

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

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

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

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

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

are “revealed as fundamentally mistaken and tendentious” (10). Thus “the narrative of Calvin as the founder of a uniformly Calvinistic Reformed tradition, the alternative narrative of ‘Calvin against the Calvinists,’ the notions of central dogmas or of predestination versus Christocentric or covenant systems of theology, the more recent claim of Calvin as the lonely representative of a theology of union with Christ, and the purported connections between humanistic or scholastic methods and particular dogmatic results need to be discarded” (10). The eight essays in this book take up the specific theological topics mentioned and are introduced by two essays: “From Reformation to Orthodoxy: The Reformed Tradition in the Early Modern Era” and “Was Calvin a Calvinist?”

M. stresses the diversities of Reformed theology’s beginnings, that it drew on various patristic and medieval backgrounds, and that its theology does not rest on any “one founder” (e.g., John Calvin). It was the work of diverse theologians, who in dialogue and debate with their theological opponents and colleagues, developed the complexities of Reformed thought. Calvin is but one of the codifiers of the second generation of Reformation theologians “whose thought was not always appropriated directly into the theologies of later generations of Reformed exegetes, theologians, and pastors” (10).

In addition to not making Calvin “or any other single reformer the normative voice in the tradition” (34), M. is at pains to indicate that the contexts in which Reformed theology developed were important and to recognize that “many of the controversies in which the Reformed engaged were internecine and involved neither determinations of heresy nor the framing of new confessional documents” (35). The continuities and discontinuities are best understood when Scholasticism is seen “primarily as referencing method distinct although not entirely separable from content—rather than a specific theology” (283).

M. demonstrates his approach in the technical essays on the theological issues he has identified as contentious in terms of Calvin and the developing Reformed tradition on issues of the work of Christ and the order of salvation. These are the issue of “Limited Atonement”; the will of God in relation to views of Calvin, Amyraut, and Du Moulin; Hypothetical Universalism; the “Golden Chain” and the Causality of Salvation; Union with Christ and the Order of Salvation; and “Calvin, Beza, and the Later Reformed on Assurance of Salvation and the ‘Practical Syllogism.’”

All scholars can be grateful for M.’s stellar works, providing primary source insights where generalizations have abounded, thereby greatly enlarging the scope of our understandings of complex issues. In the end, M. wants to see the Reformed tradition as having “multiple backgrounds and sources at its inception that developed in relation to a series of confessionally-defined boundaries, and that, within those

boundaries, became increasingly diverse as it moved into the seventeenth century” (284).

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ECUMENICAL, ACADEMIC, AND PASTORAL WORK, 1931–1932. By Dietrich Bonhoeffer. *Dietrich Bonhoeffer Works* 11. Edited by Victoria J. Barnett, Mark S. Brocker, and Michael B. Lukens. Translated from the German by Anne Schmidt-Lange et al. Minneapolis: Fortress, 2012. Pp. xxii + 612. \$60.

THE COLLECTED SERMONS OF DIETRICH BONHOEFFER. By Dietrich Bonhoeffer. Edited and introduced by Isabel Best. Translated from the German by Douglas W. Stott et al. Minneapolis: Fortress, 2012. Pp. xxvi + 214. \$29.95.

These newest volumes of the *Dietrich Bonhoeffer Works* in English offer an intimate portrait of the young theologian coming of age as a scholar, pastor, and ecumenist. Volume 11 of the *Works* is a remarkable collection of letters, lectures, ecumenical addresses, and sermons that detail the intricate relationship between B.’s work as a theologian and his pastoral and ecumenical work as a churchman. An illuminating introduction by the English editors and a rich afterword by the German editor, Christoph Strohm, frame the collection. This array of documents shows how B. advances the themes of his early dissertations—on the sociality of the church and the concreteness of revelation—toward his life-long concern for ethics, which he defines here as “the principle of concretion of the general call to obedience” (244).

The letters in this volume once again show B. as “an artist in offering unqualified friendship” (Eberhard Bethge, *Dietrich Bonhoeffer: Theologian, Christian, Contemporary* [1970] 113). His correspondence with close friends Paul Lehman and Edward Sutz from his Union Theological Seminary (New York) days reflects growing concerns about the state of theology, the ecumenical movement, and the dangerous conditions of late Weimar Germany. He writes to family members about his ecumenical travels abroad and his challenging work with confirmands from poor, working class families in north Berlin (74–75, 109–10). He admits being “speechless” about how such poverty has not ruined these boys (77, 97–98), and he devotes extended time and expense to teaching, writing a catechism (included here 258–66), and building a cabin in the countryside for their retreats. His letters to church superiors cover his work as an assistant pastor, his less-than-inspiring chaplaincy at a technical college, and his position as a youth secretary for an international church alliance for peace (57–60, 64–65, 68–69, 95–96).