

“a master in his own right” (44), but finds Lonergan more adequate on consciousness and judgment. Postmodern techniques of deconstruction and genealogy reveal the ethical importance of an articulation of rational judgment, which alone moves conversation forward without power or trickery, and enables us to know and honor the other.

Higher still than the recovery of truth is the recovery of worship, loving self-surrender to God “in a friendly universe” (271) where freedom is not arbitrary projection but creative care within a meaningful whole, and finitude and contingency are not confused with sin. Lonergan was able “to reformulate the structural dynamics of history in ... conversational terms” (381) by transposing his recovery of Aquinas on cognition and grace from faculty psychology to an intentionality analysis articulating the transcendental notion of value and the dynamics of development “from above” (i.e., the existential primacy of love: *crede ut intelligas*) and “from below” (i.e., the path from inquiry to commitment) (see esp. 213–18, 380–82, 392–96). L.’s interpretation of Lonergan stands out from many others by its suppleness and intimacy with the underlying sources and questions.

L.’s central theological concern is friendship with and in Christ, the intussusception of the conversation that we are into the conversation that God is by the missions of Word and Spirit. Thus, he proposes a trinitarian foundational theology of Christian friendship and conversation. His theology of Christian friendship is tantalizing but underdeveloped. Though L. differentiates nature from grace, he plainly does not assign philosophy to one compartment and theology to another; but theologians may feel the philosophy here more fully elaborated than the theology.

I have been writing as if this were a monograph. In fact, it is a collection of essays. That makes for a few repetitions—though mostly not verbatim—and a compact style with a lot going on and touching many more figures and topics than I have named. L. has been an occasional writer, which makes him difficult to study and dampens his voice—pities this volume may help remedy. He is, however, a coherent and penetrating thinker. The editors have skillfully chosen and ordered essays that do that coherence justice.

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Glaube: Das Verständnis des Glaubens im frühen Christentum und seiner jüdischen und hellenistisch-römischen Welt. Eds. Jörg Frey, Benjamin Schliesser and Nadine Kathrin Hager. Tübingen: Mohr Siebeck, 2017. Pp. xxv + 957. € 219.

Faith is one of the central tenets of Christianity; thus, it is a subject of much inquiry. *Glaube (Faith)* is a collection of essays dedicated to it; however, it is not a general work on faith but is composed of distinctive inquiries regarding the historical contexts of the concept of faith. This collection contains thirty-two essays of which six are in English and twenty-six are in German and they are from a conference that was held in Zurich during the Spring of 2012. The focus of the conference is indicated by the

volume's subtitle: *The Understanding of Faith in Early Christianity and its Jewish and Hellenic-Roman Environment*. Each of these essays is highly informative and impressively rich in scholarship, but because it is impossible to comment on each of them, this review will be limited to mentioning several themes.

One common theme that runs throughout most of these essays is the Greek notion of πίστις ("belief"). Bernhard Mutschler insisted that "faith" was the central term in the New Testament and justified this by pointing out that πίστις and πιστεύειν ("placing faith") appear 243 times. In his other essay, he noted that Polycarp did not define these terms, but he suggests that the former could be rendered *fides* while the second can mean *credere*. These two terms are not just found in theological texts but also in philosophical ones. Benjamin Schliesser noted that Plato did not think highly of πίστις and believed that it pertained to the sensual world, and Frank Ueberschaer suggested that Plato thought it epistemologically inferior to δόξα ("correct belief") (11–12, 98–99). In contrast, πίστις is generally considered positively, but as Jörg Frey notes in his introduction, "Was ist Glaube?" as well as in "Between Holy Tradition and Christian Virtues," there is no general consensus on its meaning.

A second issue is determining what faith is. The consensus here is that faith is not a thing but is a relationship, and many of these authors look to the early theologians for confirmation. The earlier meaning of πίστις appears to have revolved around agreements; Mutschler indicates that this is the belief that the other person is dependable and will maintain his part of the bargain. The notion of agreement or binding is noted by Anja Klein in regards to Abraham's belief in the Old Testament Law (69; see also Christfried Böttrich, 402). Wolfgang Grünstaüdl suggested that Clemens thought that to be "faithful" meant to live the "correct life" (667). But, he also seemed to suggest that one could not do this in isolation, and thus it is also related to the issue of mutual trust.

A third issue revolves around the notion that faith is "listening." This is true for Abraham, for John, and for Paul. It seemed not to matter whether one listened to God or to Jesus—what mattered was that it was the word of God.

A final theme is the complicated relationship between faith and knowledge, with some early theologians regarding the relationship as one of opposition ("believing means not knowing") (241) and maintaining they are like "two worlds" (399). Others considered it an almost symbiotic one. Johanna Rahner suggested that there is a significant Catholic history to the ostensible Protestant concept of faith and the perpetual problem of the relation between the heart and the mind.

The issue regarding the relationship between faith and knowledge remains a contentious one that leads to my first criticism: why is Ernst Troeltsch almost completely ignored in this collection? Among the nineteenth and twentieth century theologians, it was probably Troeltsch who devoted much of his writing to this issue. Granted, the focus in this volume is on early Christianity, but it does include the essay by Anne Käfer on the differing notions of "Glaube" by Friedrich Schleiermacher and Karl Barth. Yet, it was Troeltsch who investigated early Christianity, it was he who focused on "Glaube" as much as Schleiermacher, and it was he who was Schleiermacher's intellectual descendant. The second criticism concerns Rudolf Bultmann. He is cited

almost fifty times, but the authors evidently believe that he needs no introduction; more importantly, given that ten authors cite Bultmann's "πίστις κτλ" it would have been informative to have an account devoted to that writing.

All of these essays are investigations into difficult theological issues, so all are not easy to understand; nonetheless, all are thought-provoking and rewarding to read. The two most informative essays in English are Benjamin Schliesser's "Faith in Early Christianity" and Dennis R. Linsay's "πίστις in Flavius Josephus and the New Testament"; the two in German are Michael Wolter's "Die Wirklichkeit des Glaubens" and Johanna Rahner's "Glaube. Katholische Thesen zu einem scheinbar protestantischen Thema." Each one of these essays in the collection is impressive, and anyone interested in learning about the early conceptions of faith should seriously consider reading this book.

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God and Difference: The Trinity, Sexuality, and the Transformation of Finitude. By Linn Marie Tonstad. *Gender, Theology and Spirituality.* New York: Routledge, 2016. Pp. x + 302. \$148.

Karl Rahner's axiom, "the economic Trinity is the immanent Trinity," responded to modernity's restrictions on the legitimacy of systematic theology with an argument that identified the God who is "for us" in history with "God as God is" (8–9). Tonstad now warns that trinitarian theology has since been put to work solving problems of gender, sexuality, and power to which it never should have been applied, often exacerbating these very problems. The book addresses what T. sees as four unhealthy trends in contemporary trinitarian thought: lip-service to divine simplicity and divine-personal equality that masks a cryptic subordinationism; excessively tight connections among the cross, obedience, and the triune processions; "corrective projectionism," or, a reading of idealized human relations into the Trinity in order to "find" a critique of oppressive earthly human relations; and the unavoidably gendered and sexual aspects of these aforementioned characteristics (17). T. lays out a path towards "unlearning" such habits of thought, in pursuit of which she provides overliteral, gender-bending readings of trinitarian theology in a queer theory strategy that points to incoherence in standard trinitarian language. Her results are often fascinating, even if potentially shocking to many of her readers. These readers would be graduate students and scholars, for whom the book provides a valuable service, at the very least, as a summary and bibliography of current leading authors.

T. is most critical of Hans Urs von Balthasar, Graham Ward, and Sarah Coakley, each of whom occupies a chapter in the first part of the book. Allowing for the exclusive focus on Balthasar's controversial *Theo-Drama* series, her critique of his tendencies to "multiply pairs and assign the opposed elements to different trinitarian persons" is understandable (34–36). One could question whether Balthasar's trinitarian