

**NEW LIGHT ON MANICHAËISM: PAPERS FROM THE SIXTH INTERNATIONAL CONGRESS ON MANICHAËISM.** 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.



**PENTADIC REDACTION IN THE MANICHAËAN 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at Medinet Madi in Egypt in 1929 is a very large but fragmentary codex entitled *o y v s o f*, parts of which are still unpublished. This work contains "chapters" (*o y*) in which Mani addresses his closest disciples on a large number of issues. Most scholars who have worked on the *o y* 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 *o y* 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 *o y*. 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.



## 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.



**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 *o x y o f y s k e*; 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-

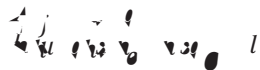
raphy (with the lacuna mentioned above) and a combined subject-name index. It is to be hoped that this work is made even more accessible through an English translation.



**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

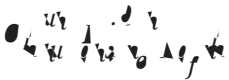
significantly advances our understanding of the theoretical and material aspects of ancient pilgrimage.



**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

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 *oikos* *kyriaka*) 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.

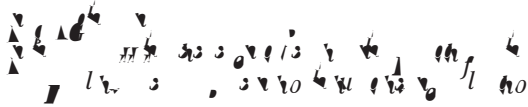


**DYING TO BE MEN: GENDER AND LANGUAGE IN EARLY CHRISTIAN MARTYR TEXTS.** By L. Stephanie Cobb. New York: Columbia University Press, 2008. Pp. xiii + 208. \$50.00.

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

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,

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.

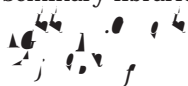


**IRENÆUS ON CREATION: THE COSMIC CHRIST AND THE SAGA OF REDEMPTION.** By M. C. Steenberg. Leiden: Brill, 2008. Pp. xii + 244. \$139.00.

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 *οὐρανὸν ἔκτισεν ἡ χεὶρ τοῦ υἱοῦ τοῦ θεοῦ*, 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



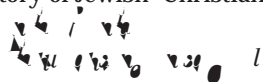
This collection of essays reflects the growing Western interest in the Churches of the East. Here, they highlight Eastern engagement with the biblical text as a ground for greater unity among the Eastern and Oriental branches of Orthodoxy. Some authors are also interested in applying ancient Eastern 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.



**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.



**THE ACTS OF MAR MARI THE APOSTLE.** Translated and with an Introduction oduaf 417(wAU4364 -1grrak.AU4364 -Ed(sui



**MARRIAGE, CELIBACY, AND HERESY IN  
ANCIENT CHRISTIANITY: THE JOVINIANIST CON-  
TROVERSY.** By David G. Hunter. Oxford Early Christian  
Studies. Oxford: Oxford University Press, 2007. Pp. xix +



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.

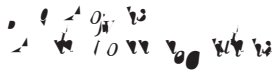
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ture. More could be said of his exegetical terminology, particularly his use of *ὁ ἄριστος*, one that helps explain the Christological use of the term. That Christology may not function primarily to “prove the full humanity of Christ.” The assumed 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.



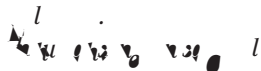
### **LEO THE GREAT AND THE SPIRITUAL REBUILDING OF A UNIVERSAL ROME.**

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



**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 ( $\theta \nu \nu$ ). Any designation of human operation or suffering to the Word lends itself to either Arianism or Apollinarianism. Hence, Theodoret posits two  $\theta \nu \nu$ , one divine and one human, establishing two subjects: 1) the Word and 2) the "assumed man" ( $\nu \lambda \nu \quad \lambda \theta \nu$ ). A genuine "communication of properties" ( $\alpha \lambda \lambda \epsilon \nu \theta \nu \nu \nu \nu \lambda \nu \nu \lambda$ ) 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.



**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  $\nu \lambda \nu \quad \nu \lambda \nu$  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  $\alpha \nu \lambda \quad \theta \nu \nu$ , 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.



**UNION AND DISTINCTION IN THE THOUGHT OF ST MAXIMUS THE CONFESSOR**

**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 *Etymologiae*. 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 *Etymologiae* in correspondence between Isidore and his close friend Archdeacon Braulio of Zaragoza. Second, a lengthier exposition of all twenty books of the *Etymologiae* 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.

**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.

**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 *ordo* (order), *rite*, and *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.

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.



**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 *Chanson de Roland*. 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.



**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-1.8961 Teoorganize6.4(item

**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 Seven Deadly Sins* (Cambridge, 2000) being a particu-



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, *Angels* sheds needed light on an obscure aspect of medieval mendicancy and is a great resource for those studying medieval religious institutional and social history.



**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 *St. Clare* (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.

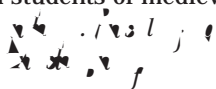


**ANGELS IN MEDIEVAL PHILOSOPHICAL INQUIRY: THEIR FUNCTION AND SIGNIFICANCE.** Edited by Isabel Iribarren and Martin Lenz. Burlington, VT: Ashgate, 2008. Pp. 235. £55.00; online, £49.50.

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

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.



**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 *De Scientiis*. 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 *De Scientiis*. 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 *De Trinitate*: 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 *De Trinitate*'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 *De Trinitate*, 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.



**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

been edited (Vatican, XX-XXI). The *Opera prima* is Scotus' second collection of lectures on the Lombard's *sententiae*, covering all four books and given at Oxford. A critical edition is nearly complete (Vatican, I-XI). Scotus' final commentary on the Lombard's *sententiae* is his *Opera prima*—a student report of lectures delivered in Paris between 1302 and 1305. There are at least four redactions of Book I (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).

*Opera prima* 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.

with Philotheus Boehner that the statutes of 1277 were not directed at Ockham in particular, since Ockham himself did not hold the condemned positions.

*Philosophy*

**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.

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

**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.

*Novum Instrumentum*  
1516

**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

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 *Justification and Participation in Christ*, 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.

**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? 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.

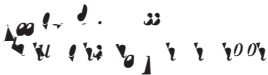
**CHURCH MOTHER: THE WRITINGS OF A PROTESTANT REFORMER IN SIXTEENTH-CENTURY GERMANY.** By Katharina Schütz Zell. Edited and translated by Elsie McKee. *The Other Voice in Early Modern Europe*. Chicago: University of Chicago Press, 2006. Pp. xxix + 267. Cloth, \$55.00; paper, \$22.00.

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.





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



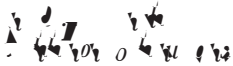
**FROM JUDAISM TO CALVINISM: THE LIFE AND WRITINGS OF IMMANUEL TREMELLIUS (c. 1510-1580).** By Kenneth Austin. St. Andrews Studies in Reformation History. Aldershot, UK: Ashgate, 2007. Pp. xxiv



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.



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.



**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 *Confessions*, 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 docu-

