presenting the church as an alternative community (Hauerwas, Cavanaugh). What is specific to the endeavor of public theology is its orientation toward society as a whole rather than toward just the transformation of the believing community. Besides, public theology addresses the whole range of issues arising in public debates, including cultural as well as political questions. Finally, its focus is "not primarily on the transformation of *praxis*, but rather on an adequate and convincing participation in public dialogue" (39).

In the second part, V. looks at the origins of this theological current in the Protestant world before turning his focus to Catholicism. In this latter context, V. evokes John Courtney Murray, and then highlights David Tracy's paradigm of correlational critique. From here, there is a natural transition to connections with moral theology and with philosophy. Moral theology in its traditional articulation of four sources (Scripture, tradition, reason, and experience) offers paths toward practical applications of Tracy's theoretical reflection. Some philosophical approaches (Gadamer, Habermas, Valadier) provide helpful foundations. Here, the interplay between European and US ideas seems especially fruitful.

The third part is more critical and evaluative. It addresses—and convincingly responds to—some of the main criticisms drawn by public theology: insufficient taking into account of the question of identity, weakness in taking normative stances, lack of efficiency for transforming the society, and vagueness in methodology. Then it considers specific attempts at practicing it, both in the US (the Pastoral Letters of the Bishops in the 80s; the work of Kristin Heyer on immigration), and in other parts of the world, such as South Africa and Spain. Interestingly, these examples show that public theology today becomes more genuinely prophetic, despite its need to use the terms of standard public discourse. V. shows that liberation theology and public theology are mutually supportive, complementary endeavors.

For Spanish-speaking readers, V.'s book will be an effective introduction to a style of theology that is open and adaptable to a wide range of human situations. Now that Pope Francis is calling the church to go to the peripheries, V.'s work is indeed timely.

Grégoire Catta, SJ
Centre Sèvres, Paris

Kritische Orthodoxi: Zum Umgang evangelischer und anglikanischer Theologen mit der Lehrformel von Chalcedon. By Benjamin Dahlke. Paderborn: Bonifatius, 2017. Pp. 264. €34,90.

This book is an attempt to tell a story of Christology in the Modern Era that preserves the Chalcedonian formula without glorifying it. The author is sympathetic to the likes of F. C. Baur, who praised his generation for finding alternative, interesting unvarnished truth about Jesus, which captured something of the Incarnation as event. However, that need not mean (contra Baur) that previous truths should be repealed. Rethinking the content while changing the words is fine and necessary, so long as the

matter (*Sache*) does not get lost. What follows in the book is a somewhat familiar story, but the author brings at least two additional qualities: right up-to-date bibliographies and insightful, pithy summaries. Moreover, the "Anglican" story is less well known, even among Anglicans. The translation into English of Issak Dorner provided a bulwark against the spread of kenoticism, or made sure that the received form was more that of Christian Thomasius than of W. F. Gess. Charles Gore's Christocentrism focused on a Jesus who experienced all human pain, and R. L. Ottley applied this principle to God suffering in his creation. Then Frank Weston insisted that Christ revealed *humanity* just as much as divinity, while divine personality must have undergone modification at least in its operation. The author holds his fire until a convenient pause, and comments that the tradition stemming from Gore and *Lux Mundi* ends up with a tendency towards "two subjects in Christ." He also suggests that these Anglican theologians were not aware just how much biblical criticism had affected them.

Perhaps William Temple's view of Chalcedon, that it tried to catch a mystery, and should be given up, was more "honest." Despite the "orthodox" reaction of E. L. Mascall, the input of D. M. Baillie with his "paradox of grace" whereby God was in Christ to a high degree of his gracious equipping of praying people, had its way with John Hick's radical "Myth of God Incarnate." (Here, a Scottish reviewer will want to observe that "anglikanischer Theologen" is not quite accurate: both Baillie and Hick were Edinburgh-trained Presbyterians.) For David Brown, the Incarnation sets up or models a dialogue between God and people, but the author observes that even as the Incarnation is adding something to God rather than taking away, can such a mutable God be the Christian "God"? On the more conservative side, the efforts by Thomas Morris and Swinburne (again, hardly "Anglikaner") end with the unity of Christ compromised. The analytic philosophical approach does not pay attention to the history of Chalcedon, or the history of Jesus in the early church, for that matter. And there has not been a proper understanding in the English-speaking world of what *hypostasis* means as distinct from *persona*.

In the second chapter, the Protestant criticism of "two natures" during the last two centuries is surveyed. One might ask whether a long run up—ten pages on Schleiermacher and similarly for Ritschl and Harnack—is what is needed. It is helpful to get a short section on Julius Kaftan and his emphasis on the Incarnation as revelation of divine life in human form, and how Hermann went the other direction, making it more about human religious subjectivity. D. also offers good insight into Pannenberg (once Catholicism's favorite Protestant theologian) for whom the realizing of authentic human subjectivity was a key principle, such that God will be fully revealed in and at the end of history. The unity in the Incarnation is one of the unity of life: yet how can the contingent life of Jesus not be swamped if also a moment in God's own history? Pannenberg works from anthropology—and is very much tied to Idealist "history." It is insinuated that German-speaking theology has already moved on, within a decade of Pannenberg's death.

The author concludes that the Chalcedonian formula offers a basic framework, and can work as a corrective, yet not the last word, such that it is not enough just to repeat it but rather one must work so that our new expressions can dovetail with the traditional ones, and preserve some shape of diachronic identity. This needs to include two sides of any given conflict or *Auseinandersetzung*, lest wise voices be lost.

My one criticism is that this is mostly a diagnosis, and while mostly fair, it is a bit gloomy. Have there not been attempts at a "kritische Orthodoxie" from the Catholic side among their exegetes, often encouraged by those like Joseph Ratzinger—enterprises which have often seen them teaming up with like-minded Protestants (Hengel, for one), for the sake of ecumenical and biblical/doctrinal theology? Perhaps these have been hardly mentioned because that is the next book the author might write.

Mark W. Elliott
St. Andrews University, Scotland

The Vocation of Anglicanism. By Paul Avis. New York: Bloomsbury T & T Clark, 2016. Pp. xii + 191. $80.

From start to finish, Paul Avis has set his book on Anglicanism in an ecumenical context. On the opening page, the worldwide Anglican Communion is described as a particular "community of missionary disciples" (vii), using Pope Francis's phrase in *Evangelii Gaudium*. In a chapter on the Reformation inheritance of Anglicanism, both *Lumen Gentium* and the Reformers (rightly understood) are provided as evidence that "all Christian traditions agree that the mystery of the Church as the Body of Christ transcends its visible earthly expression" (125). In the conclusion, of each of the first four pairs of attributes that A. considers Anglicanism to balance, he admits it "is not the only church tradition that does this" (182–85); and of the fifth pair of attributes—faithfulness to tradition and openness to fresh insight—he writes, "Fresh insights should only be embraced when we have wrestled long and hard with Scripture and tradition, in an ecumenical community of interpretation" (185). But he does not shy away from stating the blind spots in his own or others' tradition; for instance, "A magisterium is not invariably qualified to judge the conclusions of scholarly research" (167).

Although unsurprising from someone who served as General Secretary of the Church of England's Council for Christian Unity (1998–2011), his ecumenism is nevertheless a refreshing response to the troubles of the Anglican Communion, troubles that could have led to a book with (as he recognizes) an "introspective, navel-gazing preoccupation with Anglican identity, which would be merely pathetic, or even pathological" (xi). Instead, this is a hopeful and generous book, looking for "the Church" and its notes of unity, holiness, catholicity, and apostolicity wherever they may be found. Moreover, his ecumenical vision enables him to notice where discord is also a part of the contemporary Reformed, Lutheran, Methodist, Orthodox, and Roman Catholic traditions. Only one essay (on the proposed Anglican Covenant) focuses on the particular machinery by which A. thinks the Anglican Communion might best retain its unity. Yet even here, the "Anglican Covenant and the ecumenical enterprise, with all its convergences and commitments, are of a piece" (68). So, this is potentially a book for all Christian readers, not just Anglicans.

The essays collected here are excellent testimony to A.'s attentiveness to other voices, historical and contemporary. The essays are divided into two parts: The