

conclusion, B. states succinctly: “On my reading, Galatians is about the culmination of Israel’s salvation story in the apocalyptic revelation of Jesus Christ to include Gentiles in the family of Abraham” (166–67). Thus, Paul follows Jewish apocalyptic literature in welding together both apocalyptic and salvation-historical narrative. More to the point and key to understanding Paul’s perspective is the chapter on “The Incident at Antioch (Gal 2:11–14), The Beginnings of Paulinism.” The Jerusalem council addressed the obligations of Gentiles but did not address the concerns of practicing Jews that the shared table-fellowship treated both Jews and Gentiles as equals without full conversion to Judaism by means of circumcision. For Paul, it was the Messiah and the Spirit that constituted their identity and unity, not the Torah. B. characterizes this as a parting “in” the ways rather than “of” the ways as there was never an absolute break with the Jerusalem church (201–02). “In the incident at Antioch we confront the first public expression of Paulinism, understood as the antithesis between Christ and Torah when the salvation and equal status of Gentiles is on the line” (203).

Finally, B. addresses Paul in relation to the Romans by examining parts of the Letter to the Romans that indicate his view of the Roman Empire and its imperial culture. “Paul’s anomaly here is that he is a Roman citizen who looks forward to the supersession of the Roman empire by the new empire of Israel’s God” (206). Once again, B. engages opposite opinions as to whether Paul was strongly anti-imperial or virtually ignored Rome as of little significance. Paul clearly affirms the Good News of Jesus as opposed to the claims of Caesar, but his main concern is to address the pastoral needs of the Roman communities and to enlist their support for his proposed journey to Spain.

I highly recommend this book. It is clearly written and is a fine review of current issues in Pauline studies. It would be a good resource for a graduate course on Paul.

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Heavenly Bodies: Incarnation, the Gaze, and Embodiment in Christian Theology. By Ola Sigurdson. Trans. Carl Olsen. Grand Rapids, MI: Eerdmans, 2016. Pp. x + 673. \$60.

In this volume, Sigurdson, professor of systematic theology at the University of Gothenburg, elaborates in an impressive encyclopedic way a constructive theological anthropology of embodiment, or a critical theological somatology, with implications for theological anthropology, ecclesiology, and eschatology. Crafting an interdisciplinary theological method that combines theology, phenomenology, critical and feminist theories, sociology, anthropology, and other perspectives, S. examines and interprets multiple resources for a theology of the body that rotates around three key theological themes: incarnation, the gaze, and embodiment. In part 1, chapters 2–3, S. synthesizes insights from biblical, patristic, modern, and feminist Christologies to stress “the anthropological implications of the doctrine of the incarnation for the human mode of being-in-the-world” (53), in this case, how the relational union of divinity and humanity in Jesus the Christ preserves the concrete historical, socio-cultural, bodily

humanity of Jesus as a theological anthropological model for the bodily integrity, subjectivity, and sociality of humanity.

Historically, socio-culturally, and biblically conditioned as detailed in chapters 4–5, the gaze or the practice of sight in part 2 (alongside hearing and touch which are not treated here; 184) underscores for S. a theological optics of our embodied relational agency, for good and for ill, with ourselves, others, the world, and God. As S. argues, “Sight is one of the means by which human identity—a relationally conceived identity—is constituted, and how one sees is constituted by a range of different cooperative, antagonistic, and mutually influencing scopic regimes” (243). Within the Christian scopic regime, iconographic prayer practices addressed in chapters 6–7 not only re-affirm the Christian doctrine of divine embodiment in Jesus during the Byzantine iconoclastic controversy. These ritual practices also, and more salient to S.’s point, create a rich theological, liturgical, and ethical world in which the gaze of faith at the relationality of the self, world, and God—an erotic, empathetic gaze that flows from selfless, ecstatic generosity to all bodies, “not a monoscopic gaze that attempts to master its object, but instead represents a whole other way of being-in-the-world” (258)—is christologically motivated, shaped, and cultivated, or liturgically habituated, in the church figured as the body of Christ (260–285), with spiritual and social implications (382–395; chapter 11).

Throughout part 3, S. addresses different Christian representations of the body: body–soul, gender, and sexual dualisms; the ritual training and interrelationship of individual and social bodies; and, the discontinuity between earthly and heavenly bodies. S. engages in a philosophical and phenomenological analysis of embodiment in chapter 8 that is grounded in an existential understanding of our historically-situated, and in many ways socially-constructed, bodily subjectivity in various concrete life-worlds. He contrasts classical, medieval, and modern understandings of the self-contained, self-defined body with incarnationally-shaped permeable, performative, relational bodies. He thematizes at length the grotesque body in chapter 11—a body that is always already informed and influenced by as well as exceeds our communal, conventional, but at times oppressive social, cultural (including religious), economic, political, and technological norms and institutions. Theologically speaking, S. explores liturgical, eucharistic, and ecclesial bodies in chapters 9 and 11, sexuality as a type of ritual mediation into a wider symbolic and social economy of reciprocal, non-heteronormative, non-patriarchal relations in chapter 10, and eschatological bodies rooted in desire and hope for renewed and transformed relationships in chapters 11 and 12—all to emphasize the inextricably intertwined subjectivity and sociality or relationality of all bodies through practices, whether sacramental, sexual, or hopeful.

S. offers contemporary theologians an innovative interdisciplinary theology of the body. However, the book could benefit from a more historical and contemporary analysis of how Christian and non-Christian practices mediate and intertwine, or not, different types of individual and social bodies. S. analyzes this rupture from a phenomenological perspective on pain, using Christian martyrs as a case study of embracing pain as a means of both political and religious subjectification (530–49). Given that our concrete liturgical and life-worlds are not only highly gendered and

sexualized as addressed in the book but also racialized, class structured, and oriented toward the able-bodied, any viable theology of the body for our time needs to articulate a critical liberation theology of the body. Such a theology would foreground individual, social, and ritual practices of religio-political resistance against these ideological life-worlds. It would promote practices which simultaneously seek to create and sustain more just body politics in solidarity with incarcerated, immigrant, refugee, LGBTQIA+, and in other ways disciplined bodies, and thereby anticipate but not yet fully realize the eschatological body. Such a liberation theology could significantly support and expand S.'s concluding point about embodied hope: "Theological somatology becomes a protest against the reification and disciplining of the body; its embodiment is not a matter of a docile body, but of a suffering body" (587).

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Church in the Making: An Apophatic Ecclesiology of Consubstantiality. By Nikolaos Loudovikos. Trans. Norman Russell. Twenty-first Century Greek Theologians, Vol. I. Yonkers, NY: St. Vladimir's Seminary, 2016. Pp. 296. \$29.

This book, first published in 2002 in Greek, is the English translation of the third volume of a trilogy in which Loudovikos addresses ecclesiological questions such as the understanding of what is the church, the meaning of an ecclesial charism, the relationship of the authority to charisms, the proposal of the church as an apophatic reality, the understanding of the role of the bishops, Western Ecclesiologies, and contemporary Orthodox ecclesiological proposals, namely the "Eucharistic ecclesiology" and a "therapeutic ecclesiology." The book is divided into eight studies, but L. warns the readers not to skip the first one as it is considered foundational; all the others are "subsidiary applications and extensions of it" (13).

L., a Greek Orthodox theologian, assumes that there is a "rebirth of an existential referentiality" that renews the understanding of subjectivity and implies a new search for the "matrix of the living community" (11). It is this existential referentiality that allows L. to propose an ecclesiology as ontologically understood. However, the reader must be aware that this ontological proposal is based on the theology of Maximus the Confessor, especially his understanding of consubstantiality and apophaticism. Based on these presuppositions, the author proposes in the first study to examine the development of the structure of the church, namely its charisms and orders. According to L., there is an "existential-spiritual" element in the first patristic writings referring to different orders that reveals the artificiality of the later polarization between the structure and the charism. It is with Origen and the introduction of the dichotomy between a visible and a noetic church that the distinction between the hierarchical and the charismatic elements of the church became more dominant, especially in the West. The next important stage presented is the ecclesiology articulated in terms of ontology by Dionysius the Areopagite. The danger in this approach is a static understanding of the ontology of the church.