

four “denominations”: Catholic, Reformed, Lutheran, and Dissident/Radical. The first chapter of the first three sections introduces the general character and developments of these early modern theologies, whereas the fourth section analyzes the theologies of Socinian/Unitarian, Anabaptist, Arminian/Remonstrant, Pietist, Jansenist, and Moravian movements.

The third part, divided in two sections, discusses how early modern Western European theologies deal with Eastern and Orthodox Churches, non-Christian religions, and philosophies. It is the most innovating and interesting part, rarely found in run-of-the-mill texts on early modern Western European theologies. It shows how some early modern Western theologians were occupied with ecumenical and interreligious issues and deeply involved with the connections between theology and contemporary philosophies, in particular Descartes, Leibnitz, Wolff, empiricism, Spinoza, Rousseau, Kant, science, natural law theory, and neology.

As one who has contributed to the Oxford Handbook series, I deeply admire the exceptional skills with which the forty-three authors distill their lifetime research into relatively brief yet comprehensive and highly readable essays. One of the most helpful features of the volume is the huge bibliography that follows each essay. It must, however, be said that much of Western European theologies of the seventeenth and eighteenth centuries, especially in their scholastic form, have lost their appeal to contemporary readers and remain mostly of historical interest. Also, these theologies do not boast giants such as Augustine, Aquinas, Schleiermacher, Barth, and Rahner, who have exerted huge and lasting influence on subsequent theological developments. Nevertheless, we owe these scholars an enormous debt of gratitude for recovering a much-neglected theological tradition and retrieving the perennial issues, ideas, and conversations that are the lifeblood of God-talk.

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The Practice of Catholic Theology: A Modest Proposal. By Paul J. Griffiths. Washington, DC: Catholic University of America, 2016. Pp. xii + 142. \$29.95

This book grew out of Paul Griffiths’ plenary address on theological disagreement at the 2014 meeting of the Catholic Theological Society of America. He characterizes this slim volume as a “how-to book: If you want to learn how to do Catholic theology ... this book tells you what to do” (xi–xii). G. defines *theology* broadly as reasoned discourse about “god” or the gods and Christian theology as discourse about the LORD. To do Catholic theology, which aims at “cognitive intimacy” with the LORD, one needs only expertise in the “Catholic archive” and skills related to it, not grounding in faith or ecclesial commitment. For G., this archive consists of Scripture, conciliar texts, magisterial texts, Denzinger’s *Enchiridion Symbolorum*, catechisms, creeds, canon law, liturgical books, as well as non-textual content such as “buildings, paintings, statuary, musical scores, body parts used as relics, graveyards, and liturgical

implements” (88). He is very specific about which texts are in the archive, even specifying the recommended editions, but less detailed about the non-textual archive. The general intellectual skills required for Catholic theology are fluency in Christian theological discourse, the capacity to recognize and pose theological questions, the ability to make precise distinctions, and “a taste and capacity for offering arguments” (92). The theological skills necessary are the ability to determine whether there is settled doctrine on a topic, to interpret doctrine, and to speculate, i.e., to be able to argue for a position on a matter not authoritatively settled. Although he presents traditional theological specializations, he favors a simpler distinction between dogmatic and speculative theology. He concludes with recommended reading for aspiring theologians, emphasizing the writings of the *doctores ecclesiae* as paradigmatic.

This work is more successful as a provocative *proposal* aimed at practicing theologians than as a how-to guide for “aspiring Catholic theologians” or “neophytes” (xii, 94). It is a sustained argument for a particular way of doing Catholic theology that does not engage many aspects of Catholic theology as it is practiced today. He states clearly that this book is not a “primer” on theology, but one could wonder if someone can learn how to do Catholic theology with so much of it excluded. Some aspects of G.’s proposal may be described as idiosyncratic, such as his preference for using the term the LORD for “the god of Abraham, Isaac, Jacob, Jesus, and Mary, the only actual member of the class of gods” (2). Other features are problematic, such as designating people who are not Jews, Christians, or Muslims as “pagans,” in quite a departure from the terminology and tone of *Nostra Aetate*. His shorthand expression for the postlapsarian created world, used more than once, is “the devastation,” an unfortunate characterization in light of *Laudato Si’* and so much of Catholic theology.

A deeper problem is that G. fails to acknowledge how power dynamics and cultural contexts affect the selection of the contents of the archive and its interpretation. G. self-identifies as a Latin-Rite Catholic theologian using the Latin archive, but does not grapple with the fact that there are Latin-Rite Catholics all over the world. They are not all Westerners and do not all privilege the same thought forms (e.g., agonism, antagonism, and polemic). G. favors abstraction and universality without affirming that there are rich resources in “local particularity” (95). Nor is he attentive to the danger of mistaking what is in fact a local particularity for something that is universal or universally valuable. G. presents Catholic theology more as a matter of following “the rules of the game” than as a communal, embodied practice, except perhaps in his preference for argumentation. Although he advocates apprenticeship with theologians for those wanting to learn Catholic theology, he does not methodologically incorporate “the human reality the theologian is” (Bernard Lonergan). Something is lost when the Catholic theological tradition is characterized as an archive rather than as a tradition that is varied and living. What is needed is something akin to Lonergan’s distinction between the mediating phase of theology that “encounters the past” and the mediated phase that “confronts the future” (*Method in Theology*).

While there are problems with this book as a “how-to” guide for aspiring Catholic theologians, there is much food for thought here. G. distinguishes “extra-ecclesial theology” from “ecclesial theology,” arguing that when extra-ecclesial theology is not

recognized as real theology, it is rendered invisible and insufficiently engaged by ecclesial theologians who could learn from it. Given the ongoing debates about the definition and purpose of religious studies, theology, and comparative theology, G. raises an important issue. G.'s proposal also raises epistemological questions about the role of faith in theology that demand a thoughtful and nuanced response.

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An Anomalous Jew: Paul among Jews, Greeks, and Romans. By Michael F. Bird. Grand Rapids, MI: Eerdmans, 2016. Pp. xii + 310. \$28.

Was Paul right in believing that both Jews and Gentiles were equally justified before the God of Israel by faith in Jesus Christ? Many of his day did not agree, yet this gospel was his "most enduring contribution to Christian thought" (204). To explore this perspective, Michael Bird offers a wide-ranging and well-informed survey of recent scholarship on Paul. He employs the following taxonomy that is by no means exhaustive but indicative of the various situations in which Paul found himself in relation to Judaism: "a former Jew, a transformed Jew, a faithful Jew, a radical Jew, and an anomalous Jew" (10). He treats a number of contemporary scholars under each heading before he proposes his own position. Whether one agrees with his proposal or not, the book is a goldmine of resources in current Pauline scholarship. When he comes to his view of Paul as anomalous he seeks to avoid any dichotomy between Hellenistic Judaism and Palestinian Judaism. Paul was Jewish to the core and operated from within both but in his own distinctive way. The anomaly consists in Paul's apocalyptic interpretation of Christ's death and resurrection as constituting "the renewed Israel of an inaugurated eschaton" (28).

The ensuing chapters test this hypothesis. Chapters 1, 4, and 5 are revisions of earlier publications. Chapters 2 and 3 are new to this volume. Individual chapters could stand alone but together they afford insights into the diverse audiences that Paul engaged. The first issue is "Salvation in Paul's Judaism." Salvation is from the history of the Jews, but the point of dispute is "the means of salvation" (67). The Torah cannot solve "the Adamic condition of humanity in its state of alienation from God" (67). The Torah has been a useful pedagogue that leads to Christ as its fulfillment. Paul offers a prophetic restoration eschatology so that salvation manifest in the Israelite religion climaxes in the story of Jesus Christ.

The next chapter considers the question of whether Paul was an apostle to *both* Gentiles *and* Jews. The conclusion is that "Luke and the early church's portrayal of Paul as the apostle to Gentiles *and to Jews* is essentially correct" (104, emphasis original). One of the attractive features of this book is that when an issue that divides scholars into either/or positions is considered, B. tends to treat it in a more inclusive both/and approach. This is certainly true of the next chapter, which analyzes Paul's apocalyptic vis-à-vis salvation-historical theology by a rereading of Galatians. In the