

To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott. Edited by Stephen K. Black. *The Social World of Biblical Antiquity, Second Series*, 11. Sheffield: Phoenix, 2014. Pp. xii + 399. \$120.

John Elliott, a patriarch of social science criticism, is likewise patron to scholars beginning to use his way of reading according to the culture of an ancient author, not ours. He joined other scholars of similar interests to found the Context Group. This festschrift honors Elliott with mature reflections from peers and students attesting to the productivity of social scientific reading.

Senior works reflecting a mature appropriation of social scientific reading include Alicia Batten, “The Characterization of the Rich in James 5”; Zeba Crook, “Manufacturing Memory and Community: Luke 7:36–50”; Jonathan Draper, “Disease, Table and Economy in Luke 16:19–31”; Dennis Duling, “Following Your Nose: Directions in New Testament Cosmology”; Bruce Malina, “Were There ‘Authors’ in New Testament Times?”; Halvor Moxnes, “Jesus Beyond Nationalism—in Light of Terrorism”; John Pilch, “Cross-Cultural Psychology: Jesus’ Psychological Development”; Richard Rohrbaugh, “The Social Function of Genealogies in the New Testament” and Ritva H. Williams, “The Interests of the Shrewd Steward.”

Other contributors engage with Elliott’s mode of interpretation and focus on 1 Peter, his dominant interest. These include essays by Ralph Klein, “Resist the Emperor! The Attitude toward the Emperor”; David Sorrell, “‘Honor Everyone . . .’ (1 Peter 2:17): The Social Strategy of 1 Peter”; Herman Waetjen, “Intimation of the Year of Jubilee in the Parable of the Wicked Tenants.”

While essays in the first batch are excellent examples of the mature use of the social sciences, three stand out: those of Duling, Malina, and Pilch, which show particular depth, originality, and execution. The second batch are excellent as well, written by scholars attracted to Elliott’s method, although not citizens of that realm. Together, the essays can introduce scholars and students to this way of reading.

Jerome H. Neyrey, SJ
St. Charles College, Grand Coteau, LA

Hagar’s Vocation: Philosophy’s Role in the Theology of Richard Fishacre, OP. By R. James Long. Washington: Catholic University of America, 2015. Pp. xvii +271. \$69.95.

Richard Fishacre (ca. 1200–48) was the first Dominican friar at Oxford to leave a written legacy. As such, he was not only a contemporary of Albert the Great, but like him one of the first medieval theologians to use the newly translated natural philosophy of Aristotle to analyze sacred Scripture and make sense of Christian revelation.

This work by Long is made up largely of previously published occasional papers, essays, and presentations that deal with theology and its philosophical interests and sources. A variety of topics regarding Fishacre’s work and milieu are covered here,

from well-known debates about the theology of creation, the eternity of the world, the nature of spiritual realities, the problem of the soul, and the issues surrounding self-knowledge, to such interesting issues as the place and understanding of the magical arts among the early English theologians, the metaphysics of light, and natural theology's insights into the various "conundrums" regarding the literal explanation of the texts of creation from Genesis. L. also offers some new material in the form of a very intriguing sermon by Fishacre on the Virgin Mary, an examination of the question of the ascension of Christ, and an incomplete Scholastic treatise on the early heresies that L. attributes to Fishacre. As such, this book is not intended for those seeking an introduction to the life and work of Fishacre, but rather for medieval scholars and those seeking deeper understanding of the integration of philosophy and theology (especially the influence of Aristotle) in the early work of the Dominican friars. These are lucid, very well-written and thoroughly engaging essays. L.'s achievement in this collection is to demonstrate the extent to which Hagar serves as a valuable metaphor for the place of philosophical and scientific speculation in the work of Fishacre and many other early medieval theologians. Fishacre and his contemporaries loved the new insights into the natural world and the endless possibilities of philosophical speculation opened to them by the recovery of Aristotle in the West. While interesting and helpful, philosophy as the knowledge of the natural world and how it works serves only to "fill in the blanks," make sense of problematic or complicated texts, and deepen the church's interpretation of the truths revealed in sacred Scripture. Philosophy on its own is finally an inadequate substitute for any real knowledge of the eternal truths entrusted to theology and grasped through faith alone.

John J. Markey
Oblate School of Theology, San Antonio

Tapestry in Time: The Story of the Dominican Sisters, Grand Rapids, Michigan, 1966–2012.
Edited by Mary Navarre. Grand Rapids, MI: Eerdmans, 2015. Pp. xxi + 314. \$20.

This book, beautifully stitched together by a team of sisters from my own congregation, tells the story of the Dominican Sisters of Grand Rapids from the turbulent times immediately leading up to and following Vatican II, and almost up to the present day. The book picks up where the first volume, *Period Pieces* (1991), authored by Mona Schwind, OP, left off. The task of weaving together the various styles and perspectives of the team of writers is expertly carried out by N., who draws the narratives together seamlessly in four main parts. Each part guides the reader through one of the "pillars" essential to Dominican life: prayer, study, common life, and ministry. A generous sprinkling of photos of sisters and associates engaged in living out each of these aspects of the Dominican charism helps bring their stories to life and attests to their contagious joy.

While the book tells the story of one particular congregation of women religious, other readers, both lay and religious, will be able to resonate with the experience told