

**NEW LIGHT ON MANICHAISM: PAPERS FROM THE SIXTH INTERNATIONAL CONGRESS ON MANICHAISM.** Edited by Jason David Beduhn. Nag Hammadi and Manichaean Studies, 64. Leiden: Brill, 2009. Pp. xiii + 284; plates. \$154.00.

Published here are sixteen of the papers presented at the international congress on Manichaeism held at Northern Arizona University in Flagstaff, Arizona in 2005. Papers included are by J. BeDuhn (who organized the congress), B. Bennett, L. Cirillo, L. Clark, I. Colditz, J. K. Coyle, W-P. Funk, C. Glassé, Z. Gulácsi, C. Leurini, S. N. C. Lieu, G. Mikkelsen, E. Morano, C. Reck (two papers), and W. Sunderman (to whom the volume is dedicated). Languages of texts discussed in these papers include Latin, Greek, Coptic, Arabic, Turkish, Parthian, Middle Persian, Sogdian, Uigur, and Chinese, an illustration of the fact that Manichaeism was once a world religion. One of the most interesting papers is Zsuzsanna Gulácsi's report of her digital reconstruction of a beautiful Manichaean book painting from E. Central Asia dating from the tenth century CE. This volume represents the cutting edge of historical-philological study of Manichaeism.

*Birger A. Pearson*

*University of California, Santa Barbara*

**PENTADIC REDACTION IN THE MANICHAEAN KEPHALAIA.** By Timothy Pettipiece. Nag Hammadi and Manichaean Studies, 66. Leiden/Boston: Brill, 2009. Pp. xi + 242. \$147.00.

Among the Manichaean Coptic codices discovered at Medinet Madi in Egypt in 1929 is a very large but fragmentary codex entitled *The Kephalaia of the Teacher*, parts of which are still unpublished. This work contains "chapters" (*kephalaia*) in which Mani addresses his closest disciples on a large number of issues. Most scholars who have worked on the *Kephalaia* are of the opinion that they reflect very early Manichaean tradition going back to the prophet himself. Now Pettipiece argues in his highly detailed study that it is the product of later elaborations on ambiguities found in the canonical texts (Mani's writings, mostly lost). A prominent feature of the *Kephalaia* is the repeated use of the number five, i.e., pentads found in both the realm of Light and the realm of Darkness. Pettipiece refers to this feature as "pentadic redaction." Following upon an introduction, a short first chapter deals with "basic ontological patterning." The longer chapters, 2 and 3, deal respectively with theological patterning in the light realm and in the dark realm. Chapter 4 features other types of patterning in terms of soteriology, ethics, ecclesiology, polemics, and etiologies. Pettipiece concludes that this pentadic patterning arose in a historical context of missionary expansion, and suggests that Mar Adda (Mani's envoy to the West) played a prominent role in this development. Part II of the book has new translations from selected chapters of the *Kephalaia*. A translation of Theodore bar Khonai's résumé of the Manichaean cosmog-

onic myth is included as an appendix. This is a groundbreaking work in scholarship on Manichaeism.

*Birger A. Pearson*

*University of California, Santa Barbara*

## History of Christianity: Early

**WHY STUDY THE PAST? THE QUEST FOR THE HISTORICAL CHURCH.** By Rowan Williams. Grand Rapids, MI: Eerdmans, 2005. Pp. 129. \$15.00.

Originating in the 2003 Sarum Lectures at Salisbury Cathedral, this volume's four short chapters begin with a disquisition on the possibilities of history itself as a distinctly Christian concern, and conclude with reflections on the ways in which history and historical reflection can assist the Christian churches today. Within these "brackets," the middle chapters include two essays that one might call "case studies": the first on the self-identification of Christians in the first centuries, of just what it means to be the church; the other on how the debates about grace in the Reformation period further shaped Christian self-designation and identification. Typical of Williams's work, the prose is lucid and often beautiful, and he demonstrates his knack for tackling issues which are quite complex, but in a manner which elucidates, clarifies, and leaves the reader with something new to ponder, all without dismantling or glossing over the very complexity he seeks to address. These brief, engaging reflections offer both historians of theology and theologians much food for thought.

*Michael Heintz*

*University of Notre Dame*

**HISTOIRE DU CATÉCHUMÉNAT DANS L'ÉGLISE ANCIENNE.** By Paul L. Gavrilyuk. Translated by F. Lhoest, N. Mojaisky, A.-M. Gueit. Initiations aux Pères de l'Église. Paris: Cerf, 2008. Pp. 406. Paper, €39.00.

This is a translation of a work first published in Russian (2001). It is a comprehensive examination of the development of the catechumenate, from the period of the NT (where "catechesis" is construed broadly to include the teaching of Jesus and the apostolic kerygma) to the decline of the catechumenate in the Middle Ages. The chapters are arranged both chronologically and geographically. 1) After treating the NT material; 2) G. deals with the data than can be culled from the literature of the second century; 3) an entire chapter is then devoted to the so-called *Apostolic Tradition*; and 4) another to the catechetical school at Alexandria; 5) chapters follow on the catechumenate in Jerusalem; 6) Antioch; and 7) Italy/North Africa; and 8) there is a coda on the waning of the catechumenate in subsequent centuries. This study is to be reckoned along with the works of H. Riley (1974), V. Saxer (1988), and M. Johnson (1999; rev. 2007—a work curiously omitted from the bibliography) as one of the principal resources for the study of Christian initiation in the ancient Church. The volume includes an extensive bibliog-

raphy (with the lacuna mentioned above) and a combined subject-name index. It is to be hoped that this work is made even more accessible through an English translation.

Michael Heintz  
University of Notre Dame

**A NEW SONG FOR AN OLD WORLD: MUSICAL THOUGHT IN THE EARLY CHURCH.** By Calvin R. Stapert. Calvin Institute of Christian Worship Liturgical Studies Series. Series Editor, John D. Witvliet. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007. Pp. xiv + 232. Paper, \$18.00.

A major element within the so-called "Worship Wars" engaged in today by members of several differing Christian traditions is certainly that of the role of "sacred," "liturgical," "ritual," and/or "Church" music in a contemporary multicultural context. This excellent contribution to an already impressive series demonstrates that when it came to appropriate music for the Church's worship, early Christian authors faced many of the same struggles that we do today. Indeed, focused primarily on the Psalms and Hymnody, early Christian music had a counter-cultural element to it. As Stapert notes, "The strength with which the early Christians stood over against what was evil in the culture around them, including its music, resulted in as thorough a transformation of culture as this sinful world is likely to see. It transformed a decadent Roman Empire into the Christian Middle Ages." This delightful book draws on the writings of Clement of Alexandria, Tertullian, John Chrysostom, Ambrose of Milan (the "father of hymnody"), and, of course Augustine. Stapert does not claim that these early Christian authors provide a definitive answer to our contemporary cultural and musical questions in relationship to the Church. Rather, he suggests that what they offer is a model for us to embrace in our own attempts at coming to an answer in a modern cultural context surprisingly similar to theirs. And, if Stapert himself clearly has a preference for traditional music in Christian worship, he is not unsympathetic to a critical engagement with more contemporary forms. All who are engaged with various facets of the Church's liturgical and musical life will find much in this book to ponder as will those interested in the early Church and the relationship between Christianity and culture in the historical context. It merits wide reading and discussion especially by those preparing for music ministries. Strongly recommended.

Maxwell E. Johnson  
University of Notre Dame

**ORDAINED WOMEN IN THE EARLY CHURCH: A DOCUMENTARY HISTORY.** Edited and translated by Kevin Madigan and Carolyn Osiek. Baltimore, MD: Johns Hopkins University Press, 2005. Pp. xiii + 220; illustrations, maps. \$50.00.

This useful source book documents "all known evidence for women deacons and presbyters, at least in the Greek- and

Latin-speaking worlds," much of which appears in collection for the first time here. It includes all literary, canonical, and epigraphical evidence for women's leadership roles beginning with the NT through about the year 600. Texts are in English, with terms of particular interest (i.e., *diakonos*, *diakonissa*) transliterated. A brief introduction offering basic information about each author/inscription precedes each text, making it that much more accessible to a general readership, and commentary follows. After surveying the evidence, the authors conclude, among other things, that "the overwhelming evidence for female deacons comes from the Greek East," and especially from central Asia Minor, perhaps because of Montanist influence, but that more evidence for women presbyters emerges from the West. In examining these always sketchy texts and drawing conclusions from them, the authors avoid undue speculation, and they leave the application of the evidence to modern contexts completely to their readers. No academic library (and particularly seminary library) will want to be without this book.

Leslie Baynes  
Missouri State University

**PILGRIMAGE IN GRAECO-ROMAN AND EARLY CHRISTIAN ANTIQUITY: SEEING THE GODS.** Edited by Jas' Elsner and Ian Rutherford. Oxford: Oxford University Press, 2005. Pp. xvii + 449. Paper, \$75.00.

This stimulating collection of essays argues that a religious practice existed in Greco-Roman antiquity, as well as in early Christianity, that can be labeled "pilgrimage." The volume thus engages the central question of continuity and change between antiquity and Christianity, from roughly the fifth century BCE until the end of the fourth century CE. Most of the essays focus on pilgrimage in the classical/Hellenistic world and the Roman Empire. The relative lack of attention to Jewish pilgrimage suggests an imagined audience composed mostly of classicists. This observation notwithstanding, the range of covered topics is very broad. Essays debate terminology: To what extent, for example, was ancient pilgrimage about seeing (*theoria*) rather than supplication (*hiketeia*), or how might ancient "tourism" differ from "pilgrimage"? They investigate questions of locality and performance: In what ways did public oracular consultation differ from private, or how were biblical shrines authenticated by local holy people? They explore the impact of human geography and ethnography: What was the role of memory in the creation of sacred landscapes, or how was ethnic identity strengthened by accounts of exotic pilgrimage centers? They discuss the composition and ideology of votive offerings: What did the dedication of *ex votos* mean, or how have these sparse material remains been used in literary accounts of pilgrimage? From these studies, cult centers emerge as vibrant places not only for political and economic activity, but also for the creation of collective culture and individual subjectivity. Elsner and Rutherford have assembled a book that

significantly advances our understanding of the theoretical and material aspects of ancient pilgrimage.

*Blake Leyerle*  
*University of Notre Dame*

**EARLY CHRISTIANITY AND ANCIENT ASTROLOGY.** By Tim Hegedus. New York: Peter Lang, 2007. Pp. xiv + 396. \$84.95.

This book goes a long way toward achieving its goal of showing the rather complex and important relationship between the developments of early Christianity alongside the astrological thinking that dominated the ancient Mediterranean world. The book is separated into two main parts and draws primarily from orthodox Christian writers and ancient astrological literature. The central issue in Part A, which deals with anti-astrological polemic, is that astrology clashed with the normative Christian doctrines on human responsibility for sin and the judgment of God. If the stars determine one's fate, such Christians argued, where does that leave individual choice to follow Christ? This theological question was at the forefront of the Christian attack on astrology. Part B, on early Christian accommodation of astrology, contains the most important contribution Hegedus makes to the topic. By showing how there were numerous points of contact between these two apparently divergent worldviews, we learn that many Christian writers held a positive view of astrology and incorporated many aspects of it into their theologies. Concisely argued and copiously referenced, Hegedus shows a command of a vast array of early Christian and ancient astrological source materials second to none on this topic. This important book provides a clear window through which students and scholars may view how Christians both rejected and embraced significant aspects of ancient astrology, and will, no doubt, become the standard work on this fascinating subject for years to come.

*Dennis P. Quinn*  
*California State Polytechnic University, Pomona*

**THE END OF SACRIFICE: RELIGIOUS TRANSFORMATIONS IN LATE ANTIQUITY.** By Guy G. Stroumsa. Translated by Susan Emanuel. Chicago: University of Chicago Press, 2009. Pp. xviii + 136. \$32.00.

Scholars of late antiquity customarily reverse the older judgment that Constantine's conversion began the decline of the ancient Graeco-Roman oikoumene. Stroumsa, like them, uses the term "transformation" instead—but his thesis is unusual and illuminating: that "it was the destruction of the Temple of Jerusalem . . . that activated the slow-overly slow-transformation of religion to which we owe, among other things, European culture." Thus "the end of sacrifice," the center of social ritual in the ancient world apparently from the origins of human society, began not with the later suppression by Christian emperors of pagan cult sites, but already in 70 CE, with the ingenious response of Jewish leaders and teachers to the destruction of their central location for worship and self-rule. Four of the five chapters were

lectures at the Collège de France in 2004: they explore changes in the ancient care of the self, now increasingly a moral care directed toward the afterlife, a new practice, devoted reading of sacred scriptures, the relocation of sacrifice to liturgical prayer, and the shift from civic religion to a religion of the community. One added chapter shows how the Christian "spiritual father" developed from the sage/rabbi, descended from the prophet. Disputable points remain, but the book shows deep learning, fresh perspectives, and, throughout, recalls the ancient sources of current *melées*.

*Robin Darling Young*  
*University of Notre Dame*

**ROMANIZING THE ORIENTAL GODS: MYTH, SALVATION AND ETHICS IN THE CULTS OF CYBELE, ISIS AND MITHRAS.** By Jaime Alvar. Translated by Richard Gordon. Religions in the Greco-Roman World, 165. Leiden: Brill, 2008. Pp. xx + 486. \$207.00.

Alvar's thesis, that oriental cults were distinct from other ancient religions in their "soteriological promise" and their focus on myth and ritual, will not seem new to the student of Roman religion. In fact, his explicit goal, which is to revive the old grand narrative championed by Cumont, and which has fallen out of favor in the last generation of scholars, such as Ramsay McMullan and Robin Lane Fox, to name just a few, will give readers a sense of *déjà vu*. What is new in Alvar's innovative and revisionist study is his methodology. Relying heavily on J. Z. Smith, Alvar abandons the comparative method for the study of the dialectical relationship of cults' shared language of dying god and redemption, focusing on their differing conceptions within each system in how their god aided in the personal defeat of fate. Certainly, his extensive use of Book Eleven of the *Metamorphosis* of Apuleius as exemplar, not only for the mysteries of Isis, but also for hints at the secret rites and myths of Cybele and Mithras, may indeed push the limitations of this source all beyond recognition; and his courage in setting up shelter in the shifting sands of Mithraic studies may eventually reveal a structural deficit. However, students of Roman religion and early Christianity would be ill-advised to ignore this opportunity to look again at the role the so-called mystery religions played in the Roman Empire—even if much of it sounds like an old and familiar tune.

*Dennis P. Quinn*  
*California State Polytechnic University, Pomona*

**IMPULSORE CHRESTO: OPPOSITION TO CHRISTIANITY IN THE ROMAN EMPIRE c. 50-250 AD.** By Jakob Engberg. Translated by Gregory Carter. Early Christianity in the Context of Antiquity, 2. Frankfurt: Peter Lang, 2007. Pp. 349. Paper, \$68.95.

Engberg's book, based upon part three of his dissertation, seeks to identify the groups hostile to Christianity and their motivations for opposing this nascent movement. He argues that many groups resisted Christianity—imperial and

regional Roman authorities, local authorities, and individual opponents—for a broad variety of reasons. Hostility was based upon a combination of overlapping charges ranging from the “realistic” (i.e., Christian superstition and atheism threatened the *pax deorum*) to the “xenophobic” and “chimerical” (i.e., Christianity was immoral). After a review of previous scholarship, Engberg contends that from 50-110, Christian antagonists came from all segments of society and relied upon both realistic and xenophobic accusations. Moreover, Claudius’ edict, Paul’s letters, and Acts all demonstrate that Nero’s persecution did not represent a watershed moment in the treatment of Christians. The third section, an evaluation of the evidence from 110-250, finds the full range of adversaries contending against Christianity, but it is in this period that the chimerical charges of cannibalism and incest begin to appear. Engberg’s study offers a nuanced investigation of the opposition to early Christianity, although some may wince at his reluctance to distinguish between Pauline and Deutero-Pauline material or to offer a date for Acts. In addition, although Engberg thinks of Christianity as an “imagined community” whose worldview presented a threat to the pagan structure of reality, this theoretical framework is unfortunately underdeveloped in the study.

David M. Reis  
University of Oregon

**DYING TO BE MEN: GENDER AND LANGUAGE IN EARLY CHRISTIAN MARTYR TEXTS.** By L. Stephanie Cobb. New York: Columbia University Press, 2008. Pp. xiii + 208. \$50.00.

According to Cobb, accounts of Christian reaction to persecution are frequently misconstrued. Rather than demonstrations of opposition to a pagan and idolatrous empire, the pre-Constantinian martyr acts were, she wants to show, cleverly written narratives showing Christians to be both alike, and better than, the best qualities of Roman society. Her “thesis is that the martyr acts functioned in the Christian community as identity-forming texts, and, more specifically, that the authors of these texts appropriated Greco-Roman constructions of gender and sex to formulate a set of acceptable Christian identities.” These texts “portray Christians as strong, courageous, just, and self-determined—in short, as men.” In the four chapters of this revised dissertation, Cobb shows that Christians constructed their identity in part by means of texts emphasizing their masculinity; that the glorification of their deaths as persecution instead of legal prosecution allowed them to appropriate the virtues of the gladiator, that these deaths displayed a “performance of masculinity” for outsiders, and that such interpretations allowed for the reinforcement of masculine and feminine (i.e., authoritative and submissive respectively) roles within their communities. Concentrating on martyr acts of the second and third centuries, Cobb unfortunately does not discuss the textual influence of earlier, martyr-like deaths in first-century and apocryphal works; yet the book

qualifies—helpfully—an overly optimistic view of female power in the early church.

Robin Darling Young  
University of Notre Dame

**THE EMERGENCE OF CHRISTIANITY.** By Cynthia White. Greenwood Guides to Historic Events of the Ancient World. Westport, CT: Greenwood Press, 2007. Pp. xxiii + 209. \$45.00.

It is never pleasant to review a poorly written book. The reviewer instinctively sympathizes with the work the author put into it and the hopes that she had for it, but one can only judge the final product. This book abounds with mistakes, some small (the emperor Jovian did not belong to the House of Constantius; the fourth crusade occurred in 1204, not 1202) but others which are simply inexplicable: “Paul began his missionary journey to Rome.” As seen in the Acts of the Apostles, Paul went to Rome as a prisoner. The account of Jesus’ ministry is also worrisome. The gospel pericopes appear as *de facto* accounts, not once as *theologoumena*. White seems unaware of the chronological problems: “When Jesus was thirty-three. . . .” The gospel of John’s three Passover and three-year ministry has become fact with no discussion of the Synoptics’ mention of only one Passover and thus a one-year ministry. Furthermore, John the Baptist is definitely both a cousin of Jesus and a member of the Qumran community. Perspective is also lacking. The Christianization of Rome equals the pontificate of Damasus I, while “Pagans and Christians” equals the Altar of Victory conflict. Finally, inexplicably, bizarrely, how can a book on early Christianity not even *mention* Augustine?! The author must take responsibility for her book, but one has to wonder where the editors were. If this volume is typical of the series, *caveat lector!*

Joseph F. Kelly  
John Carroll University

**CAMBRIDGE HISTORY OF EARLY CHRISTIAN LITERATURE.** Edited by Frances Young, Lewis Ayres, and Andrew Louth. Cambridge: Cambridge University Press, 2006. Pp. xxv + 538. Paper, \$34.99.

This volume complements wonderfully the first two volumes of the *Cambridge History of Christianity* (2006-07), but whereas the latter provides a collection of thematic and historical essays (but not without theological nuance) of the first five centuries CE, this volume focuses on the literatures produced in those centuries and their contexts. The book is tripartite and chronologically ordered: 1) “The Beginnings: The New Testament to Irenaeus”; 2) “The Third Century”; and 3) “Foundation of a New Culture: From Diocletian to Cyril.” Each of these is further divided into two parts, a “Literary Guide,” offering essays on particular authors and genres (e.g., R. Norris on Irenaeus; S. Brock on the Syrian Literature; H. Chadwick on Augustine) and “Context and Interpretation,” offering social and historical context, noting developing modes of teaching, with particular attention to

the ways that the authors in question shaped Christian self-understanding during each period. The contributors are among the best in their field, and this volume is a superb reference work for any serious student and scholar of Early Christianity. A lengthy (35-page) bibliography is appended, arranged according to the tripartite structure of the volume, and there is a general index (subjects and names). Its appearance in a much less expensive paperback (versus \$138.00 hardbound) edition makes this a much easier acquisition for students and scholars alike.

*Michael Heintz*  
*University of Notre Dame*

**GETTING TO KNOW THE CHURCH FATHERS: AN EVANGELICAL INTRODUCTION.** By Bryan M. Litfin. Grand Rapids, MI: Brazos Press, 2007. Pp. 304; map and timeline. Paper, \$22.99.

Litfin presumes that his evangelical audience does not have familiarity with early Christian writers and may have suspicion of their relevance. He attempts to clear what he considers to be three misconceptions: the church fathers were not biblical, they were Roman Catholics, and they represent the “fall” of Christianity. Litfin advises that if his readers want to be considered orthodox, they must stand beside the fathers in the general thrust of Christian doctrine. The book’s ten chapters survey ten figures in historical succession, beginning with Ignatius of Antioch and ending with Cyril of Alexandria. Each chapter starts with a modern story, highlights key themes from the early writer with some context, offers reflections, gives what are called “provocative questions” and a list of “good books to dig deeper,” and concludes with a brief primary source extract. Litfin’s book is a welcome contribution to the growing evangelical interest in patristic studies. It is most appropriate for evangelical college undergraduates, seminarians, study groups, and others from that faith tradition wanting to learn about the first five centuries of Christianity. Nonevangelical readers desiring a popular introduction to patristics may also benefit from the author’s ability to tell the stories of the church fathers in such a lively and accessible manner.

*Andrew Hofer, O.P.*  
*University of Notre Dame*

**THE DIVINE SENSE: THE INTELLECT IN PATRISTIC THEOLOGY.** By A. N. Williams. New York: Cambridge University Press, 2007. Pp. xi + 252. Hardcover, \$85.00.

This book argues that for patristic thought, the mind plays a systematic role that both integrates various theological loci and unifies theology and spirituality. To defend her thesis, Williams selects several representative voices for analysis. The first chapter covers the apostolic fathers, Justin, Irenaeus, and Tertullian. The following four chapters treat, respectively, Clement and Origen, the two Cappadocian Gregorys, Augustine, and monastic writers. Williams’s argumentation is carefully reasoned, detailed—sometimes dizzyingly so—and convincing. Two methodological con-

cerns, however, require mention. First, Williams elects not to consider exegetical texts, and thus runs the risk of combating the separation of theology and spirituality while upholding an equally problematic rift between theology and exegesis. Second, lexical issues are neglected, and so the study does not consistently distinguish among various words associated with the intellect. Still, this remarkable book succeeds not only in challenging fragmented visions of theology, but also in offering a key to reintegration. Students of systematic theology as well as patristics scholars will do well to take it seriously.

*John Sehorn*  
*University of Notre Dame*

**THE FALL OF THE ANGELS.** Edited by Christoph Auffarth and Loren T. Stuckenbruck. Leiden: Brill, 2004. Pp. ix + 302; plates. \$133.00.

This collection of essays on ancient and medieval Jewish, Christian, and, to a limited degree, Islamic conceptions of the fall of the angels’ myth within their respective traditions does much to reveal the importance of the theological history of apocalyptic dualism in the West. Twelve essays from international scholars contained here are based on papers presented at the University of Tübingen’s Graduierten Kollog from January 19-21, 2001. Papers are arranged chronologically and thematically, emphasizing, in part one, the early exegetical history on Gen 6:14, in part two, apocalyptic and Gnostic adaptations, and in part three, medieval dualism and heresy and the construction of satanic worship of the exiled angels. In all, these are excellent papers with important insights for students and scholars. There are, however, some minor shortcomings. For example, modern work on gender pertaining to the Nephilim myth and their ravishing of the daughters of men is almost completely absent. Also, although Bärbel Beinhauser-Köhler’s article on the fall of the angels motif in the *umm al-kitāb* of the eighth century Shi’a in southern Mesopotamia is excellent, it is the only one that deals with Islam in any significant way. Nevertheless, this uneven representation reflects more the state of the relationship between scholars of Jewish and Christian theological history on the one hand and that of Islamic theological history on the other, so the fact that any facet of Islam is included in the volume is a testament to an enriching collaboration which, I hope, will continue to mature.

*Dennis P. Quinn*  
*California State Polytechnic University, Pomona*

**JUSTIN MARTYR AND HIS WORLDS.** Edited by Sara Parvis and Paul Foster. Minneapolis, MN: Fortress Press, 2007. Pp. xv + 246; plates, maps. \$35.00.

This collection of essays (most of them given at a 2006 conference in Edinburgh) opens up new perspectives in Justin Martyr research by focusing on the different worlds and traditions in which he shared. The authors expand the common, reduced vision of Justin as a Christian Apologist who was embedded in the Hellenistic culture by showing

how his rootedness in the Christian tradition worked together with his dialogue with Judaism. These brief, technical essays will enrich the perspectives of scholars both of the NT and Patristic period, for Justin is presented as a watershed figure whose thought spanned both realms. The first part of the collection deals with questions of textual criticism, engaging mainly the unity of Justin's Apology. A second section focuses on Justin as point of transition in the formation of the Christian Bible, at the crucial moment when the distinction between OT and NT was crystallizing (Skarsaune's article is here specially illuminating). The last section places Justin at the crossroads of different traditions: Hellenism, Judaism, the Apologists, and Marcion. The authors show great knowledge of Justin's work and of his cultural environment and argue their points carefully. While their contribution could have been improved by developing Justin's own theological synthesis of the worlds he encountered, this work constitutes a successful attempt to renew the interest on Justin by offering us a glimpse of the richness of the worlds to which he proposed the Christian Gospel.

*José Granados*

*John Paul II Institute for Studies on Marriage and Family at The Catholic University of America*

**IRENÆUS ON CREATION: THE COSMIC CHRIST AND THE SAGA OF REDEMPTION.** By M. C. Steenberg. Leiden: Brill, 2008. Pp. xii + 244. \$139.00.

M. C. Steenberg's book is a welcome addition to patristic scholarship, helping to envision Irenaeus's overarching Christological vision from creation to eschaton. In order to demonstrate how creation is an intrinsic part of Irenaeus' Christocentric "eschatological anthropology," Steenberg examines in detail how this theology grew out of Irenaeus' polemics against the "Gnostic" groups, the profound influence of Justin Martyr and Theophilus of Antioch, and current trends in Jewish thought. Especially noteworthy is his observation that Irenaeus's view, along with that of the Nag Hammadi text *Teaching of Silvanus*, which is that Christ operated as "God's hands" in the creative act, may have been drawn from a similar source. His intimation that Irenaeus may have influenced that noncanonical work may in fact be highly likely, if not the other way around. With its strengths come some questions, Steenberg's analysis of Irenaeus' rather materialistic view of the soul in an earlier part of the book is countered by a (seemingly) inconsistent argument to the contrary in another, leaving no room within it for the very real possibility that Irenaeus may have been influenced by Stoic physics. Nevertheless, theologians and patristic scholars desiring to peer into "the true nature of creation itself" in Irenaeus are advised to look to Steenberg's book as a guide. Those interested in seeing how Irenaeus fits into the construction of orthodoxy and heresy within the second-century debate on creation between a variety of Christian writers and communities may do well to look elsewhere.

*Dennis P. Quinn*

*California State Polytechnic University, Pomona*

**TERTULLIAN'S *ADVERSUS IUDAEOS*: A RHETORICAL ANALYSIS.** By Geoffrey D. Dunn. North American Patristic Society Patristic Monographs, 19. Washington, DC: The Catholic University of America Press, 2008. Pp. xiv + 210. \$39.95.

This comprehensive study of the *Adversus Iudaeos* derives from the author's conviction that a thorough analysis of the role of classical rhetoric in the composition of this treatise will not only illuminate the mind of an early Christian author, but provide satisfying answers to the multitude of questions about the work that continue to tease modern scholarship. As his primary task, therefore, Dunn demonstrates how the structure of the *Adversus Iudaeos* is determined by the parts of a speech as recommended by the ancient rhetoricians. Thus the *partitio* determines the central point of this *controversia*: the point to be proved is that "not only do the gentiles share in divine grace, but they have replaced the Jews as the recipients of that grace." This is the issue Tertullian pursues to almost the very end of the work as we have it, thus attesting its unity. The argumentation is likewise shaped throughout by rhetorical principles: in the *Adversus Iudaeos*, Scripture is not a "written text to be interpreted," but a source for *inventio*, with the result that the traditional Scriptural witnesses used by Tertullian's predecessors appear in a very fresh light in the Carthaginian's work. Dunn's impressive learning and agile mind lend conviction to his thesis, which in turn has important implications for our understanding of Tertullian's theology, while his keen analysis establishes a context that enables the reader to become present in Tertullian's world.

*Robert Sider*

*University of Saskatchewan*

**ORIGEN AND THE HISTORY OF JUSTIFICATION: THE LEGACY OF ORIGEN'S COMMENTARY ON ROMANS.** By Thomas P. Scheck. Notre Dame, IN: University of Notre Dame Press, 2008. Pp. xi + 297. \$60.

While this book began as a doctoral dissertation, it deserves to be described as a work of mature scholarship. It focuses on Origen's interpretation of what St. Paul said about justification in his Letter to the Romans. Among the points that Scheck stresses is Origen's explanation of the relationship between faith and works as an organic and inseparable unity, like that between a root and the fruit which its branches bring forth. He demonstrates the influence that the *Commentary on Romans* (in the Latin translation by Rufinus) had on the Western development of the doctrine of justification, by giving a well-researched account of the reception that Pelagius, St. Augustine, William of St. Thierry, Erasmus, Luther, and Melancthon gave to Origen's interpretation of St. Paul's teaching on justification. A significant finding is that only Luther and Melancthon declared it unacceptable. Scheck has convincingly shown that Origen's exegesis of Romans and his

interpretation of Paul on justification are well worth the attention of scholars and serious students engaged in those disciplines.

*Francis A. Sullivan, S.J.*  
*Boston College*

**THE MID-THIRD-CENTURY PERSECUTIONS OF DECIUS AND VALERIAN**, second revised edition. By Reinhard Selinger. New York: Peter Lang, 2004. Pp. 179. Paper, \$59.95.

The central thesis of this work is that, contrary to what Early Church sources tell us, Decius' decree of mandatory sacrifice was an outgrowth of Roman traditionalism to promote Roman ancestral religious customs rather than an official persecution specifically designed to root out Christians. It was Valerian who was first to target Christians as a specific menace. Evidence for this comes from a focus on imperial inscriptions and papyri rather than relying on Church documents alone. There is much merit in this approach, and the author is to be commended for including all relevant imperial primary source documents in the appendix (some of which are translated into English for the very first time). However, even though Selinger's analysis of the literary documents is first rate, his thesis leaves this reader with a sense that the pendulum has simply shifted the other way, favoring pagan inscriptions over Christian literature. Moreover, his starting point that the third century was an age of "religious crisis" seems like the historiography of an earlier generation: the influential work of religious and cultural scholars who have spent their life's work to challenge such notions, most notably Peter Brown, are conspicuously absent from its bibliography. The lack of an index is also unfortunate. Perhaps its greatest asset is the inclusion of 49 pages of translated primary source documents relating to the third-century persecutions, which makes this aspect of the work a valuable resource.

*Dennis P. Quinn*  
*California State Polytechnic University, Pomona*

**THE ROMAN REVOLUTION OF CONSTANTINE**. By Raymond Van Dam. New York: Cambridge University Press, 2007. Pp. xii + 441. \$85.00.

Constantine the Great's uniting of church and state in the later Roman Empire provided a turning point in the history of Christianity. In this fine, indeed challenging book, Raymond Van Dam argues that this union became inextricably linked with Trinitarian theology and Christian hagiography. Most historical knowledge of Constantine derives from the writing of Eusebius of Caesarea, an imperial advisor and panegyrist. The bishop, for all his protests to the contrary, accepted Arian subordinationism as a viable Trinitarian theology, not just for doctrinal reasons, but also because Arianism fit his understanding of Constantine as another son of God. Just as the Son is subordinate to the Father in the Trinity, so was Constantine subordinate to his heavenly Father. Such identification allowed Eusebius to envision and

portray the emperor as a new Christ on earth. Guided by the bishop's interpretation of the new Roman reality, "Constantine had essentially incorporated Jesus' entire life on earth into his own family's traditions." Even after the emperor's own Council of Nicea condemned Arianism in 325, Eusebius managed to separate himself from the heresy and still impact Constantine's self-understanding. A Western-born Latin speaker, Constantine became increasingly Greek in his outlook and changed the imperial *Weltanschauung*. Through his writings, especially the *Vita Constantini*, Eusebius formed a Greek Christian view of Constantine for posterity. Later emperors, such as Theodosius I, would abandon the Eusebian model, but these emperors nevertheless lived in the Rome revolutionized by Constantine and his panegyrist.

*Joseph F. Kelly*  
*John Carroll University*

**CHRISTIANITY, EMPIRE, AND THE MAKING OF RELIGION IN LATE ANTIQUITY**. By Jeremy M. Schott. *Divinations: Rereading Late Ancient Religion*. Philadelphia: University of Pennsylvania Press, 2008. Pp. viii + 256. \$59.95.

Schott assesses the production of Christian identity during the half-century dominated by Diocletian and Constantine, focusing on writings of Porphyry, Lactantius, Constantine himself, and Eusebius. An introductory chapter sets the context of polemic, apologetic, and philosophy in the Greco-Roman (mainly Greek) world from the second century forward, then individual chapters analyze and interpret the argument and style of each of the four main figures. A concise conclusion and an interesting appendix on Porphyry's anti-Christian polemic complete the concise and instructive volume. Schott argues that the identity of imperialized fourth-century Christianity emerged not in the first instance out of religious enthusiasm but as a choice for remaking empire and supporting a dynastic claim. Much lying beyond the scope of the book needs rethinking as we consider its argument, but the case is well made and interesting. Constantine has been losing his religion, so to speak, for years now, as scholars have focused on the traditionalism of his ideas and the primacy of ambition in his choices. The "Christianity" that emerges in this book as the product of his age is unlike anything that had gone before—and much of what came after. The book assumes familiarity with and contributes valuably to learned debates that destabilize assumptions about tradition, continuity, and transparency in ancient religious movements.

*James J. O'Donnell*  
*Georgetown University*

**EXEGESIS AND HERMENEUTICS IN THE CHURCHES OF THE EAST: SELECT PAPERS FROM THE SBL MEETING IN SAN DIEGO, 2007**. Edited by Vahan S. Hovhannessian. New York: Peter Lang, 2009. Pp. viii + 175. \$68.95.

This collection of essays reflects the growing Western interest in the Churches of the East. Here, they highlight Eastern engagement with the biblical text as a ground for greater unity among the Eastern and Oriental branches of Orthodoxy. Some authors are also interested in applying ancient Eastern insights to modern problems of interpretation. Most essays investigate the first millennium: Eastern fathers that receive attention include Aphrahat, Ephrem the Syrian, John Chrysostom, Shenoute, and the medieval Armenian Sargis Kund. Other issues under investigation include the close connection in Orthodox thought between Mary and the temple, as well as several essays on interpreting apocalyptic biblical themes, including a very insightful examination of Revelation in Eastern liturgies by M. Francis. Some of the essays will be of interest primarily to specialists, while others, such as Francis's essay noted above, have broader pastoral or practical implications. Most of the essays lie somewhere between these two extremes and should interest general biblical scholars and commentators. Recommended for seminary libraries.

Glenn M. Harden  
Baker College

**ANTI-JUDAISM AND CHRISTIAN ORTHODOXY:  
EPHREM'S HYMNS IN FOURTH-CENTURY SYRIA.**

By Christine Shepardson. Patristic Monograph Series, 20. Washington, DC: The Catholic University of America Press, 2008. Pp. xii + 191. \$34.95.

This volume analyzes the anti-Jewish rhetoric of Ephrem's hymns in the context of their Syrian provenance and of fourth-century theological debates. Shepardson argues that Ephrem primarily marshaled this rhetoric for two related, political ends: 1) to seal off the permeable boundary between church and synagogue; and 2) to "conflate" non-Nicenes with Jews, thus establishing Nicene Christianity as the home of orthodoxy. Shepardson details the features of Ephrem's anti-Jewish rhetoric, then explores the exegetical scaffolding of his stark Jewish-Christian dichotomy, which she views as prescriptive rather than descriptive. Finally, Ephrem's strategic alignment of subordinationists and Jews is compared with that of Athanasius, implying a closer relationship between Ephrem and contemporary Greek writers than scholarship has generally recognized. Lengthy rehearsals of well-known background, frequent repetition of thesis statements, and rarity of Syriac transliteration suggest an undergraduate audience, but the book's focused subject and its extensive (and helpful) notes and bibliography are suited to a more specialized readership. Some readers will be unconvinced by the exclusive attention given to the social and political facets of theological controversies, particularly in the treatment of Ephrem's exegesis. Nonetheless, Shepardson has raised provocative questions about Ephrem's place in the development of an imperial orthodoxy and in the history of Jewish-Christian relations.

John Sehorn  
University of Notre Dame

**THE ACTS OF MAR MARI THE APOSTLE.** Translated and with an Introduction by Amir Harrak. Edited by Susan Ashbrook Harvey. Writings from the Greco-Roman World, 11. Atlanta, GA: Society of Biblical Literature, 2005. Pp. xxxvii + 110. Paper, \$99.00.

The Syriac *Acts of Mar Mari the Apostle* purports to record the evangelization of Persia by Mari, disciple of Addai, whose mission to Edessa is recorded in the *Teaching of Addai the Apostle*. The *Acts* and the *Teaching* are both dependent on the *Acts of Thomas*, and with it constitute the "Thomas" cycle of missionary narratives. Following a synopsis of the manuscript evidence and a record of the early translations, Harrak reviews the debate relative to the date of composition of the *Acts*, which bears all the hallmarks of monastic hagiography. Although Harrak admits to the legendary character of the *Acts*, he very much wants to establish the historical existence of Mari and the accuracy of the claim that identifies him as the apostle to the region, and does so by appealing to later liturgical and monastic traditions. What this approach overlooks is the fact that it was precisely such traditions that played so prominent a role in the production of the *Acts* in the first instance. The unvocalized Syriac text with facing English translation will be useful to Syriac reading groups.

Joseph P. Amar  
University of Notre Dame

**GREGORY OF NAZIANZUS ON THE TRINITY AND THE KNOWLEDGE OF GOD: IN YOUR LIGHT WE SHALL SEE LIGHT.** By Christopher A. Beeley. Oxford Studies in Historical Theology. Oxford: Oxford University Press, 2008. Pp. xviii + 398; 2 maps. \$49.95.

Beeley has written the most important study on Gregory Nazianzen's theology available in any language. Between an introduction of Gregory's life and work and a conclusion of Gregory among the Fathers of the third and fourth centuries, he contributes five chapters: God and the theologian, Jesus Christ, the Holy Spirit, the Trinity, and pastoral ministry. Unprecedented in scope and focus, the book argues from the full span of orations, poems, and letters to overturn the modern view that depreciated Gregory as an inconsistent, rhetorical popularizer doomed by ecclesiastical failures. Beeley demonstrates how Gregory reflected on the theology of the divine economy for a unified vision of the Trinity's central place in Christian doctrine, prayer, preaching, and life. Beeley should be challenged on points of interpretation, such as his Christological argument that Gregory is significantly indebted to Gregory Thaumaturgus and Apollinarius in opposing the primary threat from Diodore of Tarsus. This standard work, written with verve, comes highly recommended for all in patristic theology, as well as for those in systematic Trinitarian theology seeking a model from history for renewal today.

Andrew Hofer, O.P.  
University of Notre Dame

**MARRIAGE, CELIBACY, AND HERESY IN ANCIENT CHRISTIANITY: THE JOVINIANIST CONTROVERSY.** By David G. Hunter. Oxford Early Christian Studies. Oxford: Oxford University Press, 2007. Pp. xix + 316. \$99.00.

Reframing ascetic voices in the West, Hunter asks: Why did some early Christians resist asceticism? He examines the controversy surrounding Jovianian, a Roman monk condemned in 393 for asserting the equality of virgins and married women, as an entry point for questions about marriage, celibacy, and charges of anti-Manichaeism in the West. Hunter argues that Jovianian's teaching was antiheretical, rooted in baptismal beliefs, and in many ways aligned with "orthodox" views before 393. In contrast, his main critics, Jerome and Ambrose, advanced ideas contested in early Christian tradition, namely Jerome's condemnation of marriage and Ambrose's assertion of Mary's virginity during childbirth (*in partu*). In response, figures like Pelagius and Augustine developed a "middle way," simultaneously advocating the good of marriage and the higher virtues of celibacy. Hunter's clear, thorough contextual study integrates social history and theology, offering a specialized but accessible text for readers of various disciplines.

*Kari Kloos*

*Regis University*

**AMBROSIASER'S POLITICAL THEOLOGY.** By Sophie Lunn-Rockliffe. Oxford Early Christian Studies. Oxford: Oxford University Press, 2007. Pp. x + 211. \$90.00.

In this work, Lunn-Rockliffe examines the impact that the singularity of God's role in creation ("all things are from one God the Father") exercised on the political ideas of an anonymous Christian author of the late fourth century. The first half of the volume provides a thorough and judicious examination of the long-debated issue of the writer's identity and background. Lunn-Rockliffe concludes that he was a presbyter in the Roman church, "possibly at one of the important cemeteries outside the city walls." He was trained in forensic rhetoric and participated in the general "surge of interest in Paul in later fourth century Rome." Part two focuses on Ambrosiaster's anthropology, ecclesiology, and political theology, all governed by a monarchical principal which sees man (i.e., the male gender) as holding priority over woman, the authority of bishops as paramount in ruling the Church, and the king as God's representative on earth. Lunn-Rockliffe pays attention to the role of obedience and fear in Ambrosiaster's understanding of an ordered world and to the author's diabolology, i.e., the challenging role played by Satan as "the spiritual political model for tyrants and usurpers." With copious citations of Augustine's Latin texts and some interesting cross references to Augustine, Lunn-Rockliffe's study is a significant contribution to our understanding of one, albeit not the only, approach to the proper ordering of civic and ecclesiastical life in the fourth century. The book will be of interest not only to scholars of late antiquity but, given Ambrosiaster's influence in later

centuries, to medievalists as well. The work includes an extensive bibliography, an *index locorum*, and a general index.

*Louis Swift*

*University of Kentucky*

**THE MONK AND THE BOOK: JEROME AND THE MAKING OF CHRISTIAN SCHOLARSHIP.** By Megan Hale Williams. Chicago, IL: University of Chicago Press, 2006. Pp. x + 315. \$45.00.

Originating as a dissertation at Princeton under Peter Brown, the book offers an account of Jerome's biblical scholarship in the context of the ascetical world he both inhabited and simultaneously sought to shape. What her mentor has done for Augustine, N. McLynn for Ambrose, and D. Trout for Paulinus of Nola, Hale Williams accomplishes for Jerome: a new look at a late antique figure, largely through the lens of his own literary self-presentation, and with great sensitivity toward the social and historical context. Jerome is presented as articulating and enacting a new amalgam of scholarship and asceticism that shaped subsequent Christian self-understanding and culture. While one might quibble with the degree to which she privileges power as the principal paradigm for understanding this ascetico-literary enterprise, this does not detract from her scholarly contribution. Particularly enlightening is the discussion of Jerome's library: what texts he had access to and how he used them. Another very helpful feature of this volume is the appendix, which offers a detailed discussion of the chronology of Jerome's life and activities. This is an important book about the culture of books and a valuable acquisition for scholars and libraries.

*Michael Heintz*

*University of Notre Dame*

**AUGUSTINE.** By Eugene TeSelle. Nashville: Abingdon Press, 2006. Pp. vi + 105. Paper, \$12.00.

There are a number of popular introductions to Augustine, some among them (e.g., O'Donnell 1985, Chadwick 1986, and Harrison 2000) very fine. In fewer than one hundred pages, TeSelle, a very thoughtful reader of Augustine, offers a brief and accessible account of his thought; in fact, such a task of rarefying and distilling such a wealth of data is possible only because of the author's profound familiarity with and obvious sympathy toward his subject. Its ten short chapters touch on his life and the various questions and theological themes that occupied his attention: the problem of evil, creation, human freedom and original sin, the nature of the Church, Incarnation and Trinity, and life in community and the two cities, as well as the *Nachleben* of his thought in subsequent centuries. Each chapter concludes with questions for reflection, and there is a very basic bibliography, a glossary of terms and names, and several indices to help the reader. While marketed as a volume in the Abingdon Pillars of Theology series, intended for "college and seminary classroom," some might consider this volume too

sketchy to provide the depth of introduction that is required at the collegiate level (and beyond, where primary texts must have pride of place). Nonetheless, the volume will doubtless be of great benefit to reading and discussion groups in parochial or campus ministry.

*Michael Heintz*  
*University of Notre Dame*

**AUGUSTINE AND THE JEWS: A CHRISTIAN DEFENSE OF JEWS AND JUDAISM.** By Paula Fredriksen. New York: Doubleday, 2008. Pp. xxiii + 488. \$35.00.

In the tradition of the finest Augustine books, Fredriksen's highly commendable monograph visits each stage of Augustine's life from a particular perspective with enormously fruitful results. The important story of Augustine and the Jews has never been told as well or as thoroughly. Fredriksen divides her book into three parts. The first explores the pagan and Christian traditions Augustine inherited, which included a mixture of tolerance, admiration, and a variety of anti-Jewish polemics. Part two traces Augustine's intellectual development while paying particular attention to the crucial decade of the 390s, which, by common consensus, proved to be especially formative for his views about many subjects. In the final section of the book, the author examines Augustine's mature position on the Jewish question, his strikingly original argument for the preservation of non-Christian Jews, and his defense of the right of Jews to observe their religious practices. The real strength of the book is its rich development of the effects that Augustine's anti-Manichaeism had upon his perception of Judaism. Fredriksen perceptively charts the manner in which Augustine's increasing appreciation of Judaism, "literal" scriptural reading, and human flesh developed in concert as a result of their deep theoretical links in his thought. Fredriksen's scholarly judgments carefully balance the highly charged polemic too often found in the literary evidence with what we know about the complex interplay between ancient Judaism, Christianity, and paganism. This book is one of those rare works that is both accessible to the general educated reader and of value to experts.

*Paul R. Kolbet*  
*Boston College*

**TO KNOW GOD AND THE SOUL: ESSAYS ON THE THOUGHT OF SAINT AUGUSTINE.** By Roland J. Teske. Washington, DC: The Catholic University of America Press, 2008. Pp. xviii + 289. \$74.95.

These fourteen previously published articles cover a range of diverse philosophical issues, all revealing Teske's central focus on Augustine's ambiguous relationship with Neoplatonism. The opening essay takes an explicit look at Augustine as a philosopher and progenitor of a Christian metaphysics, who gave something unique to the western tradition. In this essay and several that follow, Teske repeatedly credits Augustine with introducing the neoplatonic notion of an incorporeal God to the western Christian context.

This emphasis on Augustine's acceptance of a purely spiritual reality continues as Teske considers his views on the spiritual interpretation of scripture and his early views on the human soul. A number of important discussions are begun in this volume, and it is inevitable that not all of them can be fully exhaustive. But they serve as a strong entry point into new areas of Augustine, and leave the reader with enough resources to pick up where an essay leaves off. If there is one criticism, it is one that Teske has already acknowledged in his introduction: This volume proceeds from a decidedly philosophical vantage point. Anyone coming to it looking for a discussion of Augustine's explicitly theological concerns or a sustained treatment of his later works will be disappointed. Teske's concern is with Augustine the philosopher and how this Augustine sets the agenda for many, both philosophical and theological, discussions to come.

*Jeffrey C. Witt*  
*Boston College*

**LANGUAGE IN THE CONFESSIONS OF AUGUSTINE.** By Philip Burton. Oxford: Oxford University Press, 2007. Pp. ix + 198. \$85.00.

Burton, translator of the Everyman's Library edition of the *Confessions*, turns his linguistic expertise to a consideration of Augustine's use of and attitude toward language in the *Confessions*. Beginning with the nature of discourse itself, he explains the value Augustine places on language as a gift from God that orients humanity to God when put to its highest use. It is not by chance that issues of language drive Augustine's account of his spiritual journey, because he considers language to be the activity of the Son of God. Burton's examination of word choice, literary motifs, attitudes toward books, and paralinguistic experiences such as singing and weeping, sets each topic in the context of biblical and classical literature. While it does not advance a groundbreaking claim, Burton's series of studies offers fresh insights to complement more comprehensive studies of the *Confessions*, such as J. J. O'Donnell's, which Burton recommends as a companion text. Linguists and those who study the reception of classical writings by Christian authors will be appreciative of the detailed word counts and classical comparisons. The book will be of interest as well to theological and literary readers of Christian classics, who will come to recognize the vibrant place of language in Augustine's theological framework.

*Kimberly Baker*  
*Saint Vincent College*

**HOMILIES ON THE FIRST EPISTLE OF JOHN.** By Augustine, Bishop of Hippo. Translated by Boniface Ramsey. Edited by Daniel E. Doyle, O.S.A., and Thomas Martin, O.S.A. The Works of Saint Augustine: A Translation for the 21st Century, III/14. New York: New City Press, 2008. Pp. 173. Cloth, \$27.00; paper, \$19.95.

These ten homilies, traditionally known as tractates, analyze love on a sacramental, personal, and communal level. With the Easter season as his backdrop, Augustine proclaims

that the Holy Spirit has given the self-sacrificial love of the Incarnate Christ to baptized Christians. The movement of the homilies from Christ's sacrifice to the everyday life of the Christian reveals the practical nature of Augustine's theology. He identifies concrete acts of love of neighbor as the mark of ongoing Christian transformation: It begins with simple acts such as sharing one's goods with those in need and culminates in the sacrifice of one's own life for another. Augustine does not limit the effects of love to the personal level, however, but turns his attention to the Donatist controversy that had ruptured the North African Church. Powerfully turning their critique back on themselves, Augustine claims their very act of schism belies their claim of purity because true Christian love given by God results in unity, not division. Ramsey's translation makes the beauty and depth of Augustine's preaching accessible to a wide range of readers seeking insight into Augustine's theology of the Christian life and is another fine contribution to this series that is quickly becoming the standard in the field.

*Kimberly F. Baker*  
*Saint Vincent College*

**POSSIDIUS OF CALAMA: A STUDY OF THE NORTH AFRICAN EPISCOPATE IN THE AGE OF AUGUSTINE.** By Erika T. Hermanowicz. Oxford Early Christian Studies. Oxford: Oxford University Press, 2008. Pp. xiii + 254. \$110.00.

Known almost exclusively as Augustine of Hippo's fifth-century biographer, Possidius here receives his own monograph that reassesses his life and episcopacy. Hermanowicz seeks to draw readers away from the image of a solitary Augustine single-handedly determining the future shape of Western Christianity by the sheer force of his ideas. Her work instead reveals a more complex picture where many other actors, not all of whom agreed with Augustine, determined the outcome of events. In so doing, she contributes a great deal to our understanding of the circles around the great bishop in his later years that so shaped the reception of his legacy. The book is divided into two parts. The first part probes what was at stake for Possidius in composing Augustine's biography and cataloging his written works. In Hermanowicz's telling, one witnesses the transformation and loss that occurred when the living, changing, thinking Augustine was replaced by the constricted memory of him, something far more simple and static than the man himself. The second (and strongest) part of the book examines the legal activities of the Catholic and Donatist bishops of North Africa and places special emphasis upon Possidius's skill as a legal tactician and ambassador to the imperial court. Hermanowicz's study is of value not only for scholars of Augustine and his legacy, but, thanks to its careful charting of the Roman legal system's pervasive influence upon all parties, will also be of interest to historians of late antiquity and the early medieval world.

*Paul R. Kolbet*  
*Boston College*

**QUODVULTDEUS OF CARTHAGE: THE CREEDAL HOMILIES. CONVERSION IN FIFTH-CENTURY NORTH AFRICA.** Translation and commentary by Thomas Macy Finn. Ancient Christian Writers, 60. New York: The Newman Press, 2004. Pp. x + 137. \$22.95.

The creedal homilies of Quodvultdeus of Carthage, younger contemporary and friend of Augustine of Hippo, is a very important source for the North African Rites of Christian Initiation and for the overall religious, social, and cultural context of that period. Based on the North African Creed, they also offer an introduction to North African baptismal spirituality, a spirituality rich in diverse biblical imagery. In addition, they are a rich source of historical information for Jewish-Christian relationships in Carthage, for anti-Arian teaching, for Christian-pagan relationships, for ecclesiology (the Church as virginal mother), for a developing Mariology (an expanded New Eve typology), and, of course, for the state of the Creed itself in mid-fifth-century North Africa. Oriented to prebaptismal catechesis and formation, they remind us of the very central importance to Christian spirituality of liturgy both in the patristic period and today. Indeed, Christian life was formed, nurtured, and brought to birth and life through this liturgical formation process, which included a lengthy catechumenal period leading to election as *competentes* (called *electi* or *Illuminandi* elsewhere) and finally to the celebration of the Rites of Initiation themselves at Easter. It was in the catechumenate that people learned to pray, live, self-identify and celebrate as Christians. Those familiar with the contemporary Roman Catholic restoration of the catechumenate in the *Rites of Christian Initiation of Adults*, and similar restorations and adaptations taking place in other Christian traditions, will see in Quodvultdeus' homilies the roots of this modern formative phenomenon. This new translation, with helpful introductory comments, will be of great value to teachers and students of early Christian liturgy and patristic theology. Highly recommended.

*Maxwell E. Johnson*  
*University of Notre Dame*

**THEODORE OF MOPSUESTIA.** By Frederick G. McLeod. The Early Church Fathers. London and New York: Routledge, 2009. Pp. x + 194. \$34.95.

McLeod's book is to be commended primarily because it makes available in English crucial passages from Theodore's writings. The translations in Part two are arranged partly by theme, partly by Theodore's works. Part one supplies a helpful introduction to the translations and includes an account of Theodore's life and work, as well as a detailed discussion of the secondary literature. The focus is upon Theodore's scriptural exegesis and his Christology. In both these areas, there is room for disagreement with McLeod's conclusions. Since he recognizes that by *historia* Theodore does not mean what we should call "history," it may be misleading to use the term "historical" in describing Theodore's concern for the narrative of scrip-

ture. More could be said of his exegetical terminology, particularly his use of *prosopon*, one that helps explain the Christological use of the term. That Christology may not function primarily to “prove the full humanity of Christ.” The assumed Man is usually treated as the agent of salvation because of his union with God the Word, and while Theodore does use the body-soul analogy, it may be doubted that he intends the analogy to imply a “substantial” union, thereby undermining his dominant analogy of grace. For these reasons, it seems more likely that Theodore’s chief concern is to protect the majesty and immutability of God the Word.

*Rowan A. Greer*  
New Haven, CT

**LEO THE GREAT AND THE SPIRITUAL REBUILDING OF A UNIVERSAL ROME.** By Susan Wessel. Supplements to the *Vigiliae Christianae*, 93. Leiden: Brill, 2008. Pp. xii + 422. \$199.00.

Most studies on Pope Leo’s “greatness” have tended to focus on him as a powerful administrative force and negotiator through political and religious crises of fifth-century Rome, but not as a theologian. Wessel’s important work breaks new ground in studies of Leo the Great and shows how he was much more of an original thinker than other scholars have given him credit for. As the title suggests, Leo’s greatest achievement was an innovation: to replace the outmoded idea of secular Rome as a political center with a universal Christian Rome infused with moral and spiritual content. For Wessel, Rome under Leo’s papacy became for the first time that actualized center of the empire as the “City of God.” Without Leo, Gregory the Great and Charlemagne would have not had the tools to build the idealized Christian empire which was to become the hallmark of church-state relations in the middle ages. Demonstrating a vast learning and erudition, and engaging in all the relevant sources from the period and the scholarly debates, Wessel is an excellent guide through the many political and theological complexities of the fifth-century Western Roman world. Any examination of Leo the Great or fifth century Rome should have a firm understanding of this work; any understanding of the concept of Christian empire through the ninth century should begin with it.

*Dennis P. Quinn*  
California State Polytechnic University, Pomona

**OECUMENIUS: COMMENTARY ON THE APOCALYPSE.** Translated by John N. Suggit. Fathers of the Church 112. Washington, DC: Catholic University of America Press, 2006. Pp. xii + 216. \$34.95.

Oecumenius wrote the oldest surviving Greek commentary on Revelation. Discovered in 1901 by Franz Diekamp, the commentary was edited by H. C. Hoskier in 1928 and by M. de Groote in 1999. Only one complete manuscript exists. John N. Suggit has produced the first English translation of the work. Oecumenius was not the tenth-century bishop of

Tricca, but a sixth-century layperson and count who was proud of his orthodoxy. The commentary is significant for several reasons. First, the text of Revelation has been a persistent problem for NT textual critics. Hoskier was especially interested in the commentary’s possible contribution toward establishing a foundational Greek text of Revelation. Second, although he does not mention Origen, Oecumenius appears to be theologically dependent upon Origen while at the same time distancing himself from Origen’s subordinationism. In the commentary, he holds that Mary is Theotokos. Third, Oecumenius’ hermeneutical method is primarily allegorical, and in this respect also dependent upon Origen, although certain ecclesial aspects are also present in his interpretation. He denies millenarianism and considers John the evangelist the author of Revelation. The translation is literal yet quite readable, and the sixteen-page introduction is informative. The volume is a valuable resource to anyone investigating the history of Apocalypse exegesis in the early church.

*Kenneth B. Steinhauser*  
Saint Louis University

**COPTIC CHRISTOLOGY IN PRACTICE: INCARNATION AND DIVINE PARTICIPATION IN LATE ANTIQUE AND MEDIEVAL EGYPT.** By Stephen J. Davis. Oxford Early Christian Studies. Oxford: Oxford University Press, 2008. Pp. xvii + 371; figures, maps. \$130.00.

This monograph begins with a broad introduction to early Alexandrian Christology, focusing particularly on the issue of divine embodiment and the soteriological implications of the Incarnation for human participation in divine and heavenly realities. The introduction serves as the interpretive basis for his engagement of later Egyptian discourse about Christ in both written and visual sources. Davis’s study shows how an Alexandrian Christology was contextualized in Coptic monastic, liturgical, and pilgrimage practices (chapters one, two, and three), explores how these Christological commitments were enacted in the life of local communities through the visual representation of human bodies and in the construction of church space (chapter four). His monograph ends with a consideration of the Arabization of Egyptian Christology in the tenth-century (chapter five) and the Copto-Arabic “Golden Age” of the thirteenth century (chapter six). Appended to the monograph is a collection of nine primary texts translated from Coptic and Arabic. The strength of the monograph is its interdisciplinary approach. Davis’s interests in historical theology, social history, and ritual studies are used to demonstrate how the Incarnation functioned in both traditional theological writings and nontraditional liturgical and visual sources. Davis’s monograph is an insightful and well-argued discussion of principal themes in the literary and visual history of the Egyptian Christological tradition. If there is to be criticism, it is that Davis’s enticing vignettes or case studies leave the

reader wanting more. Highly recommended to students and scholars; no library should be without this important volume.

*Carl Beckwith*  
*Beeson School of Divinity*

**THE CHRISTOLOGY OF THEODORET OF CYRUS: ANTIOCHENE CHRISTOLOGY FROM THE COUNCIL OF EPHESUS (431) TO THE COUNCIL OF CHALCEDON (451).** By Paul B. Clayton, Jr. Oxford Early Christian Studies. Oxford: Oxford University Press, 2007. Pp. v + 355. \$175.

Clayton provides an insightful analysis of Theodoret's Christology, which he describes as the "fullest development" of Antiochene Christological principles. The author effectively demonstrates that despite the affirmation of Theodoret's orthodoxy at Chalcedon in 451, the bishop of Cyrus maintains a two-subject Christology. Theodoret's primary concern, representative of the Antiochenes, is the impassibility of God the Word; what is predicated of the Word must be according to the divine nature (*physis*). Any designation of human operation or suffering to the Word lends itself to either Arianism or Apollinarianism. Hence, Theodoret posits two *physeis*, one divine and one human, establishing two subjects: 1) the Word and 2) the "assumed man" (*homo assumptus*). A genuine "communication of properties" (*communicatio idiomatum*) is entirely absent. For Cyril, however, the Word as Incarnate truly suffers and dies, a claim that Theodoret cannot accept due to his philosophical commitments. Ultimately, Theodoret's Christology follows the same trajectory as his Antiochene predecessors, Theodore of Mopsuestia and Nestorius. Clayton's work is commendable in its wide survey of secondary literature, offering critiques of Bertram and Grillmeier while developing Meyendorff's thesis that Theodoret outright ignored the hypostatic union of Cyril. Through a close examination of primary texts, Clayton sheds light on Theodoret's anthropology, Scriptural exegesis, and indebtedness to Theodore's Christology. This study would benefit from further analysis of Syriac sources. At times, the author's prose is cryptic, particularly in the historical accounts of controversy. Nevertheless, Clayton offers a valuable contribution to patristic scholarship and the fullest treatment of Theodoret's Christology to date.

*James K. Lee*  
*University of Notre Dame*

**DIVINE LIGHT: THE THEOLOGY OF DENYS THE AREOPAGITE.** By William K. Riordan. San Francisco: Ignatius Press, 2008. Pp. 293. \$19.95.

Riordan's intention in *Divine Light* is "to study Denys' rich theological vision in all of its beauty" in a manner fit "to serve as an introduction to Denys' thought," and he achieves his end admirably. The fifth-century corpus bearing the name of St. Paul's convert at Athens can be daunting and obscure to the neophyte; Riordan provides an

accessible, thoughtfully organized, and clearly written account of Denys's theology, well suited as a college or seminary textbook and for individual study. Engagement with critical sources is usually footnoted but extensive, offering paths for further research—provided one comes to praise Denys. Regularly, Riordan gives scant space and summary judgment to any perceived criticism of his subject, whether for a *nom de plume*, alleged monophysitism, or another hint of heterodoxy. His account of Denys' Neoplatonism is marred by preoccupation with defeating the caricature of "Proclus baptized" and overreliance on secondary literature for Neoplatonic authors. Still, this may prove useful, as the rest of the text undoubtedly will (save, perhaps, a peculiar appendix on Denys and shamanic initiation rites); and Riordan is perfectly straightforward in his advocacy of an orthodox Denys whom modern theology, fragmented and starved for beauty, badly needs to recover. His approach is unapologetically and precisely sympathetic: regarding divine things, not merely to think with Denys, but to suffer with him.

*Patrick Gardner*  
*University of Notre Dame*

**UNION AND DISTINCTION IN THE THOUGHT OF ST MAXIMUS THE CONFESSOR.** By Melchisedec Törönen. Oxford: Oxford University Press, 2007. Pp. 198. \$99.

Törönen's work serves as an effective guide to the major areas of Maximus' thought. The author identifies the "principle of simultaneous union and distinction," the idea that things united remain distinct and without confusion in an inseparable union, as the core of Maximus' theology. He successfully shows the prevalence of this theme with regard to Trinity, Christ, creation, the Church, Scripture, anthropology, and the spiritual life, as manifested in the twofold love for God and neighbor. Yet as the author observes, not everything Maximus says is an elaboration of the Chalcedonian definition; rather, his theology is a mosaic that depicts the mystery of Christ. The book itself is a kind of mosaic, tracing the influence of Neoplatonic sources, such as Porphyry and Dionysius, as well as Church Fathers, including Cyril and the Cappadocians, on the development on Maximus' understanding of union and distinction. Törönen demonstrates the different embodiments of this theme in Maximus' works with great facility, while providing a helpful synthesis of major theological controversies. Due to its large scope, the book at times suffers from a lack of in-depth analysis. Notable exceptions include a perceptive look at the Trinity as Monad and Triad, as well as the treatment of *enhypostaton* and its misapplication to Leontius of Byzantium and Maximus' Christology. Ultimately, this study leaves scholars asking for more, yet it remains a valuable resource for anyone seeking clarity with respect to Maximus' theology as a whole.

*James K. Lee*  
*University of Notre Dame*

**THE MEDIEVAL WORLD OF ISIDORE OF SEVILLE: TRUTH FROM WORDS.** By John Henderson. Cambridge: Cambridge University Press, 2007. Pp. xi + 232; figures. \$110.00.

Henderson offers an innovative reading of Isidore's monumental *Etymologies*. He suggests that the work be seen not merely as a reference tool, but as an educational program. His brisk survey of Isidore's effort casts the whole as an exercise in "cultural mnemonics." The book is divided into two sections. First, a brief introduction sets the context of the *Etymologies* in correspondence between Isidore and his close friend Archdeacon Braulio of Zaragoza. Second, a lengthier exposition of all twenty books of the *Etymologies* explains how each book is a block in a carefully built educational edifice, each block requiring the previous one. Isidore's opening books deal with the classical trivium in which literacy provides both the technology and the theory for learning. The remaining books, which treat everything else, rely on an analysis of language to organize and interpret the world. Etymology—in this view—does not identify the purpose of the work, but rather "a tool of knowledge within the history of world civilization," presuming that language is a means "to understand how the world is configured." Throughout the work, Henderson tackles Isidore's richly evocative Latin with a combination of highly technical analysis and earthy exposition. Scholars and graduate students will find the work both challenging and provocative.

*Owen M. Phelan*

*Mount Saint Mary's*

**SHEPHERDS OF THE LORD: PRIESTS AND EPISCOPAL STATUTES IN THE CAROLINGIAN PERIOD.** By Carine van Rhijn. Turnhout: Brepols Publishers, 2007. Pp. viii + 246. \$87.00.

Carine van Rhijn's book, based on her dissertation, offers a focused treatment of the critical role envisioned for priests in the Carolingian Renewal as seen in the more than fifty episcopal capitularies surviving from the ninth century. Van Rhijn explores how parish priests on the local level were seen as responsible for implementing the Carolingian Renewal on the local level. Chapter one describes the genre of episcopal capitulary. Chapter two establishes the genre's central place in ecclesiastical reform efforts under the Carolingians. Chapters three and four evaluate the two significant chronological groupings of capitularies, 800-20 and 850-75, as reflecting two distinct periods of the Carolingian Renewal. Chapter five steps back to generalize about what the capitularies reveal about the life of the Carolingian priest and his multifaceted role in local society. The two appendices treat questions of authorship and geographical distribution of the capitularies and their manuscripts. The strengths of the book rest on van Rhijn's thorough familiarity with her source base and her sensitivity to complicated religious, social, and political expectations for parish priests in the ninth century. Her work is significant in two respects. For scholars of the medieval church, she offers new insights into

the structure and ideals of the early medieval priesthood. For scholars of early medieval history, she grinds a new lens through which to evaluate the impact of the Carolingian Renewal on Europe at the local level.

*Owen M. Phelan*

*Mount Saint Mary's*

**THROUGH THEIR OWN EYES: LITURGY AS THE BYZANTINES SAW IT.** By Robert F. Taft, SJ. Berkeley, CA: InterOrthodox Press, 2006. Pp. xxviii + 172. Paper. \$19.95.

There are few liturgical scholars whose depth and breadth of erudition can match Robert Taft's. This volume reproduces his 2005 Paul G. Manolis Distinguished Lectures at the Patriarch Athenagoras Orthodox Institute in Berkeley, California. The three lectures are preceded by an introductory chapter on the vicissitudes of liturgical history—use and abuse of appeals to a gilded and sometimes imagined past; in fact, he is rightly critical of the habit of appealing to the past to justify or support an idea or practice that is the product of a later age. Taft's desire and method is to offer an account of the liturgy not from the perspective of a textual analysis of the rites and prayers themselves, but from the perspective of just how the liturgy was lived, preached, and experienced by the participants. The first two lectures are basically a "walk-through" of the liturgy with an eye to the nature and level of popular participation, while the third is a brief but beautiful discussion of the way Byzantines themselves conceived of the divine liturgy, which Taft nicely treats under the rubrics of *taxis* (order), *historia* (rite), and *theoria* (contemplation). A self-described "liturgical informer, not reformer," Taft sees his work primarily as descriptive, not prescriptive, though some of his suggestions about liturgical practice and reform are trenchant. After each lecture, a transcript of the question-and-answer exchange with his audience is included. Unfortunately, the book is marred by some printing errors, and at one point, Gregory of Nazianzus is confused with Gregory of Nyssa. All in all, this is an accessible and readable little book that could only have been written by someone thoroughly immersed in the texts and the culture they convey.

*Michael Heintz*

*University of Notre Dame*

**IN A MONASTERY LIBRARY: PRESERVING CODEX SINAITICUS AND THE GREEK WRITTEN HERITAGE.** By Scot McKendrick. London: British Library (distributed in the US by University of Chicago Press), 2006. Pp. 48; plates. \$13.00.

In anticipation of Sinaiticus's reunification and publication through the Codex Sinaiticus Project, McKendrick has written a short companion volume to this important biblical codex. Numerous plates, in black-and-white and color, illustrate Sinaiticus's history and contents, alongside examples of other Greek manuscripts. Composed for a general audience, the book could suitably accompany a public exhibition

of biblical manuscripts. (For more in-depth scholarship, the reader may consult the concise bibliography.) Topics covered include Sinaiticus's history, from its production to its discovery by Tischendorf to its purchase by the British government, as well as its relationship to Codex Alexandrinus and later Byzantine manuscripts. Only two paragraphs on the future of the codex discuss the then-newly formed Codex Sinaiticus Project. The Project has since advanced and neared its goal of providing free access to interactive digital images of the full codex (see [www.codexsinaiticus.org](http://www.codexsinaiticus.org), or [www.codex-sinaiticus.net](http://www.codex-sinaiticus.net)); a new print facsimile is also expected. The book closes with a section by N. Pickwoad on the preservation of manuscripts from the Monastery of St. Catherine at Mt. Sinai. While some of the information provided by this book can now be found at the Project's website, perhaps the true value of this inexpensive volume lies with its full-page photographs that introduce the novice reader to images of early Bibles and its descriptions of the complex history involved in making such texts available today.

Amy M. Donaldson  
University of Notre Dame

#### **LAW AND THE ILLICIT IN MEDIEVAL EUROPE.**

Edited by Ruth Mazo Karras, Joel Kaye, and E. Ann Matter. Philadelphia: University of Pennsylvania Press, 2008. Pp. xviii + 315. \$59.95.

This book aims to "explore the many points of intersection between the institution of law in its broadest sense and other aspects of medieval society and culture." The many brief articles comprised in the volume often do not advance far along any particular avenue, but the combined effect of the essays is a helpful and thought-provoking introduction to the many ways in which attention to law lays bare medieval life. The book is divided into four sections. The first explores how legal ideas and institutions affected medieval society, such as the many lives spared through the law of sanctuary. The second identifies sources of legal history other than legal texts, such as a glimpse of judicial coercion provided by Carolingian court poetry. The third examines how social, political, and economic contexts influence legal concepts, such as how Philip the Fair's prosecution of the Templars increased the judicial role of the faculty of theology at Paris. The fourth tracks how legal thinking seeps into different genres of medieval writing, such as the appearance of canon law rulings on magic in the *Canterbury Tales*. This volume would be useful for wide audiences interested either in exploring medieval law or in orienting themselves in the many approaches to legal culture now being cultivated.

Owen M. Phelan  
Mount Saint Mary's

**THE PROPRIETARY CHURCH IN THE MEDIEVAL WEST.** By Susan Wood. Oxford: Oxford University Press, 2006. Pp. xiii + 1020; map. \$278.50.

Through an exhaustive, nuanced, and wide-ranging study, Wood identifies the many ways churches were treated

as items of property in the medieval West. She organizes her book in four sections: beginnings, high churches, low churches, and ideas. In the first section, she examines the sparse evidence from the fourth through the eighth centuries. In the next section, she focuses on royal abbeys and bishoprics as property from the ninth to the eleventh centuries. In the third section, she addresses the cases of "wooden sheds with barely a pewter or horn chalice" from the ninth to the twelfth centuries. Finally, she lays out the legal landscape, exploring the intellectual paradigms within which people argued over ownership of churches. Through the first three sections, her arguments rest primarily on meticulous reading of surviving charter evidence. The final section unpacks canon law. The clear strengths of Wood's effort rest in her balanced sensitivity to deep historiographical traditions, as well as her thorough command of a massive source base. The importance of the book is twofold: The dense exposition provides a timely comprehensive assessment of a topic crucial to specialists in medieval church history, and the extensive bibliography and detailed index make the book an invaluable reference tool for any scholar of the middle ages.

Owen M. Phelan  
Mount Saint Mary's

**MARTYRDOM, MURDER, AND MAGIC: CHILD SAINTS AND THEIR CULTS IN MEDIEVAL EUROPE.** By Patricia Healy Wasyliv. Studies in Church History, 2. New York: Peter Lang, 2008. Pp. 203. \$67.95.

Wasyliv's book is a welcome addition to the growing body of work on the history of childhood. Taking as a starting point the idea that the proliferation of cults of child saints in late antiquity and the middle ages arose from the general social love for children and desire to keep them from harm, the author surveys most of the known literary sources to show, often despite lack of official support from the church hierarchy, that cults for child saints proliferated throughout Europe. The author employs the methodologies of sociology, literary, and medieval studies and takes a chronological and approach to the topic. In an important chapter, Wasyliv demonstrates how the Christian accusations of ritual child murders by Jews served as a way for the Church to gain control of the cults of the innocence by redefining these martyrdoms as *Imitatio Christi*, and thus placating the sociological need to venerate children who died unjustly. One may wonder why no preface was included indicating whom the author worked with and the production history of the text, but this work is well written, extensively indexed and end noted, and contains a well-researched bibliography. It should be required reading for students and scholars wanting a fine overview of how the history of childhood and medieval relic cults converge. While it begins as a book on a curious outpost of history, it ends convincing the reader of its great importance in medieval social and religious history.

Dennis P. Quinn  
California State Polytechnic University, Pomona

**THE SEVEN DEADLY SINS: FROM COMMUNITIES TO INDIVIDUALS.** Edited by Richard Newhauser. *Studies in Medieval and Reformation Traditions*, cxxiii. Leiden and Boston: Brill, 2007. Pp. xii + 308, including index. \$147.00.

Richard Newhauser's collection follows in the wake of much recent work on medieval attitudes toward sin, his own *The Early History of Greed* (Cambridge, 2000) being a particularly learned example of the species. The volume is the product of a National Endowment for the Humanities summer seminar. The authors represent fields as diverse as political theory, classics, comparative literature, history, art, philosophy, religion, English, psychology, and medieval studies. The quality of the contributions, is, on the whole, high. The presupposition of this collection is that the medieval and early modern Christian theology of sin balances a continuity of orthodox (largely Augustinian) taxonomy and consequent judgments with divergent, culturally constructed and more heterodox local applications. Section one relates sin to political education (e.g., Dwight Allman on Alcuin's correspondence with Charlemagne, Bridget Balint on envy, Susan Hill on gluttony). Christian theology dominates section II (John Kitchen, Rhonda McDaniel, Holly Johnson, Dallas G. Denery II and Hillaire Kallendorf). The third section is more disparate: V.S. Benfell III on the Beatitudes in Dante, Derek Pitard on "Greed and Anti-Fraternalism," Thomas Parisi on Freud, and Laura Gelfand's excellent discussion of Bosch's painting, "The Seven Deadly Sins and Four Last Things," with black-and-white illustrations. Overall, this is a worthy effort in collaborative scholarship.

David Lyle Jeffrey  
Baylor University

**TRINITARIAN THEOLOGY IN THE MEDIEVAL WEST.** Edited by Pekka Kärkkäinen. *Schriften der Luther-Agricola-Gesellschaft*, 61. Helsinki: Luther-Agricola-Society, 2008. Pp. 298. Paper, n.p.

This volume is a collection of nine first-rate essays on trinitarian theology in the medieval (Latin) west. The first essay, by P. Gemeinhardt, provides an overview of the developments between 1075 and 1160 (Anselm–Peter Lombard) and offers a much needed synthetic account of the developments prior to the thirteenth century. Essays by S. Knuuttila, A. Maierù, B. Marshall, and L. Nielsen follow, discussing specific semantical, logical, and metaphysical considerations in trinitarian theology in the thirteenth and fourteenth centuries. R. Friedman's essay analyzes the voluntary emanation of the Holy Spirit in the early fourteenth century, and P. Kärkkäinen offers an account of the psychological analogy in select authors from Ockham to Biel. The final two contributions extend the chronological boundaries of the work, as N. den Bok considers Jan van Ruusbroec's late fourteenth-century spiritual trinitarian theology and R. Saarinen addresses Luther's trinitarian exegesis of John 1:18. These essays are technical, precise, and often break new ground as they address figures such as Hervaeus

Natalis, Peter Aureoli, and Peter of Pulkau. By considering the unfamiliar and reconsidering the familiar, this work broadens, deepens and clarifies contemporary understanding of trinitarian theology between Anselm and the early sixteenth century.

John T. Slotemaker  
Boston College

**THE DOMINICAN TRADITION.** By Thomas C. McGonigle and Phyllis Zagano. *Spirituality in History Series*. Collegeville, MN: Liturgical Press, 2006. Pp. xxi + 145. \$14.95.

*The Dominican Tradition* is one of a series of five volumes intended to explore the spiritual traditions of predominant religious orders in the Catholic Church. Dominican spirituality is marked by its penetration into one's entire life; the spiritual life cannot be compartmentalized. This book tries to show this in the anthology of sixteen essays written either by Dominicans or about them. McGonigle and Zagano provide snippets from Dominican lore during the Order's eight centuries of existence, including biographical notes about each author. Among the more notable writings one finds the "Nine Ways of Prayer of St. Dominic," St. Albert the Great's "On Preparation for Prayer," extracts from St. Thomas Aquinas' *Compendium of Theology*, several pages of St. Catherine of Siena's *The Dialogue*, a small portion of Henri Dominique Lacordaire's "Essay on the Re-Establishment in France of the Order of Friars Preachers," excerpts from Rose Hawthorne Lathrop's newsletter "Christ's Poor," a selection from Georges-Yves Congar's *I Believe in the Holy Spirit*, a portion of Edward Schillebeeckx's "Dominican Spirituality," and part of Timothy Radcliffe's address at Yale University, "Talking to Strangers." The afterword reproduces "The Rule of St. Augustine." The book's strength lies in the well chosen, though rather abbreviated, selection of classical authors' works and perhaps less in the last two essays. This useful introduction to the characteristics of Dominican life provides a range of perspectives on how to know and love God and flourish as a person.

Paul J. Keller, O.P.  
Providence College

**THE OTHER FRIARS: CARMELITE, AUGUSTINIAN, SACK AND PIED FRIARS IN THE MIDDLE AGES.** By Frances Andrews. Woodbridge: The Boydell Press, 2006. Pp. ix + 261. \$47.95.

*The Other Friars* examines the murky origins of four less-familiar mendicant orders, and traces the internal and external influences that led to the success of the Carmelites and Augustinians and the dissolution of the Sack and Pied Friars. Andrews explores the structure, distribution, education, and daily life of each order, but gives little attention to theology, spirituality, or devotional practices. The majority of the book is devoted to the Carmelites and Augustinians, with the Sack and Pied Friars receiving only sixty pages—a deficiency reflecting the lack of primary sources document-

ing these orders. She argues that the Carmelites and Augustinians succeeded by claiming historic origins in the persons of Elijah and Augustine, respectively. By assembling numerous primary and secondary sources, *The Other Friars* sheds needed light on an obscure aspect of medieval mendicancy and is a great resource for those studying medieval religious institutional and social history.

James L. Arinello  
Boston College

**THE PRIVILEGE OF POVERTY: CLARE OF ASSISI, AGNES OF PRAGUE, AND THE STRUGGLE FOR A FRANCISCAN RULE FOR WOMEN.** By Joan Mueller. University Park: The Pennsylvania State University Press, 2006. Pp. x + 182; illustrations. \$25.00.

In histories of Franciscan origins, the role of women within the Order has often been minimized. Mueller's book, accordingly, is an important, concise, well-documented and accessible monograph, which begins to fill this void in scholarship. Mueller, whose work includes *Clare's Letters to Agnes* (St. Bonaventure's Press, 2001), insists that the women are essential to the story of Franciscan development and that their absence generates misunderstandings of the issues at stake in the early practice of and controversy over evangelical poverty. With the admission of Clare into the Order, Franciscan evangelical poverty was characterized by the mutual care of men and women for one another. The men provided the necessities of daily life and pastoral care for the women, while the more settled women provided a haven and hospice for the nomadic men. As evangelical poverty was increasingly compromised by the developments within the Order, and the men became more monastic, they no longer needed the shelter and physical care provided by the women. The women, then, increasingly came to be seen as a burden. In this context, the struggle of Clare and Agnes for an explicitly Franciscan Rule that affirmed the centrality of evangelical poverty was a fight for the primitive identity of the Order in which the men's and women's communities were complementary and mutually dependent. This book will be a welcome addition to university and seminary libraries, as well as the collections of those with an interest in the early Franciscans.

R. W. Lawrence  
Albertus Magnus College

**ANGELS IN MEDIEVAL PHILOSOPHICAL INQUIRY: THEIR FUNCTION AND SIGNIFICANCE.** Edited by Isabel Iribarren and Martin Lenz. Burlington, VT: Ashgate, 2008. Pp. 235. £55.00; online, £49.50.

This is an outstanding and long-awaited contribution to the study of the philosophical aspects of medieval scholastic angelology. It contains five thematic parts and balances flawlessly historical reconstructions and systematic analyses of various debates regarding the nature, behavior, and importance of angels in medieval thought. Part one discusses

angels as exemplars of world order. It includes chapters on angelic hierarchies in Alan of Lille, William of Auvergne, and St Bonaventure (D. Luscombe), Peter John Olivi's interpretation of Pseudo-Dionysius (S. Piron), and Thomas Aquinas and Durandus of St. Pourçain on angelic individuality and the possibility of a better world (I. Iribarren). Part two contains discussions of angelic location in Abelard (J. Marenbon); Henry of Ghent (R. Cross) and John Duns Scotus (T. Suárez-Nani); and talks about post-1277 treatments of location (H. Wels). Part three examines the problem of angelic cognition and communication. It offers accounts of the language of angels (T. Kobush), their role as thought experiments in medieval epistemology (D. Perler), and their thought processes according to the views of Aquinas and William of Ockham (M. Lenz). The sole chapter of part four focuses upon demons and their function as psychological abstractions (A. Murray). Part five ventures into the realm of Renaissance and Reformation angelology, with a comparative analysis of the historical shifts in the understanding of the significance of angels (S. Meier-Oeser) and an examination of seventeenth-century discussions of angelic bodies (A. Hallacker). The book is highly recommended for anyone interested in the fascinating philosophical questions pertaining to angels.

Severin V. Kitanov  
Salem State College, Salem, MA

**THE SENTENCES, BOOK I: THE MYSTERY OF THE TRINITY.** By Peter Lombard. Translated by Giulio Silano. Toronto: Pontifical Institute of Medieval Studies, 2007. Pp. lviii + 278. Paper, \$ 39.95.

As Silano notes, Luscombe characterized Peter Lombard's *Sentences* as "one of the least read of the world's great books"; Silano's fine English translation of Book I will, it is hoped, bring this important work a broader readership. The translation follows the text established by Ignatius Brady (Grottaferrata, 1971) and offers an original and reliable translation of both the Lombard's text and the plethora of patristic citations. This volume includes: an introduction (58 pages), the text of I *Sentences*, a bibliography of works cited by Peter in Book I (English translations thereof), a bibliography of recent studies on Peter Lombard, and an index of scriptural and patristic authorities. Silano's substantive introduction merits mentioning for its utility in introducing readers unfamiliar with the twelfth century to the life of Peter Lombard and the historical context in which he wrote, as well as Silano's interpretation of the *Sentences* of Peter Lombard as a modern casebook. A specialist in medieval legal theory, Silano pursues the parallels between the Lombard's *Sentences* and a legal casebook. The significance of such works is not in the opinions or desiderata of the author, but in the authorities cited. Without diminishing the Lombard's own thought, the analogy highlights the importance of the author's prudent choice of which scriptural and patristic "sentences" to include (hence, William of Tyre's designation of the Lombard as surrounded by a *prudantium chorus*, xxi).

This introduction to the Lombard's work, and Silano's careful translation, will certainly be of use to both scholars and students of medieval theology.

John T. Slotemaker  
Boston College

**BONAVENTURE.** By Christopher M. Cullen. *Great Medieval Thinkers*. Oxford: Oxford University Press, 2006. Pp. xviii + 251. Cloth, \$55.00; paper, \$24.95.

This volume provides an accessible introduction to the thought of St. Bonaventure (d. 1274) according to his own division of the sciences found in the classic text *On the Reduction of the Arts to Theology*. Part one contains two chapters: the introduction (Bonaventure's life, times, writings and influence), and a chapter on Christian Wisdom, the ultimate goal of the *Reduction of the Arts*. Part two, "The Light of Philosophical Knowledge," contains three chapters, treating Bonaventure's physics, metaphysics, and moral philosophy. Part three, "The Light of Theological Knowledge," includes seven chapters organized according to Bonaventure's *Breviloquium*: the Trinity, Creation, Sin, the Incarnation, Grace, the Sacraments, and the Last Things. While all of part two provides good information on the intricacies of Bonaventure's philosophy, the sections in part three explaining his hylomorphic metaphysics, exemplarism/illumination, and treatment of the virtues are particularly elucidative. Following the *Breviloquium's* structure, part three also does a fine job articulating how the various parts of Bonaventure's theology interrelate. Especially good is the chapter on the Trinity, which supplies the overall dynamic of Bonaventure's theological synthesis, which originates with the Father, progresses through Christ, and comes to fruition in the Spirit. Thus, the *Breviloquium*, and therefore the structure of part three, is chiasmic. The book provides an excellent overview and explanation of the various parts of Bonaventure's thought, both philosophical and theological. While mostly descriptive, the book presents a clear summary of Bonaventure's ideas and provides a learned and careful interpretation of this great medieval thinker.

Jay M. Hammond  
Saint Louis University

**AQUINAS AND SARTRE: ON FREEDOM, PERSONAL IDENTITY, AND THE POSSIBILITY OF HAPPINESS.** By Stephen Wang. Washington, DC: The Catholic University of America Press, 2009. Pp. xxv + 298. \$79.95.

Wang articulates with astonishing clarity, precision, and subtlety the common features of Aquinas' and Sartre's accounts of the meaning of human existence, the process of human understanding, freedom, and the pursuit of happiness. Wang argues convincingly that Aquinas and Sartre share a similar vision of personhood as constituted by the intricate and free relationship between our factual self and our various self-actualization projects. Human subjectivity is an inescapable precondition for grasping the objective features of reality. Truth is always human, not in the sense

of being the construct of groundless desire, but in the sense of freely chosen perspectives on the world, each shaped by factors independent of human volition. The process of self-realization is motivated by a deep-seated dissatisfaction with our fragmented and incomplete identity. Sartre agrees with Aquinas that the idea of God is an inseparable aspect of the human desire for happiness, but he undermines its regulative function by treating it as a symbol of an impossible perfection. For Sartre, a God-like state of absolute fulfillment (self-coincidence) is a contradiction in terms. But if, as Wang explains, the possibility of freedom at the heart of Sartre's ontology requires an openness to what lies beyond our present existence even at the moment of death, why did Sartre wholeheartedly embrace atheism? And if this "openness to what is beyond comprehension, beyond the world, and beyond death" is "an essential aspect of reason and philosophy," why did Aquinas opt for the certainty of faith rather than the uncertainty of reason?

Severin V. Kitanov  
Salem State College

**DIE PROLOGE DER REPORTATA PARISIENSI DES JOHANNES DUNS SCOTUS: UNTERSUCHUNGEN ZUR TEXTÜBERLIEFERUNG UND KRITISCHE EDITION.** By Klaus Rodler. Innsbruck: Verlagsort, 2005. Pp. 134 + 239. €32.00.

**THE EXAMINED REPORT OF THE PARIS LECTURE: REPORTATIO I-A. LATIN TEXT AND ENGLISH TRANSLATION: VOLUME I.** By John Duns Scotus. Edited and translated by Allan B. Wolter and Oleg V. Bychkov. St. Bonaventure, NY: The Franciscan Institute, 2004. Pp. xxviii + 654. \$90.00.

**THE EXAMINED REPORT OF THE PARIS LECTURE: REPORTATIO I-A. LATIN TEXT AND ENGLISH TRANSLATION: VOLUME II.** By John Duns Scotus. Edited and translated by Allan B. Wolter and Oleg V. Bychkov. St. Bonaventure, NY: The Franciscan Institute, 2008. Pp. xxv + 624. \$99.00.

The *Reportatio parisiensis* of the Franciscan theologian John Duns Scotus—his mature commentary on the Lombard's *Sentences*—is currently being edited by Timothy Noone. In the meantime, it is important to understand how this anticipated edition relates to other editions recently produced by Klaus Rodler and Allan Wolter-Oleg Bychkov. Scotus lectured on the *Sentences* throughout his career, and a brief overview of these works will set the context for the *Reportatio*. Scotus first lectured on books I and II of the *Sentences* as a bachelor of theology at Oxford (1298-99). Edited by the Scotus Commission (Vatican, XVI-XIX), this is called the *Lectura* and is made up of his lecture notes, which he himself did not edit for "publication." The third book of the *Lectura* (Scotus' earliest commentary on book III of the *Sentences* produced at Oxford, perhaps during his Parisian exile in 1303-4) is known as the *Lectura completa*, and has recently

been edited (Vatican, XX-XXI). The *Ordinatio* is Scotus' second collection of lectures on the Lombard's *Sentences*, covering all four books and given at Oxford. A critical edition is nearly complete (Vatican, I-XI). Scotus' final commentary on the Lombard's *Sentences* is his *Reportatio*—a student report of lectures delivered in Paris between 1302 and 1305. There are at least four redactions of Book I (*Reportatio* I-A, I-B, I-C and I-D) and two redactions of Book II (II-A and II-B), Book III (III-A and III-B), and Book IV (IV-A and IV-B). (Some of these were edited in the sixteenth and seventeenth centuries: Wadding: II-A, III-A and IV-A [1639]; Paris 1517: I-B).

*Reportatio* I-A is itself extant in five diverse manuscripts (Wolter-Bychkov 2004, vol. I). Given the complexity and diversity of the manuscripts, Wolter and Bychkov argue in the preface to their edition that the traditional stemmatic method of delineating the relationships between the manuscripts is not viable; rather, they adopted a Gadamerian hermeneutical strategy (vol. I). That is, the “recreation of the text happened simultaneously with its translation and understanding” as both the Latin text and the English translation were reconstructed (vol. I). Thus, the reconstructed text does not follow one distinct manuscript family, but relies on a criterion of meaning throughout the editing and translation of the text. The editors note that they have relied on all extant manuscripts for their reconstruction, and have consulted each manuscript where there were variations. But “the final selection of variants for the Latin text was ultimately based not on a strict adherence to the tradition of a certain manuscript family, but on the criterion of clarity and transparency for contemporary reading and interpretation” (vol. I). The result is a noncritical edition, which interpretively reconstructs an intelligible Latin text and English translation.

The work of Wolter-Bychkov is difficult to evaluate without the forthcoming critical edition to which to compare it. Fortunately, the recent critical edition by Klaus Rodler of the Prologue of *Reportatio* I-A, I-B, I-C, along with the *Additiones Magnae*, offers a helpful point of reference. When Rodler's versions of the Prologue are compared with the edition of Wolter-Bychov, it is evident that I-B, I-C and the *Additiones Magnae* are substantially diverse traditions. The edition of I-C is textually the closest to that of I-A, while I-B is much shorter and abbreviated. For its part, the *Additiones Magnae* predictably contains additions to the text. Moreover, the respective editions of the prologue of *Reportatio* I-A reproduced by Wolter-Bychkov and Rodler are remarkably similar. Wolter-Bychkov provide no textual variants, but their text is nearly identical to Rodler's. The textual divisions are often identical, with the only substantive differences being those of word order, punctuation, and orthography. (Wolter-Bychkov introduce more textual divisions through punctuation.) If the prologue is any indication, then one can conclude that Wolter-Bychkov have rendered a reliable edition of *Reportatio* I-A—though a final evaluation must await the completed critical edition.

John T. Slotemaker  
Boston College

**THE INSIGHT OF UNBELIEVERS: NICHOLAS OF LYRA AND THE CHRISTIAN READING OF JEWISH TEXT IN THE LATER MIDDLE AGES.** By Deena Cope-land Klepper. Philadelphia: University of Pennsylvania Press, 2007. Pp. 240. \$55.00.

Klepper contrasts Dominican and Franciscan usages of Jewish texts. She argues that Dominican utilization was for missionary and polemical purposes, while Franciscans deployed them in the service of biblical exegesis and theology. As a Franciscan, Nicholas of Lyra falls into the latter category, and thus Klepper observes how Jewish exegesis affected Nicholas's own. This leads her to examine the epistemological problem of unbelief and the hermeneutical problem of using Jewish texts for theology: How can Jewish unbelief point to Christian truth? Klepper illustrates the ways that Lyra surmounts the latter problem in three quodlibet questions dealing with how Christ's nature and advent could be shown through Jewish Scripture *contra* contemporary Jewish interpretation. Finally, Klepper traces Lyra's legacy into the sixteenth century, and argues that while Lyra was widely read, he was rarely imitated. *The Insight of Unbelievers* is a comprehensive yet careful study of Nicholas of Lyra and late medieval usage of Jewish exegesis. It would be a worthy acquisition for those interested in medieval exegesis or Jewish-Christian relations.

James Arinello  
Boston College

**OCKHAM AND OCKHAMISM: STUDIES IN THE DISSEMINATION AND IMPACT OF HIS THOUGHT.** By William J. Courtenay. Studien und Texte zur Geistesgeschichte des Mittelalters. Leiden: Brill, 2008. Pp. x + 420. \$186.00.

Students of late medieval thought—particularly those working on Ockham, Ockhamism, or nominalism—are indebted to William J. Courtenay for his scholarship over the past four decades. This volume, a collection of his articles published between 1980 and 2000, is divided into eighteen chapters, grouped in four sections: 1) Nominalism before Ockham; 2) Ockham's thought at England and Paris; 3) the crisis of Ockham's thought at Paris (1339-41); and 4) the “aftermath” of Ockham's thought. The majority of the essays (chapters eight to fifteen) treat the reception of Ockham's thought in Paris from 1339-41. The scholarly debate regarding the various “anti-Ockhamist” statutes promulgated at Paris in 1339 and 1340 has been intense for almost half a century. The question is who or what is condemned by the *Chartularium Universitatis Parisiensis*, referring to the “*Occhaniste/Occamistae*” or “*scientia occamica*.” Courtenay argues that the oath recited before the rector by bachelors in arts at their inception ceremony as masters—*contra scientiam occamicam*—was not a reference to any statutes that are now preserved in the *Chartularium*. That is, against the thesis of Hans Thijssen and Zénon Kaluza, Courtenay believes that the statutes in question were subsequently removed from the register and not preserved. Further, Courtenay concurs

with Philotheus Boehner that the statutes *contra scientiam occamicam* were not directed at Ockham in particular, since Ockham himself did not hold the condemned positions.

John T. Slotemaker  
Boston College

**LAY BIBLES IN EUROPE 1450-1800.** Edited by M. Lamberigts and A. A. den Hollander. Leuven: Peeters Publishers, 2006. Pp. xi + 360. Paper, \$115.00.

Among the critiques of intellectual historical work has been that the effort to understand the “great minds” of ages past has given a skewed version of history, one that saw figures such as theologians, philosophers, and printers as having outsized influence upon the world of millers, weavers, washerwomen, and farmers. That is an oversimplification, as is a response that only those trained in theology or philosophy can get at what those great minds were attempting to communicate. Into this struggle comes an offering that seeks to profit from the strengths of both intellectual and social history, a volume that explores the Bibles specifically aimed at laity in Europe between 1450 and 1800. The thirteen articles gathered here begin the project of clarifying what was offered to the laity—by examining the artwork, the translations, the response of theologians to vulgar translations or their part in them, and the piety these Bibles engendered in their communities. Of special interest for further research are the bibliography of Bibles printed in the Netherlands and Belgium, and two further articles on the bibliographer’s task, and its use in scholarship. One failing of the book is the notable lack of an introductory article that would serve to bind the articles more clearly together into a work and speak to the direction of the enterprise. This is an otherwise excellent collection that helps with an exciting new direction in Christian history.

R. Ward Holder  
Saint Anselm College

**THE FIRST ENGLISH BIBLE: THE TEXT AND CONTEXT OF THE WYCLIFFITE VERSIONS.** By Mary Dove. Cambridge Studies in Medieval Literature, 66. Cambridge: Cambridge University Press, 2007. Pp. xvi + 313; plates. \$99.00.

This is the first monograph on the making of the Wycliffite Bible in eighty-seven years. It was well worth the wait. Not since Margaret Deanesly’s *The Lollard Bible*, published in 1920, has a scholar attempted a full-scale study of the people, debates, and conditions surrounding this watershed event in English religious history, not to mention the history of the English language itself. The result is a fascinating study that takes us into the fractious world of late medieval England, with its disputes over authentic piety and ecclesiastical power. Dove traces the results of the momentous decision made by John Wyclif and his Oxford cohorts to translate the entire Bible from the Latin of the clerical elite into the common language of the laity. There are many achievements in Dove’s book, all of which are facilitated by

the meticulous examination of numerous manuscripts. The four codicological appendices alone are a boon to future researchers. Dove shows us that the production of this Bible was a massive undertaking that involved, first of all, the establishment of a solid Latin textual base from which to translate, the consultation of earlier scholars such as St. Jerome and Nicholas of Lyra for the reconciliation of linguistic idiosyncrasies, and the willingness to “gloss” the biblical text—even to the point of inserting comments within the text itself—in order to render what the Wycliffite translators deemed the “open,” or clear, meaning intended by the biblical author. Thanks to Dove, our understanding of the first English Bible is now much more open as well.

Ian Christopher Levy  
Lexington Theological Seminary

**REFORMING SAINTS: SAINTS’ LIVES AND THEIR AUTHORS IN GERMANY 1470-1530.** By David J. Collins. Oxford Studies in Historical Theology. Oxford: Oxford University Press, 2008. Pp. xv + 227; illustrations. \$65.00.

*Reforming Saints* is a study of Latin saints’ lives composed between 1470 and 1530, focusing on saints who were active in German-speaking lands of the Holy Roman Empire. The study is focused less on the saints themselves, but rather on the men who composed and/or edited the texts—German humanists. The study is useful in at least two respects. It adds a new component to the study of northern humanist authors, complexifying what we know of humanists’ plans and activities. And it highlights a borderland of sorts, between the medieval period of the *Golden Legend* and what is considered a more truly early modern approach to the saints, i.e., the critical texts and collections of the *Acta Sanctorum* and the Bollandists. The texts that Collins evaluates have frequently been ignored or belittled by scholars as being of poor quality or insignificant to the humanist program, but this approach, Collins reasons, begs the question of why humanists should have busied themselves with writing or editing saints’ lives, often without a specific patron or request as explanation. In the final analysis, studying these lives does add to our picture of the humanist “program” and complicates, appropriately, the received notion that humanists were modern and thus rejected especially medieval piety and superstition.

Beth Kreitzer  
Belmont Abbey College

**PREACHERS BY NIGHT: THE WALDENSIAN BARBES (15-16TH CENTURIES).** By Gabriel Audisio. Translated by Claire Davison. Studies in Medieval and Reformation Traditions, 118. Boston, MA: Brill, 2007. Pp. xix + 248; illustrations, maps. \$148.00.

This monograph is a more detailed treatment of Waldensian history, following his excellent survey of the subject, *The Waldensian Dissent: Persecution and Survival, c. 1170-1570* (1989; Eng. trans. Claire Davison, Cambridge: Cam-

bridge University Press, 1999). Audisio engages the primary sources with great care and detail to create a profile of the shadowy “barbes”—the itinerant Waldensian pastors who ministered to clandestine congregations in the Alps during the late Middle Ages. Unlike the earlier work, *Preachers by Night* focuses on the last two centuries before the absorption of the Waldensian movement by the Reformation. Particularly valuable is the discussion of the questions posed to the Protestant Reformers by Waldensian emissaries in 1530, a discussion that throws into sharp relief the differences between the late medieval dissenting movement that was Waldensianism and the new theology of the Reformers. Audisio’s treatment of his sources could be questioned in places, such as his surprising conclusion that the charges of sexual laxity and nocturnal orgies found in the Inquisitional records may have some basis in fact. But this book is valuable precisely for the boldness and freshness of its examination of the primary sources. Whether one agrees or disagrees with specific arguments, Audisio’s account of Waldensian pastoral ministry is invaluable for anyone interested in late medieval dissent and its relationship to the Reformation.

*Edwin Tait*  
*Huntington University*

**REFORMATION CHRISTIANITY.** Edited by Peter Matheson. *A People’s History of Christianity*, 5. Minneapolis, MN: Fortress Press, 2007. Pp. xvi + 306. \$35.00.

As with the other volumes in this series, this compilation utilizes some of the best scholars currently at work in the social history of the Reformation and summarizes the most important primary source scholarship from the last fifty years. Chapters are organized thematically and cover a wide range of devotional practices, religious understandings, and life-cycle rituals of ordinary believers. Examples include issues of gender and gender relations, village piety, birth, childhood, and death. Key bibliography for further reading is provided at the end of each chapter. As a whole, the volume is illustrative, anecdotal, and suggestive; the goal is to draw a general picture rather than to provide in-depth description or analysis. At times, this can lead to a sense that the content is rather basic and obvious. From this material extrapolations could be made for large portions of Europe, but the focus is on a description of Protestant lands, especially in Germany and Britain. This would make a particularly good supplementary textbook for courses on the Reformation or as an overview of Christian popular culture in this period for the general reader.

*Gregory Miller*  
*Malone College*

**CRISIS AND RENEWAL: THE ERA OF REFORMATION.** By R. Ward Holder. Louisville, KY: Westminster John Knox Press, 2009. Pp. 272. \$29.95.

Professors of Reformation history will be tempted to replace their favored introductory texts with this intelligent, engaging, and thorough volume. It is hard to imagine that

students will begrudge their teachers for yielding to temptation in this case. Seminarians, undergraduates, and other interested readers will appreciate the author’s accessible prose and clear presentation of the complex of developments—especially intellectual developments—that characterize and define the period. One of the book’s many strengths is its unwillingness to assume the reader’s familiarity with jargon. Yet *Crisis and Renewal* comes nowhere near “dumbing down” the subject matter. As the title suggests, the period is described and analyzed dialectically. As such, Holder’s writing embodies a valuable truth for budding historians and theologians: there is more than one way to look at things. Instead of organizing his presentation around a few key events or personalities, Holder has opted for an “intellectual history” methodology. The effectiveness of this approach is especially evident in the “Doctrinal-Vocabulary Discussion” sections that conclude most chapters. Holder begins with a finely tuned description of the late medieval context and concludes with a variety of pertinent discussions regarding the consequences and outcomes of the era’s intellectual activity. In between, few concerns are left unconsidered. The end result is not so much an overview as a meticulously rendered, comprehensive, introductory text that will transform novices into knowledgeable students of the era of reformations.

*Hans Wiersma*  
*Augsburg College*

**RITUAL IN EARLY MODERN EUROPE.** By Edward Muir. 2nd ed. *New Approaches to European History*. Cambridge: Cambridge University Press, 2005. Pp. x + 320; plates. Cloth, \$79.00, paper, n.p.

Edward Muir’s encyclopedic study of ritual in early modern Europe was first published in 1997; this new edition takes full advantage of the wealth of studies that have subsequently appeared. The first section of the book deals generally with the forms and cycles of ritual in late medieval and Early Modern Europe. The second section examines the notion of ritual and the body, looking at a range of activities, from festivals and marriage traditions to the “rites of violence.” The last section describes the assault on ceremony in the reformations of the sixteenth century, considering the idea that reform itself may be considered a kind of ritual activity. While the primary focus of the work is Western Europe, the book includes valuable discussions of the encounters between Europeans and the ritual traditions of Eastern Europe, Asia, and the Americas. The introduction provides an excellent overview of ritual as a problem for researchers, assessing the promise and pitfalls of anthropological approaches to social and religious history. On account of its range and the author’s careful synthesis of the secondary literature, this is a must read for any graduate student in the field of Reformation and early modern history, and, in its updated form, a worthy successor to the first edition.

*W. Bradford Smith*  
*Oglethorpe University*

**BIBLICAL SCHOLARSHIP AND THE CHURCH: A SIXTEENTH-CENTURY CRISIS OF AUTHORITY.** By Allan K. Jenkins and Patrick Preston. Ashgate New Critical Thinking in Religion, Theology and Biblical Studies. Aldershot, UK: Ashgate, 2007. Pp. xiii + 325. \$99.95.

That the Protestant Reformation was a struggle over biblical and ecclesiastical authority is nothing new, but this study intriguingly focuses on an arguably more basic issue, namely, on how questions of authority were manifested in conflicts over the principles, and even the legitimacy, of Bible translation. An initial chapter surveys patristic disagreements among Origen, Jerome, and Augustine over the authority of the Septuagint and the Vulgate. The following six chapters examine three sixteenth-century disputes, including Erasmus' arguments with Maarten Dorp and others in defense of his 1516 *Novum Instrumentum* and his revision of the Vulgate, Thomas More's attempts to counteract the heresies in Tyndale's 1526 translation of the NT, and (in a section written by Preston) the protracted attacks on Cajetan's biblical commentaries delivered by his fellow Dominican, Ambrosius Catharinus, from 1532 through 1551. The strength of the book is its reproduction and digest of the details of these conflicts, which often were prosecuted in tediously long treatises and replies. These brilliant, pious, and angular personalities were deeply divided over many things, including whether or not the literal sense of scripture was safe to be read by the untrained, and, ultimately, over the location of religious authority in the life of the laity. In most cases, the authors offer some evaluation of the combatants' arguments—a feature that will prove helpful to students, as will an appendix that includes over sixty pages of previously untranslated writings by Erasmus, Cajetan, and Catharinus.

*John L. Thompson*  
*Fuller Theological Seminary*

**WOMEN AND THE REFORMATION.** By Kirsi Stjerna. Malden, MA: Blackwell Publishing, 2009. Pp. ix + 269. Paper, \$39.95.

Stjerna's book offers both an overview of women's roles and possibilities in the Reformation Era and descriptions of how ten Protestant women lived out those possibilities. Part one, "Options and Visions for Women," includes four introductory chapters examining options available to women in sixteenth-century Europe. While medieval women could be prophets, visionaries, and martyrs, in the Reformation, only Anabaptists affirmed these (chapter one). The monastic option shrunk as convents were closed (chapter two). The preferred calling for Protestant women became marriage and motherhood (chapter three). Learning and power remained "an elusive option" (chapter four). Part two, "Women as Models, Leaders and Teachers of the Reformation," offers eight chapters on women associated with Lutheran or Calvinist reform movements: Katharine von Bora, Argula von Grumbach, Elisabeth von Brandenburg and Elisabeth von

Braunschweig, Katharina Schütz Zell, Marie Dentière, Marguerite de Navarre and Jeanne d'Albret, Renée de France, and Olimpia Fulvia Morata. Concise descriptions summarize basic biographical information and analyze the leadership role of these women in the larger reformatory movements. A concluding chapter offers observations on gender and the Reformation. Throughout, the author synthesizes and interprets available scholarship. A thorough bibliography (thirty-six pages) offers wide possibilities for further reading. The book succeeds in its goal of providing an introduction to its topic suitable for classroom use; it assumes the reader has a basic familiarity with Reformation history.

*Mary Jane Haemig*  
*Luther Seminary*

**SACRED SPACE IN EARLY MODERN EUROPE.** Edited by Will Coster and Andrew Spicer. New York: Cambridge University Press, 2005. Pp. xiii + 350; plates, maps. \$101.00.

The goal of this volume is to "explore the many dimensions of sacred space . . . in a variety of cultural and religious contexts" during the period of the Reformation. The fifteen original essays cover regions from Wales and Brittany to Moldavia and Rome. Specific topics include the relationship between churches and taverns, the alteration of church space, Protestant challenges to and perpetuation of Catholic notions of sacred places, the significance of place and its history to both Catholic and Protestant reformers, connections between burial practices and concepts of sacred space, and the issue of shared and contested spaces in biconfessional regions. This collection presents some of the finest current work on the topic by established scholars. Taken together, the essays demonstrate the intentionality with which both Catholics and Protestants, reformers and laity, recognized certain locations—buildings, landscapes, destinations—as places where the sacred had an especially strong presence. This notion led variously to contested claims to particular spaces, efforts to emphasize local histories, and the continued use of traditional (Catholic) shrines in established Protestant regions. The volume is well organized to draw out the common themes among the essays. A minor note: a bibliography would have been a useful addition. In sum, the findings presented here substantiate the editors' assertion that consideration of the "existence and reproduction of sacred space . . . is one means of developing a new [and important] agenda in the study of the Reformation."

*Karen E. Spierling*  
*Ohio State University*

**THE GENIUS OF LUTHER'S THEOLOGY: A WITENBERG WAY OF THINKING FOR THE CONTEMPORARY CHURCH.** By Robert Kolb and Charles P. Arand. Grand Rapids, MI: Baker Academic, 2008. Pp. 240. \$21.99.

The Association of Theological Schools requires that seminaries and divinity schools help develop a sense of religious identity in their students. Many seminaries find this to

be an increasingly difficult task because so many students arrive at a particular seminary new to the tradition represented by the school. Gone are the days when seminaries could count on its students to have been baptized, raised, confirmed in their tradition. In *Genius of Luther's Theology*, Kolb and Arand have two goals. First, they want to present a vision of Luther's theology that is still applicable to and needed in today's church. Second, they want to help seminarians understand what it means to think theologically with Luther. If law school aims to teach people how to think like a lawyer, reasonably a seminary ought to teach one how to think theologically. For Kolb and Arand, there is no better thinking partner than the great Reformer. They begin by clarifying how Luther understood the human condition. Luther was never an academic theologian as much as a pastoral theologian. He was concerned with ministering to people. The best way to minister to people is to remind them that God is still with them, and so the second section outlines Luther's approach to the Word of God. This book will not only be helpful for Lutheran seminarians, it is a wonderful introduction into the very essentials of Luther's theology presented in a clear and understandable format.

*David M. Whitford*

*United Theological Seminary*

**JUSTIFICATION AND PARTICIPATION IN CHRIST: THE DEVELOPMENT OF THE LUTHERAN DOCTRINE OF JUSTIFICATION FROM LUTHER TO THE FORMULA OF CONCORD.** By Olli-Pekka Vainio. *Studies in Medieval and Reformation Traditions*, 130. Boston: Brill, 2008. Pp. vii + 259. \$129.00.

One of the most hotly contested issues in Luther studies over the course of the last generation has been the ontological status of the believer's union with Christ. Does the Lutheran understanding of justification by faith alone describe a real participation in Christ's very being, or is it a purely relational category, describing the external pronouncement of God's favor *in foro coeli*? Beginning in the mid-1980s, Finnish theologian T. Mannermaa and an industrious circle of associates, mostly at the University of Helsinki, have argued vigorously for the former: the real presence of Christ in the believer is the core of Luther's doctrine of justification—and thus of his entire theology. One of the most persistent criticisms of the “Finnish Luther,” however, is that it relies heavily on a few select texts in Luther's corpus to the virtual exclusion of later developments within the Lutheran tradition. This monograph aims to redress that deficiency. Beginning with Luther, Vainio surveys a wide range of figures throughout the sixteenth century, from Bugenhagen and Brenz to the authors of the Formula of Concord, advancing a twofold thesis: 1) Lutheran teaching on justification is diverse (Vainio identifies five distinct “models”); 2) nevertheless, “participation in the divine Life of Christ” is the common thread which ties them all together. Vainio's book both responds to Mannermaa's critics and corrects his suggestion that confessional Lutheranism aban-

doned its founder's most fundamental insights. In so doing, Vainio has opened a new chapter in the Finnish interpretation of Luther.

*David C. Fink*

*Duke University*

**CHURCH MOTHER: THE WRITINGS OF A PROTESTANT REFORMER IN SIXTEENTH-CENTURY GERMANY.** By Katharina Schütz Zell. Edited and translated by Elsie McKee. *The Other Voice in Early Modern Europe*. Chicago: University of Chicago Press, 2006. Pp. xxix + 267. Cloth, \$55.00; paper, \$22.00.

Previously, Elsie McKee published a volume on the life and thought of Katharina Schütz Zell and a critical edition of her writings. While the critical edition is an important work for Reformation studies scholars, this present volume provides an English translation of some of Schütz Zell's most significant writings, and, therefore, makes these available for a larger audience. McKee divides the writings into two sections: those that reveal Schütz Zell's life as a reformer, teacher, and pastor, and those that give insight into her autobiography and polemic. Each translated piece is given an eloquently concise introduction that imparts the important religious, social, and political contexts of the piece and highlights some of the key themes in the work. Furthermore, each piece is expertly footnoted with other relevant sources and further insight into Schütz Zell's conceptual frameworks. The writings of Schütz Zell reveal her understanding of women and ministry, her practices of biblical interpretation, and her own important defenses of Protestant belief and practice. This book should be in every seminary library, and it is a necessary text for any college or seminary class on women and the Protestant Reformation.

*G. Sujin Pak*

*Duke Divinity School*

**THE THEOLOGY OF JOHN CALVIN.** By Charles Partee. Louisville, KY: Westminster John Knox Press, 2008. Pp. xix + 345. \$49.95.

Rejecting any notion of central dogma—especially predestination—in Calvin's theology, Partee argues that union with Christ is one of the most significant keys in unlocking the Reformer's theological thought. Partee believes that Calvin's theology is a systematic offering of faithful witness to the truth revealed by God in Christ. Intended as an engagement with Calvin's thought, this book closely follows Calvin's theological elaboration expressed in the final edition of the *Institutes*, interspersed with the thoughts he expounded in his biblical commentaries. With the theme of union with Christ as his focus, Partee looks at Calvin's *Institutes* as having two main divisions: God for us, explicated in books I and II, and God with us, discussed in the last two books. Readers who have not read the *Institutes* closely would receive the most benefit from this study, since overall, this book provides an integral look at its structure and theological content. Those already familiar with Calvin's

theology will find reminders of what they already know. Both groups will get some exposure to select secondary literatures' discussions on certain themes in Calvin's theology together with Partee's evaluation of those secondary literatures. Readers will also find that at times, Partee goes beyond the scope of Calvin's discussion to enter into modern issues that were not the concerns of sixteenth-century theology, most notably Barth's and Brunner's debates on nature and grace and modern views of atonement.

*Yudha Thianto*

*Trinity Christian College*

**THE REFORMATION OF RIGHTS: LAW, RELIGION, AND HUMAN RIGHTS IN EARLY MODERN CALVINISM.** By John Witte, Jr. Cambridge: Cambridge University Press, 2007. Pp. xvi + 388; plates. Cloth, \$90.00; paper, \$29.99.

For nearly the entire decade leading to 2009, the year that marks the 500th anniversary of John Calvin's birth, a multitude of conferences, anthologies, and monographs have focused on the Genevan reformer and the movement that he inspired. In the present volume, John Witte fuses a long-standing interest in early modern Calvinism with more recent concerns over human rights. A leading American legal historian and widely recognized Calvin specialist, Witte casts his study as a "new Western history of rights." He explicitly seeks to locate the roots of modern religious and political rights within Reformed Christianity. The study begins with a discussion of Calvin's views on law, religion, and human rights, followed by an examination of Theodore Beza's formulation of Calvinist resistance theory in the face of harsh persecution during the French Wars of Religion. The book then takes up its core project, close scrutiny of three pivotal historical events: the Dutch Revolt, the English Civil War, and American Puritanism. The ideas and insights of jurist Johannes Althusius, poet and political philosopher John Milton, New England Puritan John Winthrop, and statesman John Adams inform Witte's exploration of these developments. Altogether, this is an ambitious, sweeping, and synthetic undertaking that presents a sympathetic portrait of Calvin and Calvinism, stressing their fundamental importance for the "modern rights regime." It serves as a corrective to older notions of the repressive nature of Calvinism, and while not all will be convinced, Witte makes a strong case for the primacy of religious texts and traditions in the advance of human rights.

*Raymond A. Mentzer*

*University of Iowa*

**ADAPTATIONS OF CALVINISM IN REFORMATION EUROPE: ESSAYS IN HONOUR OF BRIAN G. ARMSTRONG.** Edited by Mack P. Holt. St. Andrews Studies in Reformation History. Aldershot, UK: Ashgate Publishing Company, 2007. Pp. vii + 252. Hardcover, \$99.95.

Brian Armstrong's career was marked by two emphases that seemed coequal in his diligence and attention to each. The first was his attention to the transformation of Calvinism in the generations that followed the death of the Genevan reformer; Armstrong saw this period not as a fragmenting, but as a period of adaptation of Calvinism. The second was forwarding the scholarship and careers of young promising scholars. To those who knew Armstrong, it is impossible to pull these apart. This festschrift celebrates the ways that Armstrong's insights brought new horizons into early modern studies, while at times pointing out Armstrong's impact as a mentor and teacher. The volume is separated into four areas: Calvin, Beza and Geneva; Reformed ideas outside of Geneva; the Reformation in France; and the Reformations in England and Scotland. While the articles are frequently excellent, this division is somewhat misleading, as there are no topical treatments that set the context. The volume presents some very fine studies, and in its compilation proves the impact of Armstrong's approach. As such, it presents articles that merit the attention of even novice students of the period, but only more experienced scholars will probably see the historiographical impact of the collection.

*R. Ward Holder*

*Saint Anselm College*

**LA CONSTRUCTION DE L'IDENTITÉ REFORMÉE AUX XVII<sup>e</sup> et XVIII<sup>e</sup> SIÈCLES.** By Raymond A. Mentzer. *Vie des Huguenots*, 37. Paris: Honoré Champion, 2006. Pp. 319. €60.00.

This is a valuable collection of thirteen articles—ten of them originally published in English—by the premier authority on consistories, the morals courts of Reformed Protestants. Although the consistory has often been depicted as a very coercive institution, Mentzer persuasively shows that it sought above all to nurture contrition among miscreants and peace in the community. Consistories in France took actions against illicit sexuality, magic, and "superstition," and so-called "papist" practices, such as attending Mass or saying prayers to the Virgin Mary. But the registers of numerous consistories reveal that actions against quarrels were among the most common, and authorities consistently sought reconciliations between quarrelling parties. Unable to impose any secular penalties, French consistories could excommunicate but much more often limited themselves to admonitions or censures. Strengthening ties and forging a Reformed identity, the consistories regularly forbade people to take communion without ostracizing them or imposing humiliating public acts of reconciliation, a *de facto* continuation of Canon Law's distinction between major and minor excommunication. The consistory demanded conformity in word and deed, but, unlike the Catholic Inquisition, not in thought, and it was most concerned with sins that caused public scandals. Quite provocative is the essay on the visual arts; although the Huguenots could be iconoclastic, Mentzer effectively shows that they developed important forms of church architecture and imagery that were uniquely

Reformed. Though intended primarily for readers in France, this volume is essential for any scholar interested in the history of Calvinism.

*Jeffrey R. Watt*  
*University of Mississippi*

**FROM JUDAISM TO CALVINISM: THE LIFE AND WRITINGS OF IMMANUEL TREMELLIUS (c. 1510-1580).** By Kenneth Austin. St. Andrews Studies in Reformation History. Aldershot, UK: Ashgate, 2007. Pp. xxiv + 223. \$99.95.

Kenneth Austin has produced a major, well-researched, and finely argued study of a nearly forgotten but highly significant figure in the development of sixteenth-century Protestant biblical studies. As Austin demonstrates, Immanuel Tremellius, the Italian-born Hebraist of Jewish descent, first a convert to Roman Catholicism, then to Protestantism, followed a path much like that of other Italian refugees, albeit also shadowed by his Jewish roots. Like Vermigli and Zanchi, Tremellius moved about, serving in many Protestant centers of learning, including Strasbourg, Cambridge, Heidelberg, and Sedan, occupying the positions of Regius Professor of Hebrew at Cambridge and Rector of the University of Heidelberg. His expertise in Hebrew and cognate languages produced, in cooperation with Franciscus Junius, perhaps the most widely respected translation of the Bible into Latin of the late sixteenth and seventeenth centuries, drawing not only on the Hebrew and Greek texts, but also on the Syriac NT, giving impetus to the examination of ancient versions that would flower in the Protestant textual work of the seventeenth century. Austin's work is impeccable, and his presentation of Tremellius not only serves to bring forward to the modern understanding of the Reformation a figure of major importance in his time, it also highlights the need for further study of late Reformation biblical scholarship, including the development of the study of Judaica and the cultural issues involved in moving between Judaism and Christianity in the early modern era.

*Richard A. Muller*  
*Calvin Theological Seminary*

**THE CULT OF THE VIRGIN MARY: PROTESTANT AND CATHOLIC PIETY IN EARLY MODERN GERMANY, 1500-1648.** By Bridget Heal. Past and Present Publications. Cambridge: Cambridge University Press, 2007. Pp. xvi + 338; illustrations. \$99.00.

This outstanding study obliges historians to reconsider the impact of the Protestant and Catholic Reformations on the veneration of Mary. Making effective use of archival and published sources and of religious art, Bridget Heal provides a fascinating comparison of the fate of Marian devotion in Protestant Nuremberg, biconfessional Augsburg, and Catholic Cologne. Though rejecting her role as intercessor between believers and God, Luther and other reformers continued to believe in her perpetual virginity, and in Nuremberg, images of Mary survived in churches

and on the exterior of private abodes long after the conversion to Protestantism. Lutherans also retained certain Marian feasts, such as the Purification, in which they celebrated Mary as the preeminent beneficiary of divine grace rather than as mediator. By contrast, in Augsburg, the influence of Zwinglianism resulted in Protestants' emphatic rejection of Marian devotions and images, and, subsequently, the Jesuits aggressively promoted the cult of Mary as triumphant intercessor, which became a key "confessional marker." In thoroughly Catholic Cologne, traditional nonmilitant forms of Marian piety endured that differed markedly from the polemical Counter-Reformation cult of Mary. In a chapter on gender, Heal maintains that the cult of Mary resonated strongly among female religious and among the Catholic laity of both sexes. Though they denied her supernatural powers, Protestants still extolled Mary as a model of the "female" virtues of obedience, chastity, and humility, a view that reinforced patriarchy. Containing over sixty well-chosen illustrations, this elegantly written and skillfully argued book is a must for all Reformation scholars.

*Jeffrey R. Watt*  
*University of Mississippi*

**CHRISTIAN MAGISTRATE AND TERRITORIAL CHURCH: JOHANNES BRENZ AND THE GERMAN REFORMATION.** By James M. Estes. Toronto: Centre for Reformation and Renaissance Studies, 2007. Pp. 243. Paper, \$21.50.

Estes's book, a revised and expanded version of his 1982 edition, provides a much-needed examination of the life and work of German Reformation great Johannes Brenz. With a wealth of detail and sound analysis, Estes traces Brenz's career as a seminal figure in the emergence of the territorial church, and explains his major role in the development of the Wurtemberg consistorial system. This system was the fulfillment of Brenz's career as a church organizer; thus he was a critically important actor in the Reformation's institutionalization. Estes also accounts for Brenz's views on church discipline, resistance, and toleration. Estes writes how Brenz struggled to establish a church discipline through excommunication, but in his failure inadvertently steered the place of discipline from parish visitations to education. Estes also explains how Brenz retained the view that Protestant estates were forbidden to arm against the emperor, even when Luther and others adopted resistance after 1530. Brenz's position against capital punishment for heretics is also noteworthy. Unlike many of his age, he believed in a substantive tolerance of Anabaptists and had even worked to soften their persecution. Estes slightly underplays the significance of his book. He ought to forcefully claim its important place in Reformation scholarship, for it abundantly shows that Brenz deserves far more attention.

*Jarrett Carty*  
*Concordia University, Montreal*

**GERMAN RADICAL PIETISM.** By Hans Schneider. Translated by Gerald T. MacDonald. Lanham, MD: Scarecrow Press, 2007. Pp. xvii + 252. \$45.

This translation is a most welcome addition to the growing scholarly literature available in English on this important topic. Consisting of two landmark essays originally published in the four-volume *Geschichte des Pietismus* (1993-2004), as well as an additional chapter on recent Radical Pietist historiography, this work provides readers with a comprehensive overview of the history of German Radical Pietism that is especially cognizant of the concrete social and political contexts and circumstances in which the movement arose. Of particular interest should be Schneider's analysis of the relationship between the eschatology of Radical Pietism and the unnerving economic, social, and political changes in seventeenth- and eighteenth-century Germany. Also of interest should be Schneider's discussion of the relationship between Pietists and their critics in the state church, and the way in which the internal differentiation of Pietism corresponded to the various ways in which the Pietists were criticized by persons on the outside. For newcomers to the study of Pietism and for scholars interested in the Pietist roots of the Brethren, Quaker, and Methodist traditions, the bibliography alone is worth the price of the book.

*Jason E. Vickers*  
*United Theological Seminary*

**CATHOLICISM AND COMMUNITY IN EARLY MODERN ENGLAND: POLITICS, ARISTOCRATIC PATRONAGE AND RELIGION, c. 1550-1640.** By Michael C. Questier. Cambridge Studies in Early Modern British History. Cambridge: Cambridge University Press, 2006. Pp. xxii + 559; illustrations. \$95.00.

Questier deals with the leadership role the predominantly Catholic family of the lower nobility, the Brownes, Viscounts Montague, exercised in the period from 1550 to 1640. He investigates their influence over what he calls an "entourage," a network of blood relations, relatives by marriage, tenants, household servants, and estate officers. He examines to what degree the entourage not only sought the family's patronage and assistance, but also was influenced by its politico-ecclesiastical standpoints during the various crises of mid- and late-Elizabethan politics: the accession of James Stuart, the Gunpowder Plot, religious toleration, and the start of the Thirty Years' War, and finally the rise of Laudianism, leading up to the civil war. An important part of the book is devoted to the stance the Browne family took in the 1600-20 controversy among Catholic clergy over governance. Many of the secular clergy wanted a Catholic bishop in England, whereas the regular clergy, especially the Jesuits, feared a bishop's authority. Questier demonstrates that the second Viscount Montague eventually displayed himself a supporter of the bishop. This very detailed study is illustrative of the leadership Catholic aristocratic families exercised over their entourage. It shows that the basic fact of

blood, kin, and client relationships influenced, although it did not determine, the English Catholics' politico-ecclesiastical choices.

*Wim François*  
*Katholieke Universiteit Leuven*

**BURNING TO READ: ENGLISH FUNDAMENTALISM AND ITS REFORMATION OPPONENTS.** By James Simpson. Cambridge, MA: The Belknap Press of Harvard University Press, 2007. Pp. 368. \$27.95.

Focusing on reading practices in England between about 1520 and 1547, Simpson argues that "rather than being at the root of liberal values," the "evangelical reading revolution" is in fact "at the root of [biblical] fundamentalism." While acknowledging that William Tyndale's project of producing the Bible in English may well have promoted independence of thought as individuals refused authoritative guidance and interpreted the Bible for themselves, Simpson contends that such interpretive license was not Tyndale's intent. Rather, despite claims regarding the inherent clarity of scripture, Tyndale and other evangelicals ultimately taught that the Bible could be rightly understood only by members of the Spirit-guided church of the elect, known only to themselves, who must assiduously avoid compromise with the reprobate. Consequently, "evangelical culture of the first half of the sixteenth century produced an exclusivist, intolerant, persecutory, distrustful, and inevitably schismatic culture of reading." Simpson contrasts evangelical hermeneutics with an approach articulated by Thomas More that relied on communal dialogue in the context of a historically durable institution to properly interpret scripture. Simpson acknowledges More's persecution of heretics but maintains that this represents the abandonment, not a consequence, of his interpretive principles. Simpson's major arguments are generally well presented and convincing: many of them will be familiar to Reformation scholars; all of them should be thought-provoking for Simpson's more general intended audience.

*Daniel Eppley*  
*Thiel College*

**SIGNS OF GOD'S PROMISES; THOMAS CRANMER'S SACRAMENTAL THEOLOGY AND THE BOOK OF COMMON PRAYER.** By Gordon P. Jeanes. London & New York: T & T Clark, 2008. Pp. xv + 305. \$49.95.

Jeanes emphasizes two items in his treatment of Cranmer's sacramentology: the diversity of opinion within Reformed Protestantism on these questions that could have informed Cranmer's own views, and Cranmer's relative independence in the elaboration and development of his own conclusions. Jeanes's treatment, essentially chronological, begins with a discussion of baptismal rites in early sixteenth-century England, moves through the peripeties of Cranmer's thought as revealed in both his polemics and his liturgical constructions, and concludes with an extended commentary on Cranmer's baptismal rite. The strength of

this text is the author's treatment of Cranmer's sacramental thought as a whole, showing how for Cranmer the two dominical sacraments were apiece. Thus, far from slighting the Archbishop's Eucharistic thought, Jeanes brings it to the fore by comparing Cranmer's thought within the baptismal and Eucharistic rites, showing how medieval theology withered from them over the years, and how Cranmer's own thought emerged. As noted, Jeanes at places takes pains to distinguish Cranmer's genius from those who influenced him, namely Martin Bucer and Peter Martyr Vermigli, delineating how each divine's distinctive language revealed equally distinctive theologies; yet ironically, an extended discussion on how Cranmer's nominalism would inevitably have sundered him from Martyr—the theologian frequently linked to Cranmer's Eucharist thought—is wanting. Jeanes brings new insights on Cranmer through his careful and arduous analyses of liturgical and sacramental subtleties, and thus delivers a real contribution to our understanding of Cranmer, both the liturgist and the theologian.

Gary W. Jenkins  
Eastern University

**DEFENDING ROYAL SUPREMACY AND DISCERNING GOD'S WILL IN TUDOR ENGLAND.** By Daniel Eppley. Aldershot, UK and Burlington, VT: Ashgate, 2007. Pp. 243. \$114.95.

This timely study of Tudor political theology focuses on the writings of two exceptional thinkers—the Henrician lawyer Christopher St German (c.1460-1541) and the Elizabethan divine Richard Hooker (1554-1600). St German and Hooker are exceptional both in the sense of their preeminence among their peers, and also in the originality of their respective approaches to the defence of the royal ecclesiastical supremacy. This pairing of St German and Hooker proves to be both apt and creative, and ultimately mutually illuminating. An important aspect of this book's originality and of its overall contribution to scholarship is to make this intriguing intellectual connection explicit. The main goal of Eppley's inquiry is to demonstrate that the apparent opposition of scriptural authority and human law implicit in or assumed by the bulk of Tudor ecclesiastical polemics is treated by these two political thinkers as "moot" on the ground that the authors of human law—viz. the Crown and (or "in") Parliament—may lay claim to pronounce authoritatively regarding the interpretation of Scripture, or, as Eppley put it, "the discernment of God's will." Daniel Eppley's study of Tudor political theology is scholarly, addresses a decidedly substantial question, is well documented, and makes a persuasive case. The particular merit of this research is to draw attention to an important bridge linking the Henrician and Elizabethan contributions to the growth of early-modern constitutional theory, demonstrating the crucial significance of the Church's hermeneutical task in defining the parameters of this growth. Eppley frames the question of the dichotomy of faith and obedience with considerable skill, and employs the primary texts to great advantage. He has succeeded in shed-

ding considerable light on the intersection of Tudor religious and political thought. This book deserves the attention of scholars with a variety of interests ranging from the historical and theological to the legal, political, and constitutional.

Torrance Kirby  
McGill University

**THE CHANCERY OF GOD: PROTESTANT PRINT, POLEMIC AND PROPAGANDA AGAINST THE EMPIRE, MAGDEBURG 1546-1551.** By Nathan Rein. St. Andrews Studies in Reformation History. Aldershot, UK: Ashgate Publishing Co., 2008. Pp. xv + 257; plates. \$99.95.

A study of a German city's response to the Holy Roman emperor's war to end the Protestant movement, Rein's book is an important contribution to discussion about the development of resistance theory (whether there is a right to resist unjust political authority), presents a picture of an urban communal form of Christianity before absolutistic statism, and enters into the debate over the "confessionalization" thesis. Rein examines the city's politics, and especially pamphlets by its *Gnesio*-Lutheran pastors against: 1) Charles V's war; 2) his religious settlement, the "Augsburg Interim," which he sought to impose after defeating the Lutherans; and 3) the subsequent siege of the city by his Lutheran ally, Moritz. Against Charles's claim that the cause for war was political insubordination, Magdeburg's pamphleteers showed by publishing his treaty with the Pope that his aim was religious, thereby overstepping his rightful authority. Despite Lutheran elements in the Interim's presentation of justification, Rein identifies its (Catholic) claim of a consequent infusion of "inherent righteousness" in the believer, as well as its reinstating of Catholic sacraments and practices as unacceptable to Lutherans. Pamphlets during the siege forwarded arguments for resistance, leading to the famous *Magdeburg Confession* of 1550. Rein's book is a must read for religious historians and political theorists, but one should know that there was another contemporary Lutheran position on these issues, that of the Wittenberg theologians. Most resistance arguments emerged first in their writings. Also, they were the first to reject the Interim, but to save their university and some semblance of Lutheranism in this crisis, they participated in writing a less offensive "Leipzig Interim," and in general presented a more irenic Lutheranism.

Luther D. Peterson  
SUNY at Oswego

**CATHOLIC BELIEF AND SURVIVAL IN LATE SIXTEENTH-CENTURY VIENNA: THE CASE OF GEORG EDER (1523-87).** By Elaine Fulton. St. Andrews Studies in Reformation History. Aldershot, UK: Ashgate Publishing Company, 2007. Pp. xvii + 189. £55.00.

This book offers a portrait of Georg Eder that goes beyond his crucial administrative roles at the University of Vienna and the Hapsburg court during the religious turbu-

lence of the sixteenth century. Fulton draws on previously unused correspondence and polemical publications of Eder's to offer heretofore-unavailable insight into his advocacy for the Catholic Church. She reveals how Eder's publications in the face of a strong Protestant presence in the Viennese court and university brought Eder into conflict with the moderate Catholic Emperor Maximilian II. Eder's Catholic positions drew him to closer ties with the Wittelsbach Dukes of Bavaria, and in 1577, he began regularly reporting news from Vienna to the Munich court despite continuing to hold positions in the Hapsburg city. Fulton asserts that Eder's relationships with the Bavarian Dukes, Rome, and the Society of Jesus reveals a shift in personal loyalties away from those based on geography and more toward those of religious confession. Although the documentary research is thorough and revealing, placing Eder's career in the broader context of Catholic polemics of the sixteenth century and the general intellectual environment of the Hapsburg Court would have been helpful. How Eder reconciled serving two often-feuding royal houses in Vienna and Munich is an avenue that the author does not explore and remains a potentially fruitful area of further study. Fulton acknowledges that Eder's life and work are rarely mentioned today, and her careful research offers an important contribution to recovering a lesser-known voice of the Reformation era.

Jill R. Fehleison  
Quinnipiac University

**THE BELGIC CONFESSION: ITS HISTORY AND SOURCES.** By Nicolaas H. Gootjes. Texts and Studies in Reformation and Post-Reformation Thought. Grand Rapids, MI: Baker Academic, 2007. Pp. iv + 229. \$30.00.

Until recently, the historical investigation of ecclesiastical confessions had been eclipsed by questions concerning "confessionalization." With the publication of Jaroslav Pelikan's *Credo*, the volume under review, and a new collection of source documents, we seem to be entering into a period of renewed historical interest in ecclesiastical documents. The Belgic Confession has been a significant constitutional document for the Dutch Reformed Churches (and others) since its publication in 1561. There is very little academic work on the history and background of the Belgic Confession available in English. This work provides a detailed account of the background of the Belgic Confession, its textual history, and a very helpful survey of the history of the study of the confession. The author alerts the reader to all of the important questions associated with the document, its authorship, history, and reception. Most of the author's answers to those questions are carefully argued. For these reasons, this book is not only valuable but unique and indispensable to any serious student of the religious life and thought of the European Reformed Churches in the early modern period. There are only a few criticisms to be offered. There is too much raw, uninterpreted data included. Social historians will notice a relative absence of social and cultural history. The most serious criticism is the decision to

leave untranslated a series of important primary source documents. In a volume that has done an otherwise excellent job of mediating a wealth of information and research, this decision is puzzling.

R. Scott Clark  
Westminster Seminary California

**ALTARPIECES AND THEIR VIEWERS IN THE CHURCHES OF ROME FROM CARAVAGGIO TO GUIDO RENI.** By Pamela M. Jones. Aldershot, UK: Ashgate, 2008. Pp. xiv + 360. \$99.95.

Jones offers five case studies in the reception of Catholic art in Rome from the 1590s to the 1620s. These comprise three well-known altarpieces—Caravaggio's *Madonna of Loreto* (Sant'Agostino), Guercino's *Penitent Magdalene* (S. Maria Maddalena delle Convertite al Corso), and Reni's *Holy Trinity* (SS. Trinità dei Pellegrini e Convalescenti)—in enlightening juxtaposition with Tommaso Laureti's *Martyrdom of Saint Susanna* (S. Susanna) and Andrea Comodi's *S. Carlo Borromeo Venerating the Holy Nail* (S. Carlo ai Catinari). This structure and the inclusion of often-neglected evidence such as printed ephemera, drama, sermons, and architectural decoration allow for a deep "social history of reception" that transcends class and historical circumstance, illuminating Catholic culture in the wake of Trent. Jones' book is a new contribution not only for its synthetic treatment of a range of sources, but for its engagement with two difficult issues: how these paintings were read by very different audiences—whether critics, pilgrims, or prostitutes—and alongside other cultural artifacts, and how the visual culture of post-Tridentine Rome and, centrally, its afterlife corresponded to popular belief and reformers' goals. Her case studies are readable and accessible, providing paradigms that will inspire graduate students and scholars in art history, while her methodological reflections on reconstructing distinct communities of observers will animate readers from all disciplines concerned with defining what Jones calls the "lived experience" of religion.

Meredith J. Gill  
University of Maryland, College Park, MD

**UMANISTI, ERETICI, STREGHE. SAGGI DI STORIA MODERNA.** By Albano Biondi. Edited by Massimo Donatini. Introduction by Adriano Prosperi. Quaderni dell'Archivio Storico, 22. Modena: Archivio Storico del Comune di Modena, 2008. Pp. xxiv + 743. €40.00.

This is an excellent collection of thirty essays written over a period of decades by Albano Biondi, a prolific historian with diversified interests whose life tragically ended in an accident in 1999. Divided into five categories, these articles demonstrate Biondi's depth in early modern intellectual and cultural history. In an essay in part one (religious history), Biondi examines a fascinating case of a group of nuns who in the 1550s became zealous supporters of a physician who claimed to be the second incarnation of Christ. In a piece that dovetails nicely with the confessionalization

paradigm, Biondi studies post-Tridentine Catholicism's impact on social control through the catechism, confession, and the Inquisition. Highlights of part two (Renaissance intellectual history) include his introductions to editions or translations of works by the humanists Ficino and Pico. Most interesting in the section on magic are contrasting articles on Candido Brugnoti, who revealed the intersection of medicine and exorcism in his *Alexicacon* (1668), and on the Dutch Reformed pastor Balthasar Bekker, who in the 1690s denied the existence on earth of harmful demons. Essays of the fourth rubric look at changes in the writing of history in early modern Italy, with references to Machiavelli, Guicciardini, Sarpi, and others, and those of part five pertain to the history of Modena and its environs. All told, this superbly edited volume very effectively shows the broad range of Biondi's work. It should be of interest to anyone specializing in the religious and intellectual history of early modern Italy.

Jeffrey R. Watt  
University of Mississippi

**JEWES AND HERETICS IN CATHOLIC POLAND: A BELEAGUERED CHURCH IN THE POST-REFORMATION ERA.** By Magda Teter. Cambridge: Cambridge University Press, 2006. Pp. xxxiii + 272; plates, maps. \$65.00.

This is an impressive and important book that advances what we know about Jewish and Christian relations and the Polish Catholic Church. Teter engages a broad range of historical sources and makes available a rich collection of material, which she treats with great nuance. The book is erudite, but also accessible with early chapters that provide useful background on the history of Jewish and Christian relations and the settlement and position of Jews in Polish society. The book makes a number of important points that resonate with what historians now know about developments throughout early modern Europe: Catholic attitudes toward Jews were shaped and need to be understood within a broader cultural context that at times had little to do with Jews directly; the long history of engagement with Jews and Judaism afforded the Church experience and models with which to combat other challenges to its ideals and authority (from groups such as Protestants, anti-Trinitarians, atheists, etc.); although the Catholic Church in post-Reformation Poland is often portrayed as triumphant, it was hindered by the interests of the nobility, the military, and political conflicts with Poland's neighbors, as well as tensions with a host of non-Catholic religious groups, against which the Church constantly struggled. With this volume, Teter opens early modern Poland to a rigorous and thoughtful study that firmly places it within a broader European context while simultaneously describing the unique setting within which it must be considered.

Dean Phillip Bell  
Spertus Institute of Jewish Studies

## Africa

**CHRISTIANITY IN AFRICA AND THE AFRICAN DIASPORA: THE APPROPRIATION OF A SCATTERED HERITAGE.** Edited by Afe Adogame, Roswith Gerloff, and Klaus Hock. New York: Continuum, 2009. Pp viii + 354. \$150.00.

This book comes out of African Diaspora Christian Consultations in Europe over the last decade, which examined Christianity in Africa and the diaspora in the context of the European partition and colonization of Africa, missionization, and the current global migrations that have taken African Initiated Churches to different parts of the world, especially in Europe and North America. The account of colonization and diasporization is told in part one. In part two, the authors discuss how the churches have struggled with gender issues, women leadership, and the AIDS pandemic, including the mandate for a new biblical interpretation and theological reflection in light of the high rate of infection and huge number of people living with AIDS, as well as deaths occurring from AIDS-related complications. The focus of part three is Pentecostalism, where the authors highlight the socio-economic and political contexts that have produced the movement and what clearly is the "Pentecostalization" of African Christianity in its global dimensions through formal and informal religious networks. This reviewer concurs with the view that Pentecostalism is critique of the sociopolitical situation in Africa, but wonders if the alternative the Pentecostals present would lead to sustainable development. The authors discuss the diasporization of African Christianity as reverse mission, a pluralization of Christianity, and a contestation or claiming of religious space in the northern hemisphere. Given the themes, the long list of contributors is justifiable. The brief overviews and specific focuses represent many years of rich interdisciplinary scholarship on Christianity in Africa and the diaspora, and reading the author's analysis is a rewarding experience.

Elias K. Bongmba  
Rice University

**ALBERT SCHWEITZER'S ETHICAL VISION: A SOURCE BOOK.** Edited by Predrag Cicovacki. Oxford: Oxford University Press, 2009. Pp. v + 254. \$24.99.

Scholars owe Cicovacki a great debt for editing a compelling source of ethics from the *oeuvre* of Schweitzer, arguably one of the most accomplished, complex, and controversial figure of the twentieth century. Introducing the work, Cicovacki highlights Schweitzer's intellectual accomplishments and his turn (*keher*) toward medicine to serve humanity, which Schweitzer stated was the most important legacy he could leave. The first part of the collection brings together essays that ground Schweitzer's philosophical ethics. In part two, Schweitzer discloses that the core principle of his ethics is *Ehrfurcht vor dem leben* (reverence for life), an idea that came to him when he was riding a steamer in Africa. Schweitzer argued ethics was to show "reverence