages. "The West" comes to mean the "present Western ethos," but both terms from the title must bear a range of views. These meditations will serve as a bridge for years to come.

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THE RECIPROCATING SELF: HUMAN DEVELOPMENT IN THEOLOGICAL PERSPECTIVE. By Jack O. Balswick, Pamela Ebstyne King, and Kevin S. Reimer. Downers Grove, Ill.: InterVarsity, 2005. Pp. 334. $24.

Seeking after interdisciplinary enrichment, Balswick, King, and Reimer skillfully blend various theoreticians' developmental psychologies with trinitarian theology. Their targets are some philosophical and social-scientific views of the self as completely empty. Drawing from their Presbyterian background, the authors cite theologians who contribute to their "biblical view of relationality within the holy Trinity as a basis for understanding the human self" (21), including Ray Anderson, Karl Barth, Stanley Grenz, Colin Gunton, Jürgen Moltmann, and LeRon Shults. The developmental psychologies that they interweave with their theology derive from psychoanalysis, object relations, social learning, symbolic interaction, and cognitive development. Especially through their use of a variety of examples, the writers' user-friendly ap-

proach brings on board both readers who have never heard of any of these thinkers and the theologically or psychologically literate. Six chapters on the major life-stages (infancy, childhood, adolescence, emerging adulthood and young adulthood, middle adulthood, and late adulthood) constitute the bulk of the volume, where the interweaving of the two disciplinary strands is accomplished.

A particularly vivid demonstration of the authors' efforts at integration is found in artistic reproductions (42–48) that illustrate the I-Thou relationship (Mary Cassatt's *Baby's First Caress)*, the I-it relationship (George Seurat's *A Sunday Afternoon on the Island of Grande Jatte*), the it-Thou fusion (Gustav Klimt's *The Kiss*), and the it-it dissociation (Ludwig Mies Van Der Rohe's *Farnsworth House*). An appendix provides reflective questions for each chapter (298–301) and a personal introduction by each author (10–13), the folksiness of which ("Hi, I'm Jack [Pam, Kevin], and I have developmental issues") ought not detract from the seriousness and depth of each chapter's scholarly presentation. This interdisciplinary attempt to understand the unfolding mystery of human development is worth careful study.

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