

emphasis on the providential nature of human history and the central claim by J. that “*martyrdom is itself an act of God*” (194). Thus, martyrdom is most clearly understood as “a *dramatic performance of the death of Christ for the world*” (190). Martyrdom is a testimony to the divine will.

In his effort to detail the path of the martyr, J. devotes the bulk of his text to exploring the four temptations faced by Thomas Becket in the dramatic telling of his martyrdom by T. S. Eliot in *Murder in the Cathedral*. For J., Eliot’s depiction of the spiritual trial endured by Becket before his decision to sacrifice his life illustrates how martyrdom is not a denial of this life and world but is instead an affirmation of God’s promise of salvation. According to J., the fundamental value of martyrdom lies in the fact that it is “a remarkably successful form of communication” (187). The martyr, like the prophet, is “speaking” for God.

Ultimately, two key questions emerge from a reading of this clear and well-written book. The first centers on J.’s effort to distinguish the Christian martyr from those of other faiths. Is it possible, according to his use of the term, for a non-Christian to be a martyr? The second question arises from the inevitable answer to the first. If the essential task of the martyr is to witness to the glory and power of God realized through Christ, then what do we call those individuals from other faiths who sacrifice their lives to express their commitment to God?

The answer to both questions reveals the audience for J.’s text and some issues concerning its value in regard to the current discourse on martyrdom. By producing such a vehement defense for Christian martyrdom, J. does well to explain the testimonial value of the martyr’s death and the spiritual value of the martyr’s choice. In this way, the book is an important reminder that martyrdom is not a political weapon but is a critical component of the Christian tradition. However, J.’s distinctly Calvinist argument places an inordinate emphasis on the ordained efforts of God to make the divine power known, and not nearly enough emphasis on explaining what that power entails and to what purpose. Instead, J. paints a picture of salvation history that is decidedly predestined, leaving little room for free will or human agency. The martyr announces God’s final plans for humanity, but little else. And he or she is really speaking only to those who will reap the rewards of that plan.

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A COMPANION TO THE CATHOLIC ENLIGHTENMENT IN EUROPE. Edited by Ulrich L. Lehner and Michael Printy. Brill’s Companions to the Christian Tradition. Boston: Brill, 2010. Pp. 462. \$230.

Until recent decades, most students of Catholic history would have viewed the notion of a Catholic Enlightenment as a contradiction in terms.

Was not the Enlightenment defined by the anticlerical if not antireligious views of Voltaire, the *Encyclopédie*, Rousseau, and Hume?

Historians have increasingly said no. They point first to British and American variants of the Enlightenment more sympathetic to religion than the French and radical versions, and finally to specifically religious forms of the Enlightenment in which committed Protestant, Catholic, and Jewish thinkers applied the reform ideals of the age to their own religious traditions and institutions.

Among this family of Enlightenments, the Catholic Enlightenment was a movement striving to renew and rearticulate the faith in ways that incorporated new scientific and epistemological theories (Descartes, Locke, Newton, etc.) as well as historical criticism into university and seminary education. This movement saw itself completing the reforms of Trent while tempering Counter-Reformation disputes. It wanted to center religious practice on Scripture and the Eucharist rather than on pilgrimages, processions, venerated images, and devotions to saints, the Blessed Virgin, and the Sacred Heart. Not only would spirituality be purified of accretions and superstition, but parishes, dioceses, and seminaries would be reorganized, and the wealth of monasteries and religious orders would be put to better uses.

Pursuing these ends meant confrontation with entrenched forces, especially the papacy and often—although by no means always—the Jesuits. So the Catholic Enlightenment allied itself with reforming bishops, learned critics of papal powers, and secular rulers who asserted episcopal and national prerogatives against Rome and its allies.

There was no shortage of tensions and outright conflicts within the Catholic Enlightenment. It was an elite movement calling for a more egalitarian Church. It reflected, in a nearly schizophrenic manner, both a Jesuit-based humanism optimistic about human nature and progress and a pessimistic Jansenist-based spirituality calling for austerity, interiority, and discipline in opposition to the emotional and external displays of baroque religiosity. This volume shows how these dynamics played themselves out in different national contexts: France, Italy, Spain, Portugal, Poland, Lithuania, Austria and Habsburg lands, other Catholic territories in the Holy Roman Empire, and even Malta.

This “recovery of a forgotten episode” (166), as one of the volume’s editors puts it, is not an introduction but a “companion”—providing accounts, to quote the publisher, “at an advanced level, as well as synthesis of debate and the state of scholarship.” Although assuming a good deal of knowledge of 18th-century history, most authors succeed in imposing a coherent structure on their highly detailed accounts. The introductory chapter on “The Many Faces of the Catholic Enlightenment” by L. is an especially helpful overview of the historiographical terrain, and the bibliographical references are excellent throughout. It is too bad that a

book carrying such an astronomical price includes neither a subject nor a name index.

Across the national variations, one can extract at least four generalizations of particular relevance to a Catholic theological journal. First, the link between renewed interest in the Catholic Enlightenment and the Second Vatican Council is inescapable. The council's liturgical reforms, its emphasis on episcopal collegiality, its return to Scripture and pre-Scholastic sources, and its opening to dialogue with contemporary thought and other religious traditions all echo concerns of the Catholic Enlightenment. Yet any parallels between current developments and 18th-century foreshadowings must take account of a vast change in the environment.

Second, intimate connections between religious and political power were the norm in that 18th-century environment. Church leaders, whether quarreling factions within the Catholic Enlightenment or traditionalist opponents, naturally turned to government to enforce their views. Monarchs were interested in expropriating church wealth and harnessing church energies to secular purposes.

Third, infighting within the Catholic Enlightenment drastically impeded its engagement with its secular counterpart. Jansenists and Jesuits expended more polemical firepower on each other than on the emerging secular Enlightenment, and in their zeal they did not hesitate to employ institutional sanctions, including the refusal of sacraments for Jansenists and ultimately the suppression of the Jesuits. When these embattled camps did turn their attention to materialist or irreligious adversaries, they typically outbid each other in censorship and condemnations, only radicalizing the secular Enlightenment.

Fourth, the French Revolution sounded the death knell for the Catholic Enlightenment. The Revolution's 1790 Civil Constitution of the Clergy pushed the norm of political intervention into ecclesiastical reform over the edge. And elite Catholic reformers proved out of touch with the popular devotional religiosity that would be the soil, after decades of post-Revolutionary turmoil, for 19th-century Catholic renewal.

This volume is a highly valuable mapping of a poorly known movement in religious history that should be of major interest to both historians and theologians.

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PROCESS THEOLOGY: A GUIDE FOR THE PERPLEXED. By Bruce G. Epperly. New York: T. & T. Clark, 2011. Pp. x + 177. \$24.95.

Writing for T. & T. Clark's Guides for the Perplexed series, Epperly in two introductory chapters first provides an overview of Whitehead's