

Unter dem Gegensatz verborgen: Tradition und Innovation in der Auseinandersetzung des jungen Martin Luther mit seinen theologischen Gegnern. By Klaus Unterburger. Münster: Aschendorff, 2015. Pp. 155. €24,80.

How Catholic was Luther? This question, as Unterburger shows, is wrongheaded because too often it was asked from an anachronistic perspective. Instead we have to be aware of the many-layered traditions of the late Middle Ages to fully appreciate Luther as theologian.

In the first part he provides a helpful overview of Catholic Luther interpretation and its current challenges. Part II is devoted to ecclesiology and Christology in the early Luther. U. rightly criticizes the widespread notion that Luther's ecclesiology was in 1519 still "Catholic," because this presupposes anachronistically a uniform Catholic ecclesiology that did not exist. Moreover, he makes clear how his view of church, Christ, and soteriology are interwoven and originate already in the early years of the reformer. In part III he treats Luther's reception of Augustine and his criticism of Scholasticism. Here the main focus lies on the question of whether Luther was part of a wider Augustinian school (Gregory of Rimini) or not. U. thinks both camps have reached a stalemate, although Staupitz's influence on Luther cannot be overestimated (77). In the fourth part U. analyzes Luther's understanding of canonical obedience and reconstructs in the fifth the "reformed" identity of Luther. Here the focus lies on the characteristics of Protestant theology and the question of whether or not Luther's tower experience has to be dated early (1512) or rather late (1518).

U. demonstrates that a confessional reading of Luther, be it Lutheran or Catholic, rather obstructs the perception of dependencies or innovations in the Reformer's work. Most importantly, however, his sober prose, paired with mature judgment makes this book an important companion for the Reformation jubilee and will inoculate readers against using the latter for new confessional warfare.

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De legibus. Liber Tertius, Teil I. By Francisco Suarez. Political Philosophy Theory of Law in the Middle Ages and Modernity, Series I, Vol. 6 and 7. Trans. Gwladys L. Williams, Ammi Brown, and John Waldron with certain revisions by Henry Davis, S.J. Stuttgart-Bad Cannstatt: Frommann-Holzboog, 2014. Pp. 456; 408. €188; €9.95.

Francisco Suarez is making a comeback. Over the past two decades bits and pieces of his enormous opus have been translated; recently also a 1944 translation of parts of his *De legibus* has been reprinted. However, these two volumes are the first complete translation of the third book of S.'s work (into German), dealing with human, positive law. The lack of interest in book 3 can perhaps be attributed to the fact that most researchers of the past were interested in S.'s view of international law or his concept of natural law rather than human law.