

Most treatments of the Reformation lack a theologically sound and historically fair presentation of early modern Catholicism, but E.'s book is also in this regard a most welcome exception. Even the sixteenth century missions to the New World and the West Indies are covered with admirable accuracy. E.'s even-handed analysis and description of the Protestant and Catholic aspects of early modernity shows a master historian–theologian at work. One critical remark: “earn salvation” might be better put in quotation marks (138).

Moreover, and perhaps most importantly, this book is written in lucid, engaging prose that makes each single chapter fly by. That an 800-page book on religious history can be so richly entertaining and illuminating should provide motivation for all theologians to aspire to such scholarship and style.

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Controversies on the Christian Faith. By Robert Bellarmine. Translated by Kenneth Baker, SJ. Ramsey, NJ: Keep the Faith, 2016. Pp. 1087. \$50.

It is hard to overestimate the influence of Robert Bellarmine, yet despite this influence and his intellectual brilliance, the number of his translated writings is relatively small. In recent years, however, a number of scholars have undertaken to translate him. Here Baker presents us his translation of the first volume of Bellarmine's *Controversies*, the most celebrated of his works. This is the first complete translation ever, and the sheer size of the book, in translation over 1000 pages, must have intimidated other translators.

The book covers themes of the word of God in Holy Scripture, Christ as the head of the church, and the office of the supreme pontiff. Thus, anyone interested in biblical exegesis, Christology, ecclesiology, the role of the papacy, and debates about infallibility should find illuminating B.'s comprehensive argumentation, brilliant logic, and the wide range of sources that he brings together. One criticism: While the translation of the text, the layout, binding etc., are superb, the typesetting process misprinted continuously the Greek rough breathing diacritical (as in ὁμοούσιος) as an acute accent. Unfortunately, Baker did not indicate on what text he based his translation (I assume the *Opera Omnia* of 1870); this should be mentioned as a scholarly reference in future editions.

The greatest value of this edition is that Bellarmine can again speak to a generation of young theologians, many of whom do not have the skills to read him in the original Latin; now, a true conversation with early modern theology becomes possible; it is to be hoped that many pick up this volume, engage and form their own opinions instead of trusting outdated narratives about this time period. Baker's lucid translation is a joy to read and makes one hungry for more. Instructors have now a reliable text for their classes, and libraries should not be shy purchasing this volume.

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