

other apostles; Martha, Mary, and women's roles; and the passion narratives. In a brief conclusion, *Woman Wisdom* returns to send readers out into the world with these new possibilities. Taken together, these chapters present a broad cross-section of the task at stake that make up a valuable handbook. Reading the volume straight through, however, one will notice some repetition in the introductory sections of each chapter as R. gives overviews and lays out relevant terms and concepts. What this achieves, however, is the production of nine articles of foundational feminist biblical interpretation that can also stand alone and can be assigned individually in classroom or reading group settings.

R.'s writing style is crisp and engaging without denigrating exegetical depth. Each study takes on the text or texts at hand, applies a feminist hermeneutic, then explores the effects various readings have had in reception history through later Scripture, doctrine, and/or popular religious consciousness. This new contribution should find widespread use and usefulness in the undergraduate and early graduate classroom, in lay faith formation, and in current scholarly discussion.

Sherri Brown
Creighton University, Omaha

The Cross: History, Art, and Controversy. By Robin M. Jensen. Cambridge, MA: Harvard University, 2017. Pp. x + 270. \$35.

The cross is arguably the most important Christian symbol. In this book, Robin Jensen, a well-published theologian and historian of Christian Art who teaches at the University of Notre Dame, provides a comprehensive history of the way the cross has been portrayed, sung, celebrated, and thought about throughout Christian history. The book is richly and beautifully illustrated.

J. constructs the book around themes that are given Latin titles, e.g., *Signum Crucis* and *Adoratio Crucis*. In the course of the work she weaves historical theological reflection about the cross with various artistic elements like hymns in the cross's honor. As an art historian, she skillfully demonstrates how a Roman instrument of torture becomes a sign of triumph (the jeweled cross) and ultimately an object of devotion with the live and eventually the dead Jesus upon it.

The book also includes a history of the discovery ("invention") of the true cross in the fourth century and its subsequent fate, including its capture in the Persian invasion of Jerusalem by Chosroes II in 614 and its recapture by the Byzantine Emperor Heraclius in 628 not long before the Islamic conquest of the Holy Land. As an art historian, J. is particularly adept at describing the weaving of different images, like the tree of life, in representations of the cross.

This richly illustrated book (Harvard University Press deserves great credit for the quality of the representations) spans the entirety of Christian history and includes the cross in the New World as well as issues like the contemporary arguments over the cross as a symbol of Christian conquest or the exaltation of suffering. A fine selected

bibliography provides ample opportunity for further reading. I do wish, however, that J. had provided a more robust conclusion weaving together a number of the themes so well treated in this valuable work. But that is a very minor quibble in the light of this instructive and enjoyable book.

John F. Baldovin, SJ
Boston College School of Theology and Ministry

Understandings of the Church. Edited by Everett Ferguson. *Ad Fontes* Early Christian Sources. Minneapolis: Fortress, 2016. Pp. xi + 179. \$24.

A recent addition to the series, *Ad Fontes* Early Christian Sources, this volume includes selections from twenty-six patristic texts, from *1 Clement* to passages of Augustine. All focus very clearly on an aspect of early Christians' understandings of church. The selections are accessible in readable English translations and given context in brief, easy-to-understand introductions.

Most of the texts included in this volume are translated by Everett Ferguson himself, who has collected the passages a beginning student of early Christianity would find most helpful. Together they provide the excellent representations of how thinkers in the first few centuries of Christianity approached the question, "What is the Church?" The approaches, of course, are very diverse and come from a variety of social contexts and genres—exegetical, homiletic, exhortatory, polemical.

The series attempts to let early Christian sources speak for themselves rather than to provide a substantive synthesis or interpretation of the texts. In the case of this volume, we do not find a summative essay on patristic ecclesiology. Nonetheless, F. does have a principle of selection, which he discusses in his introduction to the book as a whole. Following the work of Paul Minear on images of the church in the New Testament and of F. Ledegang on ecclesial images in Origen, F. suggests that patristic texts, as a whole, can be organized in terms of a series of six categories. Each of them highlights the deeply communal understanding of Christian faith and life. They include the Body of Christ, the Bride of Christ, Mother, Building/Temple, People of God/Nation, Boat/Ark.

The volume fits well within the larger mission of the *Ad Fontes* series to make available key texts from early Christian sources. Its accessibility, price, clarity and scope of translation would make it an excellent addition to relevant seminary or undergraduate courses.

Michael C. McCarthy, SJ
Fordham University, New York

Ignatius of Loyola: A Legend and Reality. By Pierre Emonet, SJ. Trans. Jerry Ryan. Ed. Thomas M. McCoog, SJ. Philadelphia, PA: Saint Joseph University, 2017. Pp. ix + 151. \$40.