

ORBIS project (258, 276), textual criticism (310–11), the dynamics of orality (105), and features of prison literature (316–17). C. also deftly questions common arguments in Pauline studies; for example he rejects circular arguments for inauthenticity from theological deviance and stylometrics, focusing instead on historical anachronisms.

Given the danger of making theoretical mountains out of evidential molehills inherent in C.'s task, he is generally transparent in how much certainty any given hypothesis has. However, he does overstate his point at times; his technique of discerning secondary audiences in the letters is often unconvincing (55). At other times he raises valuable points only to leave them unexamined, such as his comment on the implications of Lindbeck's "cultural-linguistic coherence" for debates about Paul's coherence vs. contingency (9–10). Additionally, although C. convincingly argues in his introduction that Acts should only be incorporated into the Pauline chronology after surveying the letters, he does not carry out this integration.

C.'s breadth, methodological insight, and implications for other issues in Pauline studies make this a valuable book for scholars and the non-specialist willing to wade through the length and complexity of his arguments.

*Jonathan Homrighausen*  
*Jesuit School of Theology of Santa Clara University*

*The Correspondence of Pope Julius I.* Greek and Latin text and English translation with introduction and commentary by Glen L. Thompson. *Library of Early Christianity*, 3. Washington: Catholic University of America, 2015. Pp cvi + 262. \$39.95.

The volume is conceived as "the first of several which will cover the correspondence of the fourth-century Roman bishops" (lix), with the intent of offering scholarship a basis for the study of the early papacy which it has hitherto lacked. In his introduction, Thompson situates Julius's scant remaining correspondence in a brief history of the extant letters from the early church, drawing particular attention to the importance of the destruction of the Roman episcopal archive in the early fifth century, in order to explain our limited sources from this period. With that destruction, heterodox groups, particularly Apollinarians, were quick to capitalize upon that loss and confusion by passing off forgeries in Julius's name. T.'s brief histories of the political and ecclesiastical contexts of Julius's papacy (337–52) are helpful, as is his history of editions and translations of these little-known texts. Welcome, too, is his survey of material falsely attributed to Julius, which outnumber the texts accepted as authentic, and thus pose the chief complication for approaching Julius. For completeness, he provides Internet links to further apparatus.

Subsequent individual introductions to each letter reconstruct the situation of composition and take the reader through the individual manuscript histories and issues involved in editing or reconstructing the original texts, as well as addressing previous editorial choices in earlier printings of the texts. For those with a taste for

the detective work of history, T.'s careful scholarly treatment of each letter offers its own drama in attempting to reveal the turbulent post-Nicene struggles with Arianism that characterize Julius's papacy. In Letter 2, the most extensive treatment from Julius himself, we discover a mind and temperament that are distinctly procedural. Julius finds Arian attempts to avoid debate and review every bit as problematic as their actual theology, and considers their reliance upon imperial power rather than church order to be symptomatic of the weakness of their case. In the turmoil of Julius's theological affairs of state, T. gives us a strong beginning for his series in early papal correspondence, throwing light on the circumstances that strengthened the juridical role of the bishops of Rome.

Michael Anthony Novak  
Saint Leo University, Saint Leo, FL

*Schleiermachers Kirchengeschichte.* By Simon Gerber. Tübingen: Mohr Siebeck. 2015. Pp. xii + 524. \$164.

Gerber's intention is to show that Friedrich Schleiermacher was an influential historian of the church and he succeeds rather admirably. Gerber divides Schleiermacher's history of the church into four periods with the first covering the time of Christ to approximately 400. This period includes some of the most exciting and miraculous times, yet towards the end of the period the emphasis which had been on miracles was being replaced with dogma. The second period spans approximately 400–1000 and covers the time of decisive theological controversies. It also includes the time of the church fathers, the increasing importance of dogma, and asceticism, the last of which Schleiermacher believed to be at odds with Christianity's living spirit. Protestants traditionally treated the centuries prior to the Reformation as the highpoint of papal tyranny, but Schleiermacher regarded this period as one of expansion and consolidation. The final period discussed is from the Reformation to the present and involves the major conflicts between Catholicism and Protestantism. Yet, Schleiermacher's approach was to see some kind of unity, just as he thought Luther, Zwingli, and Calvin were of one spirit.

Schleiermacher sought to reduce the tension between theology and history and he tried to show that errors and misunderstandings stemmed from human beings and not from the "common spirit of the church." History was not a compilation of facts and that theological history should be "organic" to reflect the living elements. G. knows Schleiermacher's church history well; this book appears as an extension of his work as editor of the *Kritische Ausgabe*, a volume of Schleiermacher's lectures. Gerber's book suffers from two flaws: he knows so much about church history that Schleiermacher sometimes recedes into the background, and G. undermines his own claim by suggesting Schleiermacher's importance does not come from his lectures on church history but from his writings. Schleiermacher may not be regarded as a great Protestant Church historian, yet his influence is reflected in the church histories