Ephemerides Theologicae Lovanienses 101/4 (2025) 685-728. doi: 10.2143/ETL.101.4.3295135

BOOK REVIEWS

Ewald FRIE – Boris NIESWAND. *Keplerstraße 2: Innenansichten geisteswissenschaftlicher Forschung*. München, Beck, 2024. (14,5×22), 172 S. ISBN 978-3-406-82189-9. €29.90.

Keplerstraße 2 ist die Adresse des Gebäudes der Universität Tübingen, das viele Jahre Anlaufpunkt und Arbeitsplatz eines universitären Sonderforschungsbereichs war. Die Autoren, ein Tübinger Historiker und ein Soziologe, wollen auf der Grundlage ihrer eigenen Erfahrungen und von Interviews mit an solchen Projekten Beteiligten zeigen, „wie von den ersten Ideen und Theorien über Planungen und Anträge, Präsentationen und Evaluationen das Wunder vollbracht wird, dass man neue Erkenntnisse nicht planen kann, es aber trotzdem tun muss und damit auch noch Erfolg hat – jedenfalls meistens“ (Klappentext). Als Muster dient der von den Autoren verantwortete Sonderforschungsbereich *Bedrohte Ordnungen* (vgl. https://uni-tuebingen.de/forschung/forschungsschwerpunkte/sonderforschungsbereiche/sfb-923/aktuelles /; Zugriff 13.7.2025).

Nach einem knappen Überblick über Gebäude, Finanzmittel, Strukturen und die beteiligten Menschen geht es um das Planen und Navigieren größerer Projekte in den Geisteswissenschaften (u.a. die Suche nach dem passenden „catchword“ für die Bezeichnung, die Planung und Durchführung von Teilprojekten). Dem folgt ein Abschnitt zur hohen Kunst der überzeugenden Präsentation des Projekts mit den üblichen Arbeitsschritten Vorantrag, Begehung/Vor-Ort-Begutachtung, Zusammenstellung und Aufgaben der Kommission der Gutachtenden, kritische Anfragen der Gutachtenden als Diagnoseinstrument für mögliche Schwachstellen sowie die weitere Arbeit nach der erfolgten Begutachtung. Das folgende Kapitel skizziert die eigentliche Umsetzung und Durchführung (Arbeitsalltag, Arbeit im Teilprojekt, Mitarbeit als Doktoranden und PostDocs, in Teilprojekten und Einblicke in den brummenden „Maschinenraum des Geistes“). Anschließend geht es um die Bewertungskriterien und -prozesse in solchen Projekten (Interdisziplinarität als Praxis, Wettbewerb im Wandel, Leistungsbewertungen von Doktoranden, PostDocs und Teilprojektleitenden, mit tw. sehr nüchternen Einsichten und Überlegungen zur Evaluation wissenschaftlicher Arbeit). Zur Vollendung solcher Projekte gehören eine Reihe von Doktoraldissertationen, verschiedene wissenschaftliche Publikationen (mit instruktiven Einsichten in Kriterien und Mechanismen wissenschaftlicher Veröffentlichungen) und andere Wege, die gewonnenen Erkenntnisse einem weiteren Publikum zu vermitteln (etwa Ausstellungen) sowie die abschließende Bilanzierung. Die Autoren enden mit einem Plädoyer für solche Sonderforschungsbereiche, das auch deren soziale Funktion im Blick hat:

> Darüber hinaus haben Sonderforschungsbereiche eine wichtige soziale Funktion für Universitäten, die oft in der Gegenüberstellung von neoliberaler Universität und Humboldt'schen Idealvorstellungen übersehen wird. Universitätskarrieren erfordern Individualisierung, Flexibilisierung und Mobilität. Viele werden auf ihrem Karriereweg einsamer. Beziehungen in den Instituten oder Seminaren sind zumindest auf

> professoraler Ebene oft durch die Erinnerung an vergangene Konflikte geprägt. SFBs sind gute Möglichkeiten, unbelastete Beziehungen zu bislang unbekannten Kolleg:innen zu knüpfen, Neues zu lernen und eine anregende Zeit mit interessanten Personen zu verbringen. Auf diese Weise tragen Sonderforschungsbereiche dazu bei, dass Universitäten bewohnbare Orte bleiben. Das ermöglicht auch Beziehungen und Kooperationen, die über die Lebensdauer eines SFB hinausgehen. Unser Buch ist eine dieser unbeabsichtigten sozialen Nebenfolgen (160).

Frie und Nieswand gelingt es zu zeigen, wie der Drang nach Prestige bei Einzelnen und bei Institutionen, der starke Wettbewerb um Forschungsförderung, die Suche junger Wissenschaftler nach Stellen und die Begeisterung für neue Ideen und Einsichten eine spannende Gemengelage bilden, aus der tatsächlich neues Wissen hervorgehen kann.

Der Band bietet hilfreiche Innenansichten für alle, die im deutschen Kontext Wissenschaft betreiben wollen (und müssen) und dabei auf sog. Drittmittel angewiesen sind und für solche, die mit deutschen Kollegen an solchen Sonderforschungsbereichen und ähnlichen Projekten zusammenarbeiten wollen und/oder müssen. Die Erklärungen und Einsichten gelten auch für Sonderforschungsprojekte an denen Theologen in der einen oder anderen Weise mitwirken. Eine rundum scharfe und instruktive Analyse eines aktuell stark geförderten Teilbereichs des dt. Wissenschaftssystems mit all seinen Stärken, aber auch Schwächen, das zur Reflektion des Wissenschaftsbetriebs anregt.

C. STENSCHKE

Agnethe SIQUANS – Sigrid EDER (Hgg.). *Ist die Bibel frauenfeindlich? Biblische Frauenbilder und was dahinter steckt.* Stuttgart, Katholisches Bibelwerk, 2025. (16,5×24,5), 318 S. ISBN 978-3-460-25266-0. €26.00.

Die letzten drei Jahrzehnte haben eine Fülle von Studien zu den Frauen in der Bibel oder zu einzelnen Frauen und zu verschiedenen Aspekten einer feministischen Hermeneutik hervorgebracht. Sowohl als Forschungsgebiet als auch als hermeneutischer Zugang sind diese Fragestellungen akzeptiert. Der vorliegende Band will in allgemeinverständlicher Weise eine Einführung in die Thematik bieten und mit dem Vorwurf, die Bibel sei frauenfeindlich das kritische Gespräch aufnehmen. Dabei wird die Thematik breit verstanden, so dass auch verschiedene Aspekte der sog. biblischen Gender-Forschung (u.a. mit dem Anliegen der Geschlechtergerechtigkeit und einer gender-fairen Auslegung) berücksichtigt werden.

Der Sammelband beginnt mit zwei Einführungen der Herausgeberinnen: „Ist die Bibel frauenfeindlich" (11-21; Frauen im Fokus, die Aufdeckung von Geschlechterkonstruktionen und Entlarvung von Machtverhältnissen, Hermeneutik des Verdachts und der Prozess des gemeinsamen Auslegens [wie können Texte in der gemeinsamen Lektüre befreiend gelesen werden?], Einnahme der Perspektive der „Anderen", queere Exegese). Ziel ist es, über die Analyse von Geschlechterverhältnissen hinausgehend, befreiende und der postulierten Geschlechtervielfalt Raum gebende Horizonte zu öffnen (20). Ferner skizzieren die Herausgeberinnen in der zweiten Einführung die Vielfalt biblischer Frauenbilder (22-29). Behandelt werden dabei das Patriarchat als Gesellschaftsstruktur hinter der Bibel, gesellschaftliche Erwartungen an Frauenbiografien, Familien als Wirtschaftsbetriebe, die vielfältigen Lebensentwürfe von Frauen über Familie und Kinder hinaus sowie die Bedeutung von Intersektionalität.

Aufgrund der Anzahl der Beiträge und auch des sehr großzügigen Layouts (große Schrift, großer Zeilenabstand) geht es jeweils mehr um thematische Schlaglichter, als um umfassende Abhandlungen. Jedes Kapitel endet mit einer Zusammenfassung und weiterführenden Literaturhinweisen. Der Band knüpft an die Bände *Bibel falsch verstanden* (2020) und *Bibel um-gehen* (2022) an (beide Stuttgart, Katholisches Bibelwerk).

Zu den Aufsätzen zum Alten Testament gehören Gerlinde Baumann, „Männlich, weiblich, trans: Hat Gott ein Geschlecht? Ja, aber anders als gedacht!" (30-37); Silvia Schroer, „Der geschriebenen Geschichte widersprechen: Göttinnen in Israel" (38-45); Gerlinde Baumann, „Eins, zwei … ganz viele? Wie viele Geschlechter haben die Menschen nach Gen 1,27?" (46-52); Bettina Eltrop, „Warum wir zu Gott ‚Mutter' und ‚Heilige Geistkraft' sagen können: Weibliche Züge im biblischen Gottesbild" (53-59); Susanne Gillmayr-Bucher, „Ist Gott eine Hebamme? Weibliche Gottesbilder in den Psalmen" (60-67); Jutta Hausmann, „Frau Weisheit lehrt nicht nur weisen Männern Weisheit: Personifizierung der Weisheit – mehr als ein Plädoyer für Weisheit von Frauen" (68-75); Irmtraud Fischer, „Weibliche Stimmen – männlicher Blick: Wer schrieb die Bibel für wen?" (76-83); Irmtraud Fischer, „Mutter, Vater, Kinder? Familienbilder in biblischen Texten" (84-90); Thomas Hieke, „Vater und Sohn: Wo sind die Töchter? Die tragende Rolle der Frauen in biblischen Erzähltexten" (91-99); Simone Paganini, „Wie Mann eine Jungfrau vergewaltigt, ohne bestraft zu werden: Eine Moral für alle Fälle" (100-106); Lara Mayer, „Wer versorgt hier wen? Eine marginalisierte Frau kümmert sich um einen Propheten" (107-113); Helga Kaiser, „Jung, schlank, schön: Weibliche Körper(-bilder)" (114-120); Kathrin Gies, „Kinderlosigkeit als Strafe Gottes? Kinder, Muttersein und der Segen Gottes" (121-127); Dorothea Erbele-Küster, „‚Mein Körper gehört mir – nicht': Wer verfügt über die Sexualität der Frau?" (128-134); Sigrid Eder, „Verführerinnen? Über Schönheit, Täuschung und Machtmissbrauch" (135-142); Katharina Pyschny, „Sex Sells: Kultische Prostitution im Alten Testament?" (143-149); Moni Egger, „Mach doch mit ihr, was du willst! Hagar – ausländische Sklavin, doppelt diskriminiert" (150-156); Ulrike Bechmann, „List, Ungehorsam und Widerstand! Der politische Widerstand von Schifra und Pua" (157-164); Agnethe Siquans, „Mirjam, Debora, Hulda: Propheten zweiter Klasse? Prophetinnen in der Bibel" (165-170); Ilse Müllner, „Das Schweigen überwinden: Erzählungen über die Vergewaltigung von Frauen" (171-178); Sigrid Eder, „Zur Nachahmung empfohlen? Frauen als Täterinnen" (179-185); Elisabeth Birnbaum, „Gute Königin – schlechte Königin: Ester, Atalja und Isebel" (186-192); Katrin Brockmöller, „Den Mund voll Weisheit und Tora! Weise Frauen und ihre Wirkungen" (193-199); Melanie Köhlmoos, „Untreu? Noomi, Rut und Orpa: Die freie Entscheidung im Buch Rut" (200-206); Maria Häusl, „Tochter Zion: Künderin und Fürsprecherin" (207-212); Christina Kumpmann, „Die fremde Frau und Frau Torheit – eine Gefahr für Männer? Die unterkomplexe und missverstehende Rezeption der Frauenfiguren in Spr 1–9" (213-219); Ursula Rapp, „Männerweisheiten und andere Halbwahrheiten: Geschlechterbilder aufbrechen" (220-227; zu Sirach).

Zu Frauen im Neuen Testament schreiben Luzia Sutter Rehmann, „Die Berufung der ersten Jüngerin: Die Schwiegermutter des Petrus“ (228-233; „Die Heilung der Schwiegermutter war keine Wiederherstellung der dienenden Frauenrolle, sondern der entscheidende Schritt aus der Abgeschiedenheit des Schmerzes. Das heißt, sie wurde nicht geheilt, um die Männer zu bedienen, sondern um die erste Jüngerin der Jesusbewegung zu werden“, 233); Andrea Taschl-Erbel, „Nur männliche Apostel? Zur (Un-)Sichtbarmachung von Frauen in frühchristlichen Leitungsfunktionen“ (234-242; zu Röm 16,7, Junia und Maria Magdalena als Apostolinnen) und Eva Puschautz, „Darf die biblische Maria auch menschlich sein? Eine Einordnung von bekannten und weniger bekannten biblischen Perspektiven auf Maria“ (243-248; Maria sollte nicht auf ein Podest gestellt und die heilige Familie nicht als perfekt betrachtet werden; falsch ist die These, dass aus den biblischen Texten kaum Informationen über die Mutter Jesu herauszulesen sind).

Von Josef Pichler stammt der Beitrag „Erste Begegnung: Frauen in den Ostererzählungen“ (249-255; Frauen am Kreuz und am Grab bei Markus, neue Akzente im LkEv, ein neues Frauenbild im JohEv aus der Kraft des Evangeliums). Veronika Burz-Tropper fragt „Jesus: Sophia – die göttliche Weisheit? (Joh 1): Weisheitstraditionen und Logosbegriff im Johannesprolog“ (256-263; kein Gegensatz von männlichem Logos und weiblicher Sophia, Weisheitstraditionen im joh. Prolog, im Logos spricht sich Gott offenbarend auch in seiner Weisheit und Menschenfreundlichkeit aus). Barbara Lumesberger-Loisl schreibt „Paulus, der Frauenfeind? Zur paulinischen Perspektive auf die Rolle von Frauen in den christlichen Gemeinden“ (264-271; in 1 Kor 14,33-35 erscheint kein generelles Redeverbot für Frauen; vertreten wird die gängige Lösung, dass der echte Paulus – den wir lieben und der in der Kirche gelten soll – keineswegs als Frauenfeind betrachtet werden kann; aber die als unecht deklarierten Paulusbriefe lassen eine zunehmende Anpassung an gängige patriarchale Strukturen erkennen).

Anni Hentschel beleuchtet „Die Frau rede in der Gemeinde! Diakoninnen in den entstehenden Gemeinden“ (272-279; detaillierter zu den Frauentexten der Pastoralbriefe; Frauen haben in den Gemeinden gelehrt und in dieser Rolle sowohl Wertschätzung als auch patriarchal motivierte Kritik erfahren). Angela Standhartinger fragt „Die Frau an seiner Seite? Mühe für das Evangelium: Mitarbeiterinnen in den Urgemeinden“ (280-286; das Diakonat im ältesten Christentum, Diakone als Mittelspersonen und Beauftragte, in Röm 16,1-2 empfiehlt Paulus seine Patronin und damit sich selbst, die Frauen in der Grußliste in Röm 16, Mitarbeiterinnen im pln. Missionswerk). Im Beitrag „Männeramt und Frauendienst? Das Frauenbild der ersten Kirchengeschichte“ (287-294) untersucht Anni Hentschel die Frauen der Apostelgeschichte bzw. ihr Fehlen oder Verschwiegenwerden. Die Mitarbeit der Frauen wird auf ein soziales und privates Engagement begrenzt. Von Barbara Lumesberger-Loisl stammt der letzte Beitrag, „Kopftuchgebot für Christinnen? Die ‚Verhüllung‘ des Kopfes als Ausdruck der Geschlechterdifferenz (1 Kor 11,2-16)“ (295-303). Paulus verwendet zeitgenössische und zeitgebundene patriarchale Denkfiguren und hält zugleich an der Gleichstellung von Mann und Frau in Bezug auf ihr Christsein sowie ihre Funktion in der christlichen Gemeinde fest. Nicht eigens behandelt werden Frauen wie Berenike, Herodias, Isebel aus Offenbarung 2,20-23 oder die Metapher der großen Hure Babylon.

Der Band gibt einen hilfreichen ersten Überblick über die biblischen Frauenbilder und zeigt, unter welchen Fragestellungen und mit welchen methodischen Ansätzen diese sowie an die Bibel herangetragene Fragestellungen der

Genderforschung gegenwärtig diskutiert werden. Immer wieder zeigt sich, dass manche provokanten Vorkommen von Frauen und Aussagen über Frauen in der Bibel, wenn im historischen und literarischen Umfeld verstanden, anders verstanden und neue Perspektiven aufzeigen können. Leider fehlen eigene Beiträge, die die biblischen Aussagen jeweils in die altvorderorientalische und hellenistisch-römische Umwelt verorten und damit sowohl die Kontinuität als auch die bedeutenden neuen biblischen Ansätze und Akzente aufzeigen. Nicht eigens behandelt wird, wie die exegetischen Einsichten in Kirche und Gesellschaft aktualisiert werden könnten. Explizit hervorzuheben ist, dass hier Bibelwissenschaftlerinnen (zwei Männer und 30 Frauen) eine, zumindest in manchen Kreisen der westlichen Welt, heiß diskutierte Frage überhaupt aufgreifen und zur aktuellen Diskussion in der Kirche beitragen wollen.

C. STENSCHKE

Annette SCHELLENBERG (ed.). *The Song of Songs through the Ages: Essays on the Song's Reception History in Different Times, Contexts, and Genres* (Studies of the Bible and Its Reception, 8). Berlin – Boston, MA, De Gruyter, 2023. (16×23), VII-513 p. ISBN 978-3-11-075066-9. €119,95.

Le Cantique des cantiques est le libre biblique qui a donné lieu aux interprétations les plus contrastées, depuis celles qui voient ici l'expression de l'expérience mystique la plus haute jusqu'aux lectures pornographiques les plus déjantées. Le volume sous revue offre vingt-trois contributions, qui, en suivant l'ordre chronologique, couvrent l'histoire de l'interprétation du Cantique à travers les âges, non seulement dans les travaux exégétiques, mais aussi dans ses adaptations littéraires, musicales et visuelles.

Dans le premier article, Uta Heil rappelle que, même si la plupart des commentateurs de l'époque patristique partageaient la même herméneutique allégorique, ils ont néanmoins proposé des interprétations très diversifiées. L'intérêt de cet article liminaire est d'attirer l'attention sur deux textes peu connus: *l'Homélie sur le Cantique* pseudo-athanasienne (CPG 2239) et la *Synopse de la sainte Écriture* elle aussi faussement attribués à Athanase (CPG 2249), dont la section consacrée au Cantique se retrouve dans la chaîne dite d'Eusèbe (CPG C 84), comme premier prologue.

Les trois contributions suivantes se rapportent à l'exégèse juive ancienne. Jonathan Kaplan donne une vue d'ensemble des interprétations rabbiniques du Cantique à l'époque tannaïtique (vers 70-220) et amoraïque (vers 220-500). Si les rabbins de ces époques lisaient le Cantique de manière typologique sur la base d'une vision idéalisée de l'histoire biblique d'Israël (en particulier les événements de l'exode), ils ont su aussi proposer des exégèses plus en lien avec leur époque. Tamar Kadari présente le *Shir ha-Shirim Rabbah*, le plus ancien et le plus long recueil midrashique sur le Cantique (rédigé au tournant des 6e et 7e s.). Pour presque tous les versets, la compilation rassemble des interprétations contrastées attribuées à différents sages de diverses époques. Le commentaire de Ct 1,6 («Ne faites pas attention si je suis noire») propose une parabole sur la question de l'identité du peuple élu, sur fond de polémique anti-chrétienne. Gerhard Langer confronte l'interprétation de Ct 5,2 («Je dors, mais mon cœur veille») dans la *Pesiqta de Rab Kahana*, le *Shir ha-Shirim Rabbah* et le Targum, afin de montrer comment fonctionne l'exégèse rabbinique.

Erik Wade présente deux exemples peu connus de réception chrétienne du Cantique des Cantiques, à savoir les allusions au Cantique dans la *Vie de Sainte Marie d'Égypte* en vieil anglais et les gloses sur le Cantique de l'abbé Hadrien d'Afrique, qui serait arrivé en Angleterre avec l'archevêque Théodore de Tarse dans la seconde moitié du 7e siècle et y aurait fait connaître la version byzantine de la légende de sainte Marie d'Égypte. Le texte latin des gloses d'Hadrien est reproduit en annexe, avec une traduction anglaise.

Retour à l'exégèse juive avec la contribution de Günter Stemberger consacrée au Targum du Cantique, qui, à la différence du *Shir ha-Shirim Rabbah,* n'est pas une compilation, mais probablement l'œuvre d'un seul auteur. Le Targum, dont la datation et le lieu d'origine restent discutés, propose une lecture cohérente du Cantique, qu'il interprète à partir de l'histoire d'Israël, depuis la création du monde jusqu'à la rédemption finale, en mettant l'accent sur l'étude de la Torah. Elliot R. Wolfson souligne que l'érotisme du Cantique n'est pas amoindri mais au contraire amplifié dans les interprétations rabbiniques, où le littéral et le figuratif convergent. L'auteur s'attache en particulier au refrain «Ne réveillez pas, n'éveillez pas l'amour jusqu'à ce qu'il désire» (Ct 2,7; 3,5; 5,8; 8,4), qui a servi de fondement à une lecture messianique du poème.

Les deux contributions suivantes transportent le lecteur dans l'Espagne musulmane médiévale. Au 10e siècle, une nouvelle école de poésie juive a vu le jour en Andalousie: elle ambitionnait de rivaliser avec les chefs-d'œuvre de la poésie arabe, en utilisant strictement l'hébreu biblique. Ariel Zinder présente les poèmes liturgiques hébraïques composés en Andalousie aux 10 e et 11e s., qui reprennent les mots mêmes du Cantique pour raconter l'histoire des deux amants après leur mariage et fournissent ainsi une sorte de suite au poème biblique. Jonathan Vardi montre comment, dans leurs poèmes d'amour, les poètes juifs ont utilisé le vocabulaire, les métaphores et les motifs du Cantique, et comment ce processus de transformation du livre biblique en poésie amoureuse «moderne» a eu une influence sur la manière dont les poètes juifs ont lu le Cantique lui-même.

Les *Sermons sur le Cantique des Cantiques* de Bernard de Clairvaux ont eu un impact considérable sur l'interprétation du poème pendant tout le Moyen Âge occidental. Ludger Schwienhorst-Schönberger montre que, dans l'approche exégétique de Bernard, l'expérience personnelle du lecteur est essentielle pour comprendre les textes bibliques. C'est ainsi que l'Abbé de Clairvaux a abordé le Cantique des Cantiques d'un point de vue mystique et l'a lu comme un guide pour la vie spirituelle, pour la réalisation du souhait d'une rencontre directe avec Dieu, souhait exprimé dès le premier verset: «Qu'il m'embrasse du baiser de sa bouche!» Hannah W. Matis s'intéresse elle aussi au rôle du Cantique dans la spiritualité monastique au 12e s., en étudiant plus précisément sa réception à l'Abbaye d'Admont (Autriche actuelle) à laquelle était rattaché, dès 1120 environ, un monastère des moniales. On y lisait le Cantique comme un chant entre le Christ et la Vierge Marie. De nombreux sermons sur le Cantique copiés à Admont auraient même été écrits par des femmes, pour qui Marie représentait la personnification prééminente de leur propre piété. Rabea Kohnen concentre son attention sur les réceptions médiévales du Cantique en terre germanique en présentant l'*Expositio in Canticum Canticorum* de Williram d'Ebersberg (11e s.), la *Lehre* *der liebenden Gotteserkenntnis* anonyme, mieux connue sous le nom de *Das St. Trudperter Hohelied* (12e s.), et le *Hohelied* de Brun de Schönebeck (13e s.). L'*Expositio* de Williram interprète le Cantique comme un dialogue entre le Christ et l'Église (et parfois entre la Synagogue et l'Église issue des Nations). *Das St. Trudperter Hohelied* comprend des éléments mystiques et mariaux, mais met aussi fortement l'accent sur la dimension communautaire. Le *Hohelied* de Schönebeck juxtapose trois lectures allégoriques différentes (mariale, tropologique, ecclésiologique).

Christopher Ocker s'intéresse à l'interprétation du Cantique dans deux ouvrages quasiment inconnus du théologien français Pierre d'Ailly (1351-1420): la *Descriptio imaginaria visionis* et l'*Expositio super Cantica,* où la sensualité du poème est assumée dans le cadre d'une «écologie du désir».

Lieke Smits montre comment l'iconographie occidentale médiévale (notamment dans la *Biblia pauperum*) propose une véritable exégèse visuelle du livre, dont elle reflète différentes interprétations, allégoriques (Christ-Église, Christ-Vierge Marie) ou non (Salomon-Reine de Saba).

L'inclusion de versets du Cantique dans la liturgie catholique romaine des Heures au 9e s. (particulièrement lors des fêtes mariales) a nécessité la composition de nombreuses pièces liturgiques. Vu l'importance croissante de la dévotion mariale, beaucoup de motets basés sur le Cantique ont été composés entre le 14e et le 16e s. Stefan Gasch se concentre sur six manuscrits provenant de l'atelier de Pierre Alamire (1470-1536). Sa sélection documente un changement qui s'est produit vers 1500: à partir cette date, de plus en plus d'œuvres musicales basées sur des textes du Cantique vont être composées pour des besoins individuels, alors que jusqu'alors les compositions étaient presque exclusivement réservées à la liturgie.

Bernard McGinn aborde la question des interprètes féminines du Cantique et se concentre sur les mystiques du début de l'ère moderne: Thérèse d'Avila, Jeanne de Cambry, Cecilia del Nacimiento, Marie de l'Incarnation et Jeanne Guyon. L'analyse de leurs œuvres fait apparaître une grande variété dans les approches du texte biblique: il n'y a pas *une* approche mystique féminine du Cantique.

Timothy H. Robinson traite des interprétations protestantes du Cantique et, surtout, de sa réception chez les théologiens réformés et puritains du 16e au 18e s. Contrairement à ce qu'on pourrait croire, les lecteurs puritains ne rejetaient pas le langage érotique du Cantique, mais l'interprétaient en fonction de l'analogie entre le mariage entre l'homme et la femme et le mariage spirituel entre le Christ et l'Église (ou l'âme). Les théologiens protestants ont lu le Cantique à partir de leur propre expérience du mariage, ce qui n'était évidemment pas le cas du clergé catholique.

Yael Almog analyse le contexte culturel de l'Allemagne de la fin du 18e s., qui a conduit à un intérêt croissant pour le Cantique des Cantiques et à sa désallégorisation. Johann Gottfried Herder, Johann Goethe et Moses Mendelssohn sont trois intellectuels majeurs de cette période qui avaient chacun une approche différente du Cantique. Pour Herder, qui préconisait de lire la Bible à hauteur anthropologique, le Cantique représentait un exemple idéal puisqu'il aborde la sexualité humaine de manière très ouverte. En outre, Herder était fasciné par la poésie du Cantique, parfait exemple, selon lui, de l'esthétique orientale et de sa sauvagerie. Comme Herder, Goethe était fasciné par le Cantique parce qu'il est centré sur le désir humain. Mais son intérêt principal se portait davantage sur la capacité du texte à susciter l'inventivité des interprètes. Quant à Mendelssohn, d'origine juive, il reconnaissait au Cantique une dimension allégorique, sans pour autant tourner le dos au sens littéral.

Elisabeth Birnbaum explique le changement radical dans l'interprétation du Cantique au 18e et au 19e s. par trois (r)évolutions qui ont eu lieu à cette époque: le développement de la méthode historico-critique, une nouvelle conception du mariage et de l'amour, et un enthousiasme renouvelé pour l'Orient. Alors que Herder lisait le Cantique comme un recueil de chants populaires, l'interprétation dominante entre 1820 et 1920 était celle de la théorie dramatique. Celle-ci a inspiré la création de pièces de théâtre musicales et non musicales.

Caroline Sauter analyse la place du Cantique dans les travaux de Gershom Scholem (qui a traduit le texte à l'âge de dix-huit ans) et de Franz Rosenzweig (notamment *L'étoile de la rédemption*) et montre comment, pour l'un comme pour l'autre, le Cantique est au cœur de leurs réflexions sur le langage et l'amour.

Les deux articles suivants traitent de Ct 1,5, qui mentionne la noirceur de la femme. Les interprètes se disputent depuis longtemps sur la question de savoir s'il faut traduire «Je suis noire et belle» ou, avec la Vulgate, «Je suis noire mais belle». Une autre question est de savoir si le noir est la couleur naturelle de la peau de la femme (si elle est «de race noire») ou si elle est simplement très bronzée. Michaela C. Hastetter propose un parcours qui confronte l'interprétation allégorique d'Origène et l'interprétation littérale de Théodore de Mopsueste, pour aboutir à la composition musicale *Schwarz – wie die Teppiche Salomos* de Dieter Salbert (1972), dont les aspects eucharistiques et baptismaux lui donnent une dimension sotériologique. Ute Jung-Kaiser examine les interprétations, très diversifiées, du verset à travers les âges, tant dans les écrits théologiques que dans le cinéma, la littérature, l'art et la musique.

Dans le dernier article, P. W. (Bill) Goodman présente trois appropriations musicales contemporaines du Cantique: une classique (*Rise Up My Love* de Howard Skempton), une pop/rock (*Dark I am Yet Lovely* de Sinéad O'Connor), et une louange de style rock (*You Won't Relent* de Misty Edwards).

Comme le fait remarquer Annette Schellenberg au terme de l'Introduction générale (10), l'ensemble de ces articles forme un bouquet multicolore qui met en lumière la richesse de l'histoire de la réception du Cantique, depuis l'Antiquité jusqu'aujourd'hui.

J.-M. Auwers

Saskia Breuer – Clarissa Paul – Eckart David Schmidt (Hgg.). *Konflikte und Krisen im Neuen Testament und ihre Bewältigungsstrategien* (Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe, 587). Tübingen, Mohr Siebeck, 2023. (15,5×23), vi-287 S. ISBN 978-3-16-161442-2. €99.00.

Aus ganz unterschiedlichen Gründen erhalten Konflikte und Krisen seit etwa zwei Jahrzehnten viel Aufmerksamkeit in den Kulturwissenschaften. Auch die einzelnen Disziplinen der Theologie haben dieses Forschungsgebiet betreten und ihre Quellen mit den fachspezifischen Fragestellungen bearbeitet. Der vorliegende Sammelband geht auf eine Tagung in Heidelberg im Jahr 2019 zurück.

Die „Hinführung“ (1-7) bietet lediglich eine knappe Zusammenfassung der einzelnen Beiträge des Sammelbands. Im Aufsatz „Konflikte und Krisen – Geburtshelfer frühchristlicher Theologie“ (9-30), von Friedrich Wilhelm Horn, findet man knappe Begriffsklärungen, ein Überblick über die omnipräsenten Konflikte und Krisen im Neuen Testament, die Unterscheidung zwischen endogenen und exogenen Krisen und Konflikten, drei methodische Forderungen an die wissenschaftliche Erforschung, Beispiele für Konfliktbewältigungen und eine Einordnung von Krisen in die Entwicklung des frühen Christentums. Nach Horn ist das Neue Testament „ein Dokument unterschiedlicher Selbstfindungsprozesse des frühen Christentums. Konflikte gehören zu diesen Prozessen natürlicherweise dazu; heute ist daraus der Wert ‚pluraler Identität‘ zu erkennen“ (2). Die dort gebotenen Konfliktlösungen dürfen nicht simplizistisch, „sondern nur hermeneutisch reflektiert auf allen Ebenen kirchenleitenden Handelns in die heutige Zeit übertragen werden“ (2, auf S. 21-25 ausführlicher zum sog. johanneischen Schisma, einer „veritablen Krise“, 21).

Vier Beiträge beleuchten ausgewählte Konflikte und Krisen in den synoptischen Evangelien: Matthias Berghorn, „The Kings and the Messiah: A Contribution to the Conflict History in the Gospel of Matthew“ (31-58; zum Führungskonflikt in Mt 1–4; Jesus als der Messias wird in diametralem Gegensatz zu Herodes und den jüd. Autoritäten gezeichnet; Jesus erscheint als ein neuer, anderer David bzw. Davidssohn, der ein gerechter und barmherziger Herrscher ist); Martin Bauspieß, „Das letzte Wort Jesu (Mk 15,34): Das Markusevangelium als Konfliktgeschichte“ (59-75; die verschiedenen Konflikte im Mk zeigen, dass die Rede von Gott ohne die Wahrnehmung von menschlichen Konflikten nicht möglich ist; „Indem das Kreuz als der Ort tiefster Gottverlassenheit und gleichzeitig tiefster Präsenz Gottes erzählt wird, erschließt Markus, was auf Golgatha geschah. In dem letzten Wort Jesu am Kreuz wird sichtbar, dass die Rede von Gott nicht möglich ist ohne die Wahrnehmung der menschlichen Konflikte. Nur so kommt Gott in die Wirklichkeit der Menschen“, 73); Clarissa Paul, „‚ἔκραζεν υἱὲ Δαυίδ, ἐλέησόν με‘: Krise und Krisenbewältigung in den lukanischen Heilungserzählungen“ (77-132; die Beschreibungen von Krankheiten als Beschreibung von Krisen; die lk. Erzählungen zeigen das aktive Bemühen der Kranken, die durch die Krankheit ausgelöste Krise zu bewältigen, „indem sie sich für sich selbst oder andere an Jesus wenden im Vertrauen darauf, dass er sie heilen kann“, 4; detaillierter zu Lk 18,35-44 und 19,1-10, S. 111-123, letztere Erzählung ist allerdings keine Heilungserzählung) und N. Neumann, „Soziale Konflikte und Errettung in den lukanischen Schriften“ (133-156; Lk porträtiert verschiedene Konfliktparteien; das von Jesus gebrachte Heil begegnet Menschen mit hohem und niedrigem sozialen Prestige und beeinflusst, wie die Konfliktparteien miteinander interagieren, detaillierter zu Lk 7,36-50, S. 144-149; das lk. Doppelwerk wirkt auf die Anerkennung von Außenseitern durch die Gemeinschaft hin, so wie das Doppelwerk selbst es exemplarisch vorführt).

Drei weitere Aufsätze greifen Konflikte und Krisen in den Paulusbriefen auf. Tanja Förderer untersucht „Πορνεία in der korinthischen Gemeinde: Zur Argumentation des Paulus in 1 Kor 5,1-13; 6,12-20“ (157-180; durch das von Paulus thematisierte Verhalten geraten einige Korinther in einen Konflikt mit ihrem Christusglauben, da ihre Unzucht sowohl ihre Christusbeziehung als auch die Gemeinde selbst gefährdet). Jan Quenstedt schreibt zur pln. Aufforderung „‚Folgt meinem Beispiel wie ich dem Beispiel Christi‘ (1 Kor 11,1): Paulinische

Mimesisvorstellung als Konfliktlösungs- und Konfliktpräventionsstrategie“ (181-194; die wiederholten Aufforderungen zur Nachahmung des Apostels dienen der Stabilisierung der Gemeinden; mit seiner mimetischen Konfliktlösungs- und Konfliktpräventionsstrategie setzt Paulus alles daran, „dass seine Adressaten unanstößig gegenüber Juden und Hellenisten und der Gemeinde Gottes werden, wie auch er in allem gefällig ist, indem er nicht seinen eigenen Vorteil sucht, sondern den der Vielen, damit sie gerettet werden“, 192). Saskia Breuer beleuchtet „Onesimus im Konflikt mit Philemon und Paulus als Vermittler? Eine Diskussion zu den Theorien vom *fugitivus*, *erro* und *amicus domini*“ (195-227; bei Philemon dürfte es sich um einen sog. *erro* handeln, um einen Sklaven, der sich unerlaubt Freizeit verschafft, anstatt dauerhaft zu fliehen; in der Rolle des *amicus domini* tritt Paulus als Vermittler zwischen den Konfliktparteien auf; freilich „sind und bleiben die verschiedenen Theorien (notwendige!) Rekonstruktionsversuche einer historischen Wirklichkeit hinter dem Philemonbrief“, 225).

Im abschließenden Beitrag, „Glauben, wenn es schwierig wird: Beobachtungen zu (k)einem Schlüsselbegriff im 1. Petrusbrief vor dem paulinischen Hintergrund“ (229-257) untersucht Eckart David Schmidt, wie die neue Lebens- und Leidenssituation der Adressaten des 1 Petr das Glaubensverständnis gegenüber Paulus verändert (Glaube bei Paulus, Glaube im 1 Petr).

Die Aufsätze bieten eine Auswahl aus ntl. Konfliktkonstellationen und den verschiedenen Bewältigungsstrategien. So fehlen etwa die Apostelgeschichte und die Auseinandersetzungen des Paulus mit seinen Gegnern völlig. Bei einigen Aufsätzen sind die Bezüge zum Thema des Bandes nur mit Mühe zu erkennen. Eine Einordnung in die größere Forschungslage unterbleibt; vgl. dazu etwa W. Mayer, *Religious Conflict: Definitions, Problems and Theoretical Approaches*, in ead. – B. Neil (Hgg.), *Religious Conflict from Early Christianity to the Rise of Islam* (AKG, 121), Berlin, De Gruyter, 2013, 1-19 oder M. Juergensmeyer – M. Kitts – M. Jerryson (Hgg.), *The Oxford Handbook of Religion and Violence*, Oxford, Oxford University Press, 2013.

C. Stenschke

Stefan Schreiber – Konrad Huber – Karl Matthias Schmidt (Hgg.). *Geschlecht, Sexualität, Ehe: Sondierungen im Neuen Testament* (Quaestiones Disputatae, 327). Freiburg – Basel – Wien, Herder, 2023. (13,5×21,5), 256 S. ISBN 978-3-451-02327-9. €48.00.

Dieser Sammelband geht auf eine Tagung der deutschen *Arbeitsgemeinschaft der katholischen Neutestamentlerinnen und Neutestamentler* zurück, die im April 2022 in Wiesbaden stattfand.

Zur Ausrichtung des Bandes schreiben die Herausgeber:

> [Die Beiträge] […] fragen nach Konstruktionen von Geschlechterrollen im frühen Judentum und bei den ersten Christinnen und Christen, nach dem Verhältnis von Sexualität und Gender und ihrer Einbindung in Machtstrukturen, nach Aussagen zur Homosexualität – eher: sexueller Aktivität von Männern mit Männern oder Frauen mit Frauen –, nach stereotypen Genderrollen und entsprechendem „Fehlverhalten“ in Sexualität und Ehe, nach der Einbindung in die kulturellen Normen der Zeit und den Stellen, an denen Überraschendes aufbricht. Das Spektrum der untersuchten Texte

> reicht vom Frühjudentum über Paulus und die Evangelien bis zu den Theklaakten. Schließlich wird auch die Relevanz der Bibel für gegenwärtige ethische Debatten um Sexualität und Geschlecht kritisch reflektiert (8).

Kathy Ehrensperger bietet „Zwischen Fact und Fiction: Genderrollen im antiken Judentum“ (10-28). Behandelt werden literarische Zeugnisse (wie Judith, Susanna, Joseph und Aseneth, Philo und Josephus), Genderrollen im Alltag (Frauen in der Gemeinschaft von Qumran, Frauen im öffentlichen Raum) sowie Maskulinität bei Paulus und Josephus. Angelika Stratmann untersucht „Frauen, Männer und der markinische Jesus: Zur Diskussion um Konstruktion und De-Konstruktion von Genderzuschreibungen in neutestamentlichen Erzähltexten am Beispiel des Markusevangeliums“ (29-69; zunächst Begriffsklärungen zum Genderdiskurs – Gender, *masculinity studies*, Intersektionalität –, gefolgt von Überlegungen zu hegemonialen Männlichkeitskonzepten und Genderstereotypen in der gr.-röm. Antike, dann der Forschungsstand zu Genderkonstruktion im MkEv sowie gegenwärtige Genderanalysen und Studien anhand der *masculinity studies*; weiterführende Überlegungen zu einer intersektionalen Genderanalyse des MkEv beinhalten Züge hegemonialer Männlichkeit beim mk. Jesus sowie die De-Konstruktion der hegemonialen Männlichkeit Jesu im MkEv und die Rolle der weiblichen Erzählfiguren).

Hans-Ulrich Weidemann beleuchtet „Heiligkeit und fleischliches Begehren: Paulinische Aussagen zum Geschlechtsverkehr und ihre ursprünglichen Kontexte“ (70-109; Themen sind die Erfindung der Sexualität in der Moderne und Sexualität als Teil der neuen biologisch-medizinischen Wissensordnung sowie die Erfindung einer „Sexualethik des Paulus“ und ihre Konsequenzen). Auf diesem Hintergrund widmet sich Weidemann der einschlägigen pln. Terminologie, gefolgt von Überlegungen zur Re-Kontextualisierung des Geschlechtsverkehrs. Anschließend untersucht er das Insistieren des Paulus auf die Heiligkeit seiner Gemeinden (die gefährdete Heiligkeit der Nichtjuden, Heiligkeit als verbindlicher „dresscode“ für die Nichtjuden bei der Parusie Christi sowie die Bewahrung dieser Heiligkeit als Kernaufgabe des Heidenapostels) sowie das Verhältnis zwischen Sex und Begierde (Begierde als Kontrollverlust, die Begierde im Fleisch, die Begierde der Getauften, der Nexus von Fleisch, Begierde und Gebot sowie sexuelles Begehren und Sünde). Bei Konstruktionen eines „paulinischen Sexualethos“ ist

> der exegetische Preis hoch, denn die Aussagen des Apostels zu sexuellen Akten und zur sexuellen Begierde werden von den Zusammenhängen isoliert, in denen sie ursprünglich stehen. Verhängnisvoll hat sich diese Isolation dahingehend ausgewirkt, dass andere „Werke des Fleisches“, die laut dem Apostel ebenso die Heiligkeit der Ekklesia gefährden und die ebenso aus der Begierde des Fleisches resultieren, in anderen Kontexten thematisiert werden. Die paulinischen Lasterkataloge bestehen aber nie nur aus sexuellen Delikten, und alle dort aufgeführten „Werke des Fleisches“ beschädigen die Heiligkeit der Gemeinde und des Einzelnen massiv. So erweist sich die Fixierung auf die sexuellen Handlungen und das sexuelle Begehren als schwere Hypothek, zu der der Apostel aber zweifellos seinen Teil beigetragen hat (107).

Christian Blumenthal schreibt zu „Sklave, Macht und Männlichkeit: Die Selbstvorstellung des Paulus in Phil 1,1 ambiguitäts- und gendertheoretisch betrachtet. Mit einem Zwischenruf von Christina M. Kreinecker zu ‚Frauen in antiken Alltagstexten‘“ (110-142). Behandelt werden Männlichkeitsvorstellungen in der Mitwelt des Paulus, antike Alltagstexte über Frauen – das Stereotyp der schwachen und hilflosen Frau –, wie es in Petitionen und Eingaben erscheint, sowie ambiguitäts- und gendertheoretische Betrachtungen zu Paulus als Sklaven Jesu Christi. Martin Stowasser fragt „Homosexualität im Neuen Testament? Exegetisches und Hermeneutisches zu einer komplexen Fragestellung“ (143-173; der atl.-frühjüd. Befund und die Vorkommen im NT; in der Bibel und Frühjudentum gibt es „keinerlei Anzeichen einer neutralen oder gar positiven Bewertung gleichgeschlechtlichen Sexualverkehrs“, 171; dabei werde, wie auch in der kath. Moraltheologie, allerdings die faktische Welt negiert und ihr eine normative entgegengestellt, 173; was freilich nicht auf dieses ethische Thema begrenzt ist. Welche Alternativen hat eine Moraltheologie?).

Hildegard Scherer reflektiert zu „‚Was Gott verbunden hat…‘? Fragen an die Trennungslogien der Jesustradition“ (174-191; Überlieferungen, Gattungen: das imperativische Untrennbarkeitswort, die indikativischen Ehebruchslogien, verschiedene Begründungen der Forderung; „Bereits im NT ist gerade eine mit der Schöpfungsordnung begründete unbedingte Geltung des Trennungsverbotes immer wieder mit Einschränkungen versehen worden. Eine weisheitliche Zuordnung der Sprüche erinnert daran, dass ihnen in irgendeiner Weise ein realer Beitrag zum gelingenden Leben entsprechen sollte“, 191). Sabine Bieberstein fragt „Christusgemäßes Leben in Ehefreiheit oder Rettung durch die Ehe? Kontroversen in der paulinischen und nachpaulinischen Literatur und die Folgen für Frauen“ (192-218). Dazu gehören Ehe und Ehefreiheit nach 1 Kor 7 (die Ehe als mögliche Lebensform, die Ehe als vorzuziehende Lebensform, die Begründung mit der gegenwärtigen Not bzw. mit der ausschließlichen Christusbeziehung, Gewinne durch Ehefreiheit) und nach den Pastoralbriefen (Kindergebären als Rettung für Frauen, Ehe als Voraussetzung für die Übernahme eines Amtes für Männer (ein mögliches Verständnis, gewiss nicht das einzige!), die Situation der christlichen Witwen). Trotz aller Favorisierung der Ehefreiheit „stehen verheirateten wie unverheirateten Frauen ebenso wie Männern alle durch Geistkraft und Charisma ermöglichten Funktionen in der Gemeinde offen“ (217).

Von Marievonne Schöttner stammt der Beitrag „‚Selig die Enthaltsamen, denn zu ihnen wird Gott reden‘ (ActThecl 5,3): Die enkratitische Lehre der Seligpreisungen in den Theklaakten“ (219-237). Mit dem Beitrag „Moralbegründung und Schriftauslegung: Über die Relevanz der Bibel für ethische Debatten um Sexualität und Geschlecht“ (238-254) schließt Stephan Goertz mit moraltheologischen Überlegungen.

C. Stenschke

Peter Arzt-Grabner. *Letters and Letter Writing* (Papyri and the New Testament, 2). Leiden – Paderborn, Brill Schöningh, 2023. (15×23,5), xxx-455 p. ISBN 978-3-506-79048-4. €129.00.

Only the series in which this comprehensive volume appears, *Papyri and the New Testament* (PNT), indicates that it seeks to relate Greco-Roman letters in papyrus to the letters of the New Testament, primarily the *Corpus Paulinum*. This is done in a masterful manner by Austrian papyrologist and New Testament scholar Peter Arzt-Grabner of the University of Salzburg (https://www.plus.ac.at/bibelwissenschaft-und-kirchengeschichte/der-fachbereich/das-team/emeritipensionierte/peter-arzt-grabner). He is one of the editors of the *Papyrologischer Kommentar zum Neuen Testament* (PKNT) and has contributed the comprehensive and erudite volume on 2 Corinthians to this series (volume 4; Göttingen, Vandenhoeck & Ruprecht, 2014).

The present volume consists of two parts. In *part one*, Arzt-Grabner begins with a short historical survey of papyrology and letter writing (1-6). This is followed by a comparison between extant letters on papyrus and the letters of the New Testament (7-25; comparison with regard to length and clarity, educational level and language skills of the authors, the relationship between private and official letters). Arzt-Grabner closes with a "close look" on passages in Paul's letters in the context of other ancient letter writers which display emotions in their texts (19-25).

Chapter 3 describes the quest for classifying ancient letters and its results (27-42; the classifications of ancient epistolary theorists and ancient model letters, various modern attempts of classification and, as a case study, ancient letters of recommendation as they also appear in the New Testament in Rom 16,1-2; 1 Cor 16,3.15-18; 2 Cor 3,1.8-9; Phil 2,25-30; Phlm). Chapter 4 studies aspects of Paul's letters against the backdrop of ancient epistolary conventions as they appear in letters on papyrus (43-65), that is, the relation between authors, scribes and secretaries, multiple senders, drafts of letters and their correction and letters as representations of their authors. The chapter ends with a close look at Tertius of Rom 16,22 as the scribe of the letter.

Chapter 5 provides a thorough comparison with regard to letter sections, formulas and clichés (67-187), covering the layout of letters, the letter opening (opening greeting, forms of address, multiple addressees, health wishes and prayer reports, the motif of remembrance), the transitions from letter opening to letter body, the letter body and its parts and the formulas and clichés of the introductory part of the letter body, such as reports of joy, thanksgiving report, explanations for postponed visits and complaints about astonishing behaviour of the addressee(s). The first "close look" focuses on Paul's complaint in Gal 1,6-7. Arzt-Grabner then examines typical formulas and clichés in the middle part of the letter body (disclosure formulas, requests and commands, references to previous messages and current letters, responses to letters and messages and moral instructions). The "close look" in this section is the denial of permission in 1 Tim 2,12 and 1 Cor 14,34.

This is followed by an assessment of formulas and clichés of the concluding part of the letter body (announcement of a visit or invitations to visit the letter sender – something remarkably absent in New Testament letters – final requests or reminders of the main concern and offers to meet the needs of the addressee), the letter closing (secondary greetings, final health wish and prayer report, final greeting). A third "close look" studies Paul's handwriting. The chapter closes with some optional additions such as postscripts, dating, address and sealing and stamps.

A final chapter treats the transport and reception of letters (as they appear in 2 Cor 1–9 and 10–13, 190-201). Arzt-Grabner studies instances of appended letters and multiple letters on a single papyrus (of interest to discussion of the literary unity of some Pauline letters), the bearers of letters and their role (their main task was the actual delivery, "but not infrequently they also acted as informants, bearers, and recipients of other items, to transfer money, or to perform escort and police duties", 193), various signs for the authenticity of letters (see 2 Thess 3,17) and the act of actually reading letters (cf. 2 Cor 1,13; 3,2; Eph 3,4; Col 4,16; 1 Thess 5,27).

In the brief summary chapter, "Some general conclusions" (203-206), Arzt-Grabner emphasizes that studying the papyrus letters contributes significantly to understanding the form and intent of literally every single formula used in a New Testament letter. In view of the evidence, he concludes:

> Concerning the letters of Paul, it only becomes clear what a great master he was in the use and application of epistolary formulas when we compare them with those preserved in the papyrus and ostracon letters. As shown again and again in the above chapters, he not only mastered the formulary, but extended or transformed formulas individually in such a way that their form and intention were still recognizable, but at the same time were perceived according to his personal and sometimes new intention. In this respect, Paul is not unique, but he is certainly among the great letter writers of Greco-Roman antiquity (204).

Detailed comparison with the papyrus and ostracon letters also allows scholars to better understand the many passages in New Testament letters that, despite intensive exegesis, are still ambiguous or inexplicable (204). There are many comparable passages in private letters of Greco-Roman times. This phenomenon can be easily explained: "The original correspondents had all the correspondence available to understand an issue. For them, it was simply not necessary to repeat or reiterate details already known" (204). However deplorable this fact is for understanding the letters, Arzt-Grabner notes that "it is in fact proof that Paul's letters are real letters, originating from a real situation in his life and that of the assemblies" (205).

The *second part* offers a selection of more than one hundred representative papyri in four categories (207-427): pre-forms of letters and early letters (VI-IV BCE), letters from the Ptolemaic Period (323-30 BCE), letters from the early Roman Empire (30 BCE–late II CE) and letters from the third and fourth centuries CE. For each letter, Arzt-Grabner provides references to the edition(s) of the letter, provenance, an English translation (but not the Greek or Latin text), notes, a brief analysis of formulas, clichés and other literary features and a brief summary of the content and explanations.

The volume closes with a glossary (429-431) and indices of Greek and Latin papyri, ostraca and tablets as well as New Testament references. The introduction is presented in the form of a letter to the readers, ending with all best wishes from the author (xxvii-xxx, to which the reviewer – tongue in cheek – would like to add his own greetings).

Arzt-Grabner provides an instructive introduction to the letters of Paul in the context of ancient letters on papyrus and ostraca. The volume brings together the expertise and admirable mastery of the sources of someone who has studied ancient papyri in view of the New Testament and *vice versa* for more than forty years. The volume serves as a needed supplement and corrective to the many studies which have focused on ancient theory and practice of rhetoric as the key to Paul's letters or to studies that focus on collections of ancient literary letters, such as the letters of Pliny. Arzt-Grabner is to be thanked for an inspiring ray of light from ancient Egypt, to play on Adolf Deissmann's title of 1908.

C. STENSCHKE

Filippo CARLÀ-UHINK – Eike FABER (eds). *Corruption in the Greco-Roman World: Re-Reading the Sources* (Twisted Transfers: Studies on Ancient Corruption, 1). Berlin – Boston, MA, De Gruyter, 2025. (17×24,5), XVII-344 p. ISBN 978-3-11-133860-6. €100.00.

Corruption is a huge issue in many parts of the world. The past two decades have seen an upsurge in academic interest in the phenomenon, in its various forms and searching for strategies for exposing and overcoming corruption. This first volume of a new series of monographs, *Twisted Transfers: Studies on Ancient Corruption*, devoted to corruption in the ancient world, is part of this quest.

In the preface (vii-xvii), Eike Faber discusses issues of defining corruption and emphasizes that corruption and allegations of corruptions are constructed in discourse. The essays in the volume

> explicitly or implicitly discuss (allegations of) corruption as a product of specific time(s) and place(s), which are embedded within discourse. We as scholars aim to clarify what that discourse was and interpret how our specific case study/example in turn contributed to discourse. Across centuries, continents, languages and media, we seek the power relations that are encoded in discourse in general, and specifically corruption discourse. This is particularly challenging in reference to the ancient Greek and Roman world, given the small number of sources at our disposal, which make the possibility of a systematic historical discourse analysis at least patchy; and yet, within this theoretical framework, the challenge can be taken on (x).

I list all articles and focus on the articles which are related to Christian sources. *Part one* contains essays on Greco-Roman discourse(s) of and on corruption: Filippo Carlà-Uhink, "Twisted Transfers as Corruption: A Model and Its Application to the Study of Cicero's Trial Speeches" (3-45); Cristina Rosillo-López, "The Corrupted Speak: Insights into Conversations on Bribery in Late Republican Rome" (47-63); Shushma Malik, "Civil War and the Corruption of *liberalitas* in Tacitus' *Histories*" (65-82) and Irene Leonardis, "Irreversible Corruption: Amputation Metaphors and the End of the Roman Republic" (83-107).

Part two addresses aspects of corruption in Greco-Roman social practice and daily life: Christopher Degelmann, "Creating Evidence for Corruption: Plausibility Strategies in Athenian Democracy" (111-128); Patrick Sänger, "Corruption in Greco-Roman Egypt: An Overview Based on the Papyri" (129-144; focusing on the visibility and extent of corruption "from below"); Emilia Mataix Ferrándiz, "Ideas of Corruption in Roman Imperial Ports" (145-165) and Marta García Morcillo, "Suspect Inheritances: The Dark Business of Death in Ancient Rome" (167-198).

Maik Patzelt addresses "Salvian and the Corrupted Church of Southern Gaul: How Avarice Endangers Episcopal Authority according to the *Ad ecclesiam*" (199-219; Salvian's treatise is also known under the title *Contra avaritiam*). He argues that

> Salvian's notion of avarice not only seeks to secure church finances and thus the care for the poor; it also pressures those who keep their riches to themselves (or pass them to their family by means of testaments), instead of bequeathing the local church. Examined through the lens of dependencies that are nurtured by testamentary practice, it becomes apparent that such a notion of avarice also serves as an attempt to support

> the local episcopal authority, as this authority emanates from the various dependencies that the transfer of testaments both supports and fosters (199).

Part three contains essays on the politics and diplomacy of corruption: Yehudah Gershon, “Corruption and Anti-Corruption: Refusing ‘Gifts’ during the Pyrrhic War” (223-255); Silvia Lacorte, “Beyond Crime: Corruption and Its Discursive Use through the Case of M. Aemilius Scaurus” (257-286); Andrea Raggi, “Usurpation of (and Corruption Involving) the Right of Roman Citizenship in the Republic” (287-305; see the admission of the Roman officer in Acts 22,28!) and Christian Rollinger, “Balkan Promises: Sixth-Century Diplomacy and the ‘Corruption’ of the Justinianic State” (307-334; including discussion of Justinian’s and Justin II’ stance on corruption).

While this volume hardly addresses biblical and patristic sources, the definitions it uses and applications to ancient texts can enrich discussions of corruption in Christian ethics. The notion of “twisted transfers” (vii-x; described in detail in Carlà-Uhink’s essay, “Twisted Transfers as Corruption”, 3-32) indicates that when gifts and favours are exchanged with ulterior motives a complex phenomenon and complex network of different relationships is involved. The focus of the authors on how corruption is constructed, represented, used and functionalised in discourse promises fresh perspectives when applied to Christian sources. For aspects of corruption in the Bible, see the 2020 issue of the *Acts of the Catholic Biblical Association of Nigeria* (volume 12) which is devoted to the themes integrity and corruption in the Bible (see https://www.cabanalive.org; access 23.06.2025).

C. Stenschke

Anne-Catherine Baudoin. *Ponce Pilate: La construction d’une figure dans la littérature patristique et apocryphe* (Collection des Études augustiniennes. Série Antiquité, 209). Paris, Institut d’Études augustiniennes, 2023. (16×24,5), 865 p. ISBN 978-2-85121-307-5. €123.00.

Anne-Catherine Baudoin’s work undertakes the ambitious aim of analysing not the historical individual, Pontius Pilate, but rather the construction of his “figure” within the vast corpus of Christian literature, encompassing both patristic and apocryphal writings. In her introduction, Baudoin establishes a tripartite conceptual distinction that structures her entire approach: the “person” denotes the historical individual, the Roman prefect of Judea under Tiberius; the “character” is the reflection of this person as it appears in contemporary testimonies, both archaeological and literary; and finally, the “figure” is the result of the interpretative and creative work of later authors upon this character. It is explicitly this “figure” that constitutes the primary object of Baudoin’s inquiry.

This initial terminological clarification is not insignificant; it immediately signals that the work does not align with traditional historical biographies of Pilate, nor is it limited to an exegesis of his role in the Gospels. The ambition lies elsewhere: it is to understand how Pilate has been “understood” and how his figure has been shaped, instrumentalized, and imbued with new meanings over the centuries by Christian authors. The rigor of this distinction provides a precise analytical framework, enabling the transcendence of a sometimes simplistic opposition between historical and literary approaches. It allows the author to address an immense and diversified corpus with a consistent analytical lens, concentrating on the process of literary and theological construction rather than solely on the restitution of a historical "truth" or a psychology of the character. This conceptual framework in itself can be perceived as a contribution, offering a model for the study of the reception of other historical or biblical figures.

Anne-Catherine Baudoin situates her work in relation to prior research by highlighting a significant lacuna. She observes that no comprehensive study devoted specifically to the figure of Pilate in ancient literature has been undertaken since the pioneering works of A. Ehrhardt, published in 1949. More recent major works, such as those of Jean-Pierre Lémonon, Helen K. Bond, or Alexander Demandt, have primarily focused on the historical "person" of Pilate or the "character" as it appears in specific sources (Philo of Alexandria, Flavius Josephus, or the canonical Gospels individually). These studies, Baudoin notes, have often been marked by a "concern for historicity" or a tendency towards the "psychologization" of the character.

By distinguishing herself from these approaches, Baudoin positions her work as a contribution aiming to fill this historiographical void. She proposes a synthetic vision of the elaboration and evolution of the figure of Pilate through a broad array of early Christian texts. This approach suggests an inflection compared to the predominantly historical-critical or traditional exegetical approaches. It valorises the history of reception and recognizes the theological and literary creativity of ancient interpreters. The critique of the limitations of purely historical or psychological approaches underpins the idea that the way in which ancient authors used and fashioned the figure of Pilate for their own purposes is just as, if not more, revealing than the simple quest for what "actually happened" or the "inner thoughts" of the prefect. The study of the figure of Pilate thus opens itself to broader questions about early Christian hermeneutics, theological construction, and the function of biblical figures in the formation of communities and doctrinal debates.

The notion of "figure", central to Baudoin, is apprehended according to a threefold dimension, testifying to the richness of her conceptual apparatus. Firstly, it is understood in the Aristotelian manner of σχῆμα, that is, the form perceived by the senses, the external appearance, as opposed to the substance of the person. Secondly, the Latin translation of σχῆμα by *figura* anchors the term in classical rhetoric, where the figure "consists in giving language a form distanced from common and spontaneous expression". Thirdly, in patristic Christian literature, the figure, often the translation of the Greek τύπος, refers to the fulfilment in the New Testament of the promises of the Old. While Pilate, a New Testament figure, cannot be an Old Testament prefiguration in this strict sense, he may nevertheless have been announced by a type, or be himself a model (or countermodel), or even an announcement of future ecclesiological realities.

This multidimensional understanding of the "figure" allows Baudoin to trace with finesse the manner in which the image of Pilate has not remained static but has been actively shaped and invested with new meanings. The figure of Pilate is therefore not a simple literary representation; it becomes a dynamic entity, in interaction with diverse intellectual traditions (Greek philosophy, rhetoric, Christian typology). It thus constitutes itself as a privileged site of cultural and theological negotiation.

A major methodological choice of Baudoin resides in her decision to abolish "the frontier of principle that separates patristic texts from apocryphal ones", considering them jointly as belonging to "early Christian literature". This inclusive approach is fundamental for her project. The studied corpus is of considerable extent, embracing a vast range of literary genres: exegetical, poetic, liturgical, homiletic, epistolary, dogmatic, polemical, hagiographical, and narrative texts. It also covers a broad linguistic spectrum, including Greek and Latin predominantly, but also Syriac, Coptic, Ge'ez, Armenian, Georgian, and Slavonic. Chronologically, the study extends from the first to the fifteenth century, with a particular concentration on the first millennium.

To analyse this vast corpus, Anne-Catherine Baudoin deploys a dual methodological approach: she intends to "work both diachronically – development of a Pilatian motif or evolution of the figure – and synchronically – state of the figure in an author". This analytical strategy is reflected in the very structure of the work. The second part, for example, is devoted to monographic studies on major patristic commentators (Origen, Ephrem, Hilary of Poitiers, Ambrose of Milan, Jerome of Stridon, Augustine of Hippo, John Chrysostom, Theodore of Mopsuestia, and Cyril of Alexandria), allowing for an in-depth synchronic analysis of the figure of Pilate in each of them. Other sections, notably the thematic studies (on the Pilatusschriften, the exegesis of specific Gospel verses involving Pilate, or his place in the liturgy), adopt a diachronic perspective, tracing the evolution of specific motifs over the long term.

The identity of Pilate, although resting on a historical foundation, reveals itself to be astonishingly malleable in the texts. His origin is constantly emphasized as foreign (qualified by terms like ἔθνος, *gens*, *alienus*, ἀλλογενής), but rarely specified as "Latin" or "Roman". This extraneousness is often contrasted with the Jewish people. More singular traditions emerge, describing him as "Egyptian" in Coptic contexts, or, following an interpretation of the *Acta Pilati*, as "circumcised in his heart", even "in his body" in a late Latin cycle. Jerome, for his part, proposes Hebraizing etymologies for his names: *Pontius* meaning "one who declines counsel" and *Pilatus* "mouth of the forger".

His function is most often designated by the terms ἡγεμών (*praeses*) or ἐπίτροπος (*procurator*), coming from first-century sources. However, other appellations appear: Hilary names him praetor, John Chrysostom ἄρχων, Cyril of Alexandria occasionally Ῥωμαίων στρατηγός, Irenaeus (Armenian version) "steward", and Lactantius "legate". Beyond these administrative titles, it is his function as judge (δικαστής, *iudex*) in the trial of Jesus that is frequently emphasized.

The qualitative designations of Pilate are extremely varied and often contrasted. He can be qualified as συνυπαίτιος ("co-responsible" with the Jews in Cyril of Alexandria), just as he can claim to be ἀναίτιος ("innocent") in the *Paradosis Pilati*. Ephrem calls him "just", while Ambrose qualifies him as *iudex iniquitatis*. Recurring lexical fields describe him, such as that of cowardice (ἄνανδρος, μαλακία in Chrysostom and Cyril; *ignauia* in Leo the Great) or that of pride, notably in connection with his declaration of power in John 19,10. This diversity in the characterization of the fundamental aspects of Pilate's identity demonstrates that the authors were not content with passively receiving information, but actively fashioned it. The figure of Pilate became a canvas on which to project varied meanings, where the "truth" of historical details often faded before the symbolic significance that his figure could acquire in different contexts, as illustrated by the qualification of Pilate as "Egyptian" in the Coptic milieu, a possible reflection of local inculturation or specific theological needs. This fluidity of the identity markers corroborates Baudoin's central thesis on the "construction" of the figure.

The scene of Jesus' trial constitutes the principal crucible where the figure of Pilate is forged. Baudoin's synthesis shows how each interaction and each decision of the governor became points of interpretative contention, particularly concerning the question of responsibility.

Regarding Jesus before Pilate, the silence of Jesus is interpreted in multiple ways: as an act leading to his condemnation, a deliberate choice, the fulfilment of a prophecy, or even, in Romanos the Melodist, a mark of disdain towards Pilate. The words exchanged between Jesus and Pilate are also subject to diverse readings: they confirm his kingship, offer the truth to whomever asks, or constitute a form of aborted "catechesis" according to John Chrysostom and Cyril of Alexandria. The passage from John 19,10-11, where Pilate exposes his power before Jesus who replies that this power comes to him from above, is one of the most cited and commented upon, contrasting the pride of the governor with divine sovereignty.

The relationship between Pilate and the Jews is at the heart of the debates on guilt. Authors like Ephrem, Augustine, and Cyril of Alexandria suggest that the Jews hoped that Pilate would bear the weight of the fault. For John Chrysostom, the passage before Pilate was a simple formality for the Jewish authorities. Augustine, Chrysostom, and Cyril describe how the Jews seek to intimidate Pilate, notably through the threat of an accusation of disloyalty to Caesar. A frequent distinction is made between the instigation, attributed to the Jews, and the execution, belonging to Pilate (Augustine). Pilate is often depicted as acting under constraint (ἄκων, nolens, invitus), which minimizes his responsibility. Conversely, certain authors, like Ambrose or the Apostolic Constitutions, present him as a dishonest judge. The idea that Pilate is an instrument of the devil emerges later, in the fifth century.

The associations of Pilate with other figures of the Passion are also significant. He is rarely associated with Judas, sometimes with Caiaphas, but most often with Herod, in connection with the accounts of Luke 23,7-12 and Acts 4,27. The exegesis of Ps 2,1-2 plays a crucial role here, with the Fathers identifying in various ways the "kings" and "princes" conspiring against the Lord, including Pilate, Herod, the chief priests, and the Nations. The ambiguities inherent in the Gospel accounts concerning Pilate's conduct – his hesitation, his declarations of Jesus' innocence in the face of his final condemnation – have provided fertile ground for varied theological constructions. These ambiguities, far from being a flaw, have proven to be a characteristic that later interpreters have exploited, allowing them to emphasize Jewish guilt, Roman complicity, divine providence, or even Pilate's potential for redemption, according to the authors' intentions. The figure of Pilate has thus become a versatile theological tool. The "problem" of Pilate's responsibility was productive for ancient Christian thought, allowing it to extract various theological lessons.

Beyond his historical role, Pilate is invested with typological and figurative meanings, often in connection with the Nations (Gentiles) and their place in the divine plan.

His action is seen as participating in the fulfilment of prophecies, notably those of the Suffering Servant of Isaiah. Ps 2,1-2 is frequently associated with his joint action with Herod. The verse from Hos 10,6 (the sending of a prisoner as a gift to the king) is linked to the sending of Jesus by Pilate to Herod. Augustine, followed by others, establishes a link between the title of certain psalms (*Ne corrumpas inscriptionem tituli*, Psalms 56–58 Vulgate) and the writing of the titulus of the cross by Pilate. More occasionally, Pilate is compared to Old Testament figures such as the man of Lev 16,21 who sends the goat into the desert (Origen), Cain (Irenaeus), Saul (Hilary), or the sailors who throw Jonah into the water (Hilary negatively, Jerome positively for the Nations). Pilate, or more often his wife, is presented as a prefiguration of the Church coming from the Nations (Origen, Hilary, Ambrose, Jerome). As a negative model, he is compared to heretics by Athanasius and Jerome, who see in the agreement of Pilate and Herod against Christ an image of the union of heretics against the Church.

Pilate, finally, is presented as representing the Nations. This is a major theme. Hilary designates him as *iudex gentium*. His extraneousness in relation to the Jews sometimes serves to accentuate the guilt of the latter (John Chrysostom) or to emphasize the universality of the Passion. Pilate's wife, through her dream, becomes in Origen a σύμβολον τῆς ἀπὸ τῶν ἐθνῶν ἐκκλησίας (symbol of the Church from the Nations). The washing of hands is interpreted by Cyril of Jerusalem, Ephrem, Hilary, and Jerome as an implicit confession of faith of the Church of the Nations, or even a prefiguration of baptism. Finally, the writing of the titulus proclaiming Jesus "King of the Jews" is seen by Ephrem, Jerome, and Augustine as a recognition of Christ's kingship by the Nations. These typological interpretations, particularly the association of Pilate with the "Nations", reveal the efforts of early Christianity to give meaning to the mission to the Gentiles and to the nascent identity of the Church, distinct from Judaism while being linked to it. The figure of Pilate thus became a place of articulation of this new ecclesial reality. He was instrumentalized to support an ecclesiology that embraced the Gentiles. His perception (or that of his wife) of a certain openness to Jesus, or his role in the proclamation of Christ's kingship, could be interpreted as foreshadowing the faith of the Nations. The figure of Pilate therefore played a role in the theological construction of the identity and mission of the Church.

The figure of Pilate is often at the centre of thematic reversals and is characterized by a profoundly plural, even paradoxical nature. The motif of the "judge judged" is central in patristic literature, with Jesus, Judge of the universe, appearing before Pilate's tribunal. This motif is itself reversed in certain Eastern and Western apocrypha, where Pilate, the earthly judge, is, in turn, judged and condemned by the emperor. From Tertullian, who qualifies him as *pro sua conscientia Christianus*, a form of duality is suggested. The *Acts of Pilate* describe him as "uncircumcised in his flesh and circumcised in his heart". When his guilt is affirmed, internal dichotomies are highlighted: he reasons well but acts badly (Athanasius); his mouth absolves but his heart (or his subsequent sentence) condemns (Ambrose, Maximus of Turin). Pilate embodies the double meaning of the term "martyr" (witness). He is a witness of the events and words of Christ (Hilary). This quality of witness founds the allusions to letters that he supposedly sent to the emperor (Tertullian, Justin, Eusebius), which will give rise to the Pilate Writings such as the *Anaphora Pilati*. In certain Coptic and Ethiopian traditions, notably homilies attributed to Cyriacus of Behnesa, the witness Pilate himself becomes a martyr, undergoing a passion and a crucifixion, or even a decapitation, and he is awaited as a witness at the Parousia. The contradictions inherent in

Pilate's figure (judge/judged, persecutor/witness, Roman official/crypto-Christian/saint) have not been perceived as flaws to be smoothed out, but rather as productive paradoxes. These paradoxes have allowed his figure to fulfil a multitude of narrative and theological functions within diverse Christian traditions.

Ultimately, Anne-Catherine Baudoin's work stands out as research of remarkable scope and rigor. Her decisive contribution to current research on the figure of Pilate is manifested on several levels: through her methodological refocusing on the notion of "figure" and its diachronic elaboration; through the systematic and innovative integration of patristic and apocryphal sources; through the highlighting of the extraordinary malleability of Pilate and his instrumentalization in service of the theological and cultural concerns of Christian communities over more than a millennium.

Baudoin's study does not merely fill a historiographical void; it redefines the very terms of the study of Pilate by shifting the attention from the often elusive quest for the historical man to the rich and fruitful analysis of his multiple literary and theological incarnations. As she emphasizes, Pilate is "revealing of the manner in which texts construct over a long duration a malleable figure, used according to the movements of thought, contexts, and intentions". The diversity of portraits that emerge from her synthesis – from the reticent judge to the sadistic executioner, from the eyewitness to the holy martyr – attests to this plasticity. This capacity for adaptation is not a weakness, but precisely what has made the figure of Pilate so useful for Christian theological discourse. He has become a "theological locus", a point of reference around which a variety of doctrines and arguments could be articulated, debated, and illustrated: the responsibility in the death of Jesus, the nature of divine and human justice, the inclusion of the Gentiles in the plan of salvation, the role of demonic forces in the world, etc. The "construction" of Pilate was therefore not an end in itself, but a means of exploring and communicating broader theological truths or of supporting polemical positions. The figure of Pilate, as it emerges from this investigation, becomes a prism through which to observe the complex dynamics of scriptural interpretation, of Christianity's engagement with its cultural environment, and of the construction of its own historical and identity narratives. By placing "at the centre the one whose mention is usually only secondary", Anne-Catherine Baudoin does not merely illuminate a figure; she offers a significant contribution to our understanding of how ancient and medieval Christianity read, wrote, and transmitted its history and its faith.

R. BURNET

Saskia ERHARDT *et al.* (Hgg.). *Körper. Kult. Religion: Perspektiven von der Antike bis zur Gegenwart.* Oppenheim, Nünnerich-Asmus Verlag, 2024. (21,5×30), 296 S. ISBN 978-3-96176-275-0. €29.00.

Religionen sind zutiefst körperliche Angelegenheiten. Auch jüdischer und christlicher Glaube behandeln den Körper in Zeit und Ewigkeit, regulieren dessen Bedürfnisse (oder versuchen dies zumindest) und stellen mit der leiblichen Auferstehung auch eine besondere Zukunft des Körpers in Aussicht.

Der vorliegende großformatige und üppig ausgestattete Katalog zu einer Ausstellung unter gleichem Titel an der Universität Münster (25.10.2024 bis

26.2.2025) will dazu einladen, „miteinander und mit sich selbst in einen Dialog über den eigenen Körper zu treten und die sowohl gesellschaftlichen als auch religiösen Prägungen des eigenen Körpers und des Umgangs mit diesen zu reflektieren. Die in der Ausstellung gezeigte globale und interreligiöse Perspektivierung ermöglicht dabei auch eine Reflektion über religiöse Toleranz, da […] Verbindendes aufgezeigt wird, ohne dass Unterschiede nivelliert werden", so die Herausgeber im Vorwort (9). Ausstellung und Katalog gehen auf das Münsteraner Exzellenzcluster „Religion und Politik" zurück; vgl. https://www.uni-muenster.de/Religion-und-Politik.

Behandelt werden sieben große Themenfelder. Neben den üblichen Begleittexten zu den einzelnen Exponaten, bieten die jeweiligen einführenden Aufsätze aktuelle Überblicke zu den Themen: „Göttliche Gestalten" (16-19); „Geschlechterrollen?" (72-75); „Religion und Heilung" (116-118); „Nach dem Tod" (154-156); „Reinheit des Körpers" (182-184); „Rituale des Lebens" (208-210) und „Entkörperlichung" (242-244). Welche Rolle der Körper in der kultischen Praxis vieler Religionen spielt, erscheint nur am Rand (etwa Selbstkasteiungen, die körperliche Dimension von Ritualen, Prozessionen und Pilgerreisen).

Abgerundet wird der Band durch neun Aufsätze zu repräsentativen Einzelthemen: Perry Schmidt-Leukel, „Anthropomorphismus und Göttlichkeit" (66-69); Regina Grundmann, „Perspektiven des Orthodoxen, Konservativen und Liberalen Judentums auf die traditionelle Geschlechterhierarchie" (95-97); Dina El Omari, „Die Stigmatisierung des menstruierenden Frauenkörpers" (102-103); Lukas Kerk, „Tattoos – keine Erfindung der heutigen Zeit!" (124-126); Manon Y. Schutz, „Der schlafende Tote und der tote Schläfer im Alten Ägypten" (159-161); Clemens Leonhard, „Rein und Unrein" (193-195); Sophia Nomicos, „Initiation in der Antike" (215-218); Manuel Pachurka, „Religiöse Askese" (260-261) und Sevi Bayraktar zu „(Dis)embodiment: Verkörperung und Entkörperlichung in der Sufi-Wirbelzeremonie" (265-267). Der allgemeinverständliche Band endet mit einem Verzeichnis der herangezogenen Fachliteratur (274-293). Er bietet eine hilfreiche erste Orientierung in der gegenwärtigen Forschung zur Beziehung von Körper und Religion. Ausführlicher erscheint das Thema in Y. Kronberg Greenberg – George Pati (Hgg.), *The Routledge Handbook of Religion and the Body* (Routledge Handbooks), London – New York, Routledge, 2023.

C. STENSCHKE

Peter G. BOLT – Sehyun KIM (eds.). *Grace Inscribed on the Human Heart: Essays in Honour of James R. Harrison* (Early Christian Studies, 23). Sydney, SCD Press, 2022. (14×21,5), 668 p. ISBN 978-1-925730-33-3. AU $77.00.

This collection of essays is devoted to ancient historian James P. Harrison, one of the doyens of Australian New Testament scholarship. Harrison has contributed several volumes and numerous essays on New Testament themes in which he has drawn in a masterful way on his vast knowledge in Greco-Roman history and culture. His work is characterized by careful analysis of various primary sources (primarily inscriptions), scholarly acumen, critical judgement and fresh insights, that always deserve careful consideration.

In this volume, 35 Australian and international scholars honour Harrison on the occasion of his 75th birthday. The title draws on Harrison's seminal study of *Paul's Language of Grace in Its Greco-Roman Context* (Tübingen, Mohr Siebeck, 2003), although not all contributions pick up this theme.

The volume opens with six essays on "Grace behind Paul": John A. Davies, "The A to Z of God's Grace Inscribed on the Human Heart: Psalm 119" (3-17; the psalm is understood as a celebration of divine grace bestowed in his revelation of Himself, His will for humanity and His empowerment of his people to live in harmony with his purposes); Stephen Llewelyn – William Robinson, "The Salt Parable (Mark 9:50, Par. Matthew 5:13 and Luke 14:34-35)" (19-43; salt used as a metaphor for the disciple, as in Luke, or a quality possessed by this disciple, as in Mark); Mark Stephens, "Jesus and the Possibilities of Humour" (45-59; there are features of Jesus' ministry which could rightly be construed as comedic or funny; in this kind of humour, comedy is deployed to promote reflection and faith); Doru Costache, "Burning Hearts: Emmaus as Realised Eschatology in the *Philokalic* Tradition" (61-78; in this tradition, the disciples' burning hearts at Luke 24,32 refer to a charismatic experience of divine presence that can best be understood as realized or inaugurated eschatology); Peter G. Bolt, "The Doctor, the High Priest, the Aristocrat, and the Apostle" (79-107; fresh proposals on the identification of Luke, Theophilus, Joanna and their relationship Paul and role within the earliest Christian missionary movement) and Darrell L. Bock, "A Note Tracing a Theme: John 6:45 and Being Taught by God" (109-115; being taught by God is understood as an allusion to Isa 54,13 and related texts in Joel 3,16-17; Jer 33,31-34; Ezek 36,22-31 and Isa 8,14-16; the evocation of the New Covenant and themes tied to it reflect core New Testament ideas drawn from Jewish eschatological hope).

Part two contains essays grouped under the headline "Grace through Paul": E. Randolph Richards, "Greek Shorthand in the Time of the New Testament" (119-141; a functional system of Greek shorthand was certainly available in the first century CE, thus one should not exclude the possible presence of shorthand writers in the New Testament world); Michael Trainor, "The Jews of Ancient Rome: Their Burial Inscriptions and Implications for Paul's Letter to the Romans" (143-154; the Christ-following assemblies' communion as households of Jesus followers and their association with various synagogal arrangements could have exacerbated the divisions that Paul sought to address); Paul Trebilco, "The Human Heart, the Centre of a Person, and the Holy Spirit (Galatians 4:6; Romans 5:5; and 2 Corinthians 1:22)" (155-169; in these verses, Paul is not simply thinking of the heart as the centre of emotions, but also as the centre of thinking, understanding, volition and decision-making); Mark Reasoner, "Reading Romans 9 on Election with the Rabbis and the Greek Fathers" (171-187; the early Jewish interpretation of the Old Testament texts to which Paul refers to indicate that they were interpreted with the relationship of Israel and the nations in view, rather than metaphysical questions of how divine election relates to the human will more generally) and Benjamin Schliesser, "Can Faith Be Measured? Paul's Phrase 'The Measure of Faith' Reconsidered (Rom 12:3)" (189-210; the expression has been understood to refer to charismatic faith, justifying faith, the norm to follow or trusteeship). Schliesser argues that it refers to a dynamic measure of a believer being in faith. Paul has in mind a sphere of faith in which believers act out their respective measure: "God assigns to every believer a certain 'field of action', an 'area of responsibility' which they have to accept and to which they ought to adapt themselves" (201).

Further essays are by Richard S. Ascough, "Paul in Illyricum" (211-226; drawing on data from occupational ancient associations in the area as well as trends among mobile traders using networks to facilitate travel and work, Ascough suggests what Paul might have done to establish congregations in Illyricum); John S. Kloppenborg, "Intimations of Democracy in Early Christ Groups" (227-239; many of the practices of Christ-groups can be regarded as emulations of the civic value of democratic autonomy; therefore, they may be regarded as "mini-democracies"); L.L. Welborn, "The Materiality of Grace: Paul's Collection for the Poor" (241-269; the author refers to the economic resonances of Paul's vocabulary in the context of the collection enterprise and draws on donative inscriptions and records of private associations to cast light on the collection, administration, and distribution of funds in Pauline communities); Louise A. Gosbell, "Charis, Charisms and the 'Greater Gifts' in 1 Corinthians 12" (271-292; the *charisma* are God's grace-gifts to believers through the Spirit so that they are equipped to be benefactors to one another: independent and living in mutuality and service to one another and to God); Stephen C. Barton, "'But by the Grace of God I Am What I Am' (1 Corinthians 15:10a): Pauline Identity in Theological Perspective" (293-307; an exploration of Paul's sense of self as the unworthy beneficiary of divine grace); Bradley J. Bitner, "Grace, Gratitude, and Glory in 2 Corinthians 4:15" (309-330; gratitude expressed in sung hymns, prayers and monetary gifts glorifies God; for Paul they were manifestations of the new creational transformation wrought in and among the Corinthian believers); Paul Barnett, "Ephesian Mysteries" (331-340; Ephesians is a circular letter to the churches in Asia, written with the intent of assuring non-Jews of their place in the people of God alongside Jewish believers); Joseph D. Fantin, "Adoption into the Family of God: Ephesians 1:5 in Light of Roman Adoption" (341-369; ancient notions of adoption focus on inheritance and its personal nature; Eph 1:3-14 is best understood with a family concept as its background); Constantine R. Campbell, "Grace and Faith in Ephesians 2:8-10: Engaging Barclay and Bates" (371-385; arguing that the conclusions of Barclay on grace and Bates on faith fit together well and offer a compelling reading of this passage); Peter Oakes, "The Value of the Local" (387-398; Oakes suggest three situations in which a local focus can be particularly useful in exegesis: "when a place has a historical connection to an early Christian text or event; when a place offers extensive evidence that is culturally local to early Christian settings: when a place offers controlled sets of data for analysis of topics in early Christian studies", 387); Samuel Vollenweider, "Christ and Alexander the Great: Philippians 2 Compared with Plutarch's Tractate *De Alexandri Magni Fortuna aut Virtute*" (399-420; examining the parallels between two early imperial portraits of the universal king – *kosmokrator* –, namely Christ in Phil 2:6-11 and in Plutarch's text; while Plutarch represents a synergistic model, Paul offers a monergistic model of God's efficacy in saving believers through Christ); Kathy Ehrensperger, "'Become Fellow-Imitators together with Me' (Phil 3:17): Embodying Christ in the Face of Enemies of the Cross" (421-439; focusing on Paul's terms "dogs", "evil workers", "mutilation of the flesh" and circumcision, and offering fresh identifications for these terms); Alan H. Cadwallader, "Greetings in Stone: Shilling the Accent from Papyri to Epigraphy in Colossians 4:15-17" (441-465; interpreting these verses in the light of some inscriptions that record greetings and their delivery) and Julien M. Ogereau, “Πίστις, Ἀγάπη, and Ἐλπίς in 1 Thessalonians: New Insights from Old Stones” (467-483; drawing on inscriptions which demonstrate the different semantic nuances which these terms could acquire in civic, domestic, and cultic contexts; “Paul’s thanksgiving can therefore be read as a commendation for maintaining their loyalty to Christ, for striving to support one another in love, and for persevering in the hope that Christ will sustain them in the midst of adversity”, 480).

The nine essays on “Grace after Paul” are as follows: Cilliers Breytenbach, “Virtues in New Testament Letters and Corresponding Names on Early Christian Sepulchral Epitaphs in *ICG*” (487-503); Rosalinde Kearsley, “Antioch, Rome, and 1 Peter” (505-529); Guy MacLean Rogers, “Alexander and the High Priest” (531-542); Harry O. Maier, “Reading the *Shepherd of Hermas* with Roman Eyes: Urbanity, Self, and Emergent Neighbourhood Religion in the Imperial Capital” (543-559); Peter Arzt-Grabner, “The Literal Meaning of the Most Common Epistolary Greeting – and How Seriously We Should Take It” (561-575); Peter Lampe, “Christian Women in Oxyrhynchus and Environs (2nd-6th Century C.E.)” (577-610); Isaac T. Soon, “Raised in Pieces: Resurrection and Disability in the Ezekiel Cycle of the Dura-Europos Synagogue” (611-625); Neil Ormerod, “The Language of Grace” (627-638) and Edwin A. Judge, “On Finding One’s Way in Ancient History” (639-655).

The volume closes with a list of Harrison’s numerous publications (657-668). This *Festschrift* offers a broad range of perspectives. Many contributions offer fresh and inspiring insights and conclusions well worth pondering.

C. STENSCHKE

John C. SOLHEID. *Pedagogy of the Heart: Grammar, Philosophy, and the Christian Reader in Origen’s Greek* Homilies on the Psalms (Supplements to Vigiliae Christianae, 190). Leiden – Boston, MA, Brill, 2025. (16×23,5), XII-176 p. ISBN 978-90-04-73122-6. €113.42.

John C. Solheid’s *Pedagogy of the Heart* is a timely and substantive contribution to Origen studies, focusing on the Greek *Homilies on the Psalms* preserved in Codex Monacensis Graecus 314. These homilies provide a rare glimpse into Origen’s preaching in Caesarea. In examining them, Solheid situates his work within a broader scholarly turn toward early Christian education and formation. His central thesis, that Origen’s homilies disclose not only exegetical methods but a deliberate program of Christian formation, is both ambitious and carefully substantiated. Solheid contends that grammar and philosophy, the core disciplines of Greco-Roman education, were transposed into a liturgical context as instruments for the purification of the heart (*kardia*). In this way, Origen emerges not simply as exegete but as pedagogue of the soul.

Chapter 1 reconstructs Origen’s dual institutional setting in Caesarea: the school, devoted to advanced literary and philosophical formation, and the church, where homilies were preached. Rather than positing opposition, Solheid demonstrates interpenetration, supported by pagan parallels. He argues that Christians, with scripture as their literary canon, applied the interpretive skills acquired in Greco-Roman encyclical studies to their own sacred texts, thereby making biblical exegesis the cornerstone of Christian *paideia*. Chapter 2 then takes the reader "inside the liturgical classroom" (39). Through close readings of *Hom. 1 in Ps 36* and *Hom. 1 in Ps 77*, Solheid shows how Origen adapts the grammarian's procedure of textual emendation, reading aloud, exegesis, and judgment within a homiletic frame. The sermon becomes not only exhortation but also a pedagogical performance, modelling habits of reading, analysis, and discernment for the community.

Chapter 3 uncovers a philosophical curriculum embedded in the homilies. Origen touches upon physics (the order of the cosmos, the immortality of the soul), ethics (the passions), and dialectic (zetetic inquiry). Solheid persuasively interprets these elements as integral to Origen's pedagogy. Philosophy here is constitutive of Christian exegesis. Inquiry itself functions as a spiritual discipline, training the intellect for communion with the Logos. Chapter 4 develops the theological and anthropological core of the project. Drawing on Origen's identification of the heart (*kardia*) with both Platonic *nous* and Stoic *hegemonikon*, Solheid demonstrates how this faculty functions as the governing centre of the person. Its purification is the necessary precondition for vision of God. This pedagogy, he argues, is best understood against the backdrop of third-century urban distractions such as spectacle, contests, gossip, which cloud spiritual perception and divert attention from God. In this setting, prayer and reading serve to cultivate purity of heart and train attention. Chapter 5 returns to the school in order to clarify continuities with Origen's classroom. Philological instruction, grammatical precision, and dialectical reasoning, hallmarks of scholarly training, are shown to have their liturgical analogues in the homilies. Without collapsing the distinction between genres, Solheid convincingly argues that both school and church are aligned in service of scriptural transformation.

The strengths of the book are considerable. By resituating Origen's homilies within the broader framework of Christian education, Solheid challenges the longstanding dichotomy between academic commentary and liturgical preaching. He shows how the homilies operate as a "bridge" between school and church. In both contexts, Origen sought to "guide his audience through the training of the heart, making it receptive of the vision of God in the biblical text" (38). Biblical exegesis thus emerges not only as an interpretive exercise but as a spiritual discipline ordered toward transformation. Solheid shows that Origen integrates philology, philosophy, and theology into a single pedagogical project. Careful textual analysis, rational reflection, and theological vision all converge on the same goal, namely, shaping the reader into a person capable of encountering God. In this sense, biblical interpretation is tied to Origen's view of the human person. Exegesis and anthropology belong together because transformation of the heart is what unites his scholarly precision with his pastoral aim. Moreover, by setting Origen's pedagogy against the distractions of third-century urban life, Solheid illustrates how exegesis functioned as counter-formation, cultivating Christian readers resilient against spectacle and gossip.

Solheid's analysis is persuasive, though certain aspects invite further nuance. His insistence that the homilies offered hearers "a literate education" (14) and even "rudiments of a philosophical education" (89) is striking and illuminating. Indeed, several passages do evoke a classroom atmosphere. In *Hom. 1 on Ps 77*, Origen gestures toward textual criticism through the *Hexapla* and introduces prosopological inquiry. In *Hom. 2 on Ps 80*, he emphasizes memorization and meditation, underscoring scripture as the community's *raison d'être*. Yet these scholarly techniques are consistently redirected to pastoral and parenetic ends. Solheid himself notes that the homilies cannot replicate the extended training of the commentaries, and this observation proves crucial. At the same time, it would be misleading, in my judgment, to regard the homilies as merely exhortative. They may instead be seen as enacting a distinct pedagogical mode: exhortation inflected by pedagogical performance, in which hearers are habituated into literate and philosophical practices through brief but recurring exposure. Such a reframing, I suggest, strengthens Solheid's thesis by clarifying how ordinary hearers might indeed receive formation, not through formal curricula, but through disciplined habits cultivated in worship.

The interplay between school and pulpit is similarly complex. Solheid does not collapse the distinction; he explicitly frames the two settings as distinct yet permeable and argues that the Psalm homilies perform classroom work in a liturgical setting. In *Hom. 1 on Ps 77* he argues that Origen employs recognizable procedures such as textual emendation, attention to *persona*, κρίσις (60-66), and in *Hom. 2 on Ps 80* he emphasizes the role of μελέτη and memorization as the baseline preparation for understanding (84-89), echoing habits of study in Origen's school. It is in this context that Solheid suggests the passage "takes on the feel of an advertisement" (89) for the scholarly enterprise, not a literal claim, but a way of showing how the homily invites hearers into deeper study. His reading of the phrase ἐν τοῖς ἀδελφοῖς ("among the brothers") as "colleagues" (88) fits this interpretation, though in itself the Greek is ordinary Christian address. More significantly, the broader pattern suggests that the homilies weave educational practices into the fabric of worship. From this perspective, exhortation and instruction are not opposed but work together, both aiming at the formation of the heart as the governing faculty of the person.

A further point of refinement concerns the scope of Solheid's analysis. He is most persuasive when linking reading practices to Origen's ascetical anthropology. Yet the homilies also prescribe practices irreducible to literacy or philosophy such as communal psalmody, confession, correction, moral progress, and care for the poor. Solheid recognizes these practices, though his emphasis lies on literacy and philosophy as handmaids of scripture. This emphasis is illuminating but also risks narrowing the portrait. What the broader evidence suggests, however, is that Origen's pedagogy was braided, with study, prayer, moral action, and liturgical participation mutually reinforcing one another. Future work comparing these findings with Origen's other homilies, such as the Greek *Homilies on Jeremiah*, would further clarify the reach of the pedagogical model. Solheid himself acknowledges this limitation, leaving a promising avenue for research.

Despite these caveats, *Pedagogy of the Heart* succeeds in reframing the Psalm homilies as more than occasional exhortations. They emerge as instruments of Christian education, where grammar and philosophy serve the cultivation of purity of heart and the vision of God. Solheid's study is a rich, carefully argued, and stimulating contribution that deepens our understanding of Origen's homiletic and pedagogical project. It will be valuable for graduate seminars in patristics, hermeneutics, and ancient philosophy, and specialists will appreciate its close readings and sustained engagement with current debates. Most importantly, by provoking fresh reflection on the relationship between exhortation and education, school and church, literacy and spirituality, Solheid has ensured that these rediscovered homilies will remain central to future discussions of Origen's pastoral and intellectual legacy.

A.A. MATTACKAL

Tertullien, *La résurrection de la chair*. Introduction générale: Paolo SINISCALCO. Introduction au texte critique, texte latin, apparats et notes: Pietro PODOLAK. Traduction: Madeleine MOREAU (Sources chrétiennes, 638). Paris, Cerf, 2023. (12,5×19,5), 663 p. ISBN 978-2-204-15332-4. €69.00.

This volume, continuing the enterprise of reediting Tertullian's works and translating them into French in the *Sources chrétiennes* library, is the fruit of the labours of three persons. Pietro Podolak, the editor of the text and the author of a portion of the introduction, has significant, perhaps unmatched, experience in working on Tertullian's *On the Resurrection of the Body*, given his earlier edition, complete with an Italian translation (*Tertulliano: La resurrezione della carne* [Letteratura cristiana antica, NS 3], Brescia, Morcelliana, 2004). Professor Paolo Siniscalco, who passed away in 2022, wrote the general, that is, non-textual sections of the introduction, while the French translation is by Madeleine Moreau and is reused from the 1980 publication in the series *Les Pères dans la foi* (*La résurrection des morts*, trans. M. Moreau, introduction and notes by J.-P. Mahé [Les Pères dans la foi, 15], Paris, Desclée de Brouwer, 1980; 2nd ed., Paris, Migne, 2014).

The introduction to Tertullian's text is divided into two parts. The general introduction, penned by Paolo Siniscalco, comprises Chapters 1-8. The first two chapters discuss, in a rather pedestrian fashion, the concept of resurrection in ancient Judaism and Christianity prior to Tertullian. Chapter 3 offers an analysis of this idea in Tertullian's writings, which are neatly, though perhaps too rigidly, categorised into the catholic (197-206), semi-Montanist (207-212), and Montanist (213 and onwards) periods. In the next chapter, Siniscalco dates the treaties to the very end of the semi-Montanist period, i.e. 211 or the beginning of 212. Geoffrey Dunn, in his review of the volume, rightly points out the lack of engagement with Barnes' dating of *De resurrectione* to 206/7 (in *JEH* 76 [2025] 150-151, referring to T.D. Barnes, *Tertullian: A Historical and Literary Study*, 2nd ed., Oxford, Clarendon, 1985, p. 47). Much attention in Chapter 5 is helpfully devoted to the rhetorical analysis of the work, demonstrating the flow of Tertullian's argumentation and the ways in which he departs from the classical rhetorical rules. Chapter 6 presents a stylistic close reading of *De resurrectione* 1 and 63, the beginning and ending of the work, which, while being an interesting philological exercise, would not shift the opinion on Tertullian's style of anyone who has ever interacted with his writings in the original Latin. Siniscalco's general introduction is rounded off with Chapters 7 and 8 which discuss Tertullian's exegesis and his anthropology and eschatology, respectively.

Chapters 9-13, authored by Podolak and forming the proper introduction to the critical text, contain the main contributions of the publication. The textual evidence, including the manuscripts and early editions, is meticulously listed and discussed in detail, with a short bibliographic note following every item on the list. One ought to appreciate the attention to the paratextual features, especially the decorations. While the editor does not make conclusions based on those features regarding Tertullian's reception and the medieval reading practices surrounding his works – perhaps too much to ask for in an edition already so robust – this documentation should spur scholars to engage in that kind of research.

Podolak is rightly cautious about the value of *Codex Trecensis* (*T*) for the reconstruction of the text, despite it differing from all other known witnesses and being viewed highly by previous editors. Podolak does not consider it to be the *codex optimus*, but instead places its usefulness on a par with that of the manuscripts of the Cluny family (*θ*) and the lost *Codex Masburensis* (*C*). This approach is visible in the choice of the title of the work itself. While *Trecensis* preserves the work with the title *De resurrectione mortuorum* (followed by Borleffs' CCSL edition), Podolak cogently points out that it constitutes just one piece of evidence, while *θ* and *C* both transmit the text under the traditional title *De carnis resurrectione*. Moreover, Tertullian's whole point is the defence of the resurrection *of the body*, not simply of the dead, to which concept some of his doctrinal opponents might have well assented.

The critical text is largely the same as that offered by Borleffs in 1952, with the alterations listed in Chapter 13 of the introduction. One would wish that the differences between the present critical text and the one in Podolak's previous publication were enumerated, too. Instead, the 2004 edition, which, though not exactly a critical text, does proclaim itself to be independent of the Borleffs text and a result of an independent study of one of the manuscripts (*Tertulliano*, 39), is not mentioned in the apparatus. The following differences between Podalak's most recent edition and his 2004 text have been noted (disregarding the punctuation):

14.7 deus] dominus
14.11 concretione] congregatione
16.5 beneficus] benefices
16.6 fictricis] frictricis
16.12 a] *abest*
23.8 a mortuis] ex mortuis
27.4 erunt] erant
30.10 locutus sim] locutus sum
32.2 redibitione] redibitionem
32.3 piscis] [bestiae] piscis
32.4 ultionem resurrectione] per ultionem
34.3 bene] paene
Iniuria] iniuriam
37.1 et ut] ut
40.6 isto uitae spatio] istius uitae spatio
42.1 <Non> omnes quidem resurgemus, [non] omnes autem demutabimur] Non omnes quidem resurgemus, omnes autem demutabimur
45.5 coaetaneant] coaetant
45.10 sed si quis] sed qui
46.13 quia] quia propter carnem et per carnem
49.9 eierandam] eiurandam
49.12 agunt] agant
63.3 suos sinus] secessus suos

The changes are not significant and appear plausible, tidying up the difficulties and uncertainties of the base text. The translation is richly annotated, offering the reader a panorama of Tertullian's literary acumen and context.

In general, this volume represents a significant achievement and contributes much to the scholarship on Tertullian. This assessment is only slightly mitigated by the fact that both the (slightly different) critical text and the translation have been already available to readers. There is value in bringing them together into a single volume in a highly prestigious and accessible series. Furthermore, both student and scholar have much to learn from the extensive introduction to the work which is especially valuable for its rhetorical and textual analyses and potentially opens up further avenues of research.

M. Kusio

Évagre le Pontique, *Lettres. Lettre sur la foi, corpus des 62 Lettres et Grande Lettre*. Introduction, édition des textes grecs et syriaques, traduction et notes Paul Géhin (Sources chrétiennes, 652). Paris, Les Éditions du Cerf, 2025. (12,5×19,5), 637 p. ISBN 978-2-204-16441-2. €59.00.

This critical edition of the complete letter corpus of Evagrius of Pontus is a milestone in scholarship on Evagrius, late ancient Egyptian monasticism and beyond. Evagrius is best known for his exegetical works and his writings about the spiritual theological foundations of the (semi-)anachoretic way of life. Born ca. 345 in Ibora in Pontus as son to a chorepiscopus, he soon comes in contact with the Cappadocian Fathers. Basil of Caesarea appointed him as lector but it was Gregory of Nazianzus, who ordained him a deacon ca. 379 and whom he styled his teacher, that exerted the deepest influence on him. Evagrius joined Gregory in Constantinople and in 383 made the shift to the monastic life. He joined the community of Rufinus and Melania on the Mount of Olives in Jerusalem and after some months there left for Egypt. There he joined the semi-anachoretic life of the ascetics of the Kellia, where he remained for the rest of his life. Though he passed away in 399, just before its outbreak, he got associated with the First Origenist Controversy by the Second Council of Constantinople (553). This posthumous condemnation by that Council has resulted in a fragmentary and somewhat haphazard transmission of his many writings, in Greek but more frequently in Syriac translation. Thanks to the efforts of in particular Antoine and Marie-Claire Guillaumont and Paul Géhin, excellent critical editions of many of Evagrius' important writings have been published in *Sources chrétiennes*. This edition of the letters is important because seeing him interacting with his contemporaries significantly adds to our portrayal of Evagrius. The letter corpus was already known and widely used thanks to the German translation of Gabriel Bunge but Géhin's work provides an in all respects more solid and extensive foundation for future scholarship.

Speaking about "the letter corpus" is somewhat misleading, as one has to distinguish three units that each had their own only partially overlapping transmission history. First there is the *Letter on the Faith*. Transmitted in Greek under the names of Basil of Caesarea, Gregory of Nyssa or Nilus of Ancyra, it wasn't until the discovery of the Syriac version that it could be ascribed with certainty to Evagrius. It was probably written in Constantinople in 380-381, when he was under the tutelage of Gregory of Nazianzus. The *Letter* deals with trinitarian theology and bears heavy traces of Gregory's reflections on the same subject, as he was working on his *Five Theological Orations*. This decidedly theological content makes it stand out in his letter corpus. Evagrius' work largely follows the plan of Gregory's in three parts: the tri-une God, the divinity of the Son, the divinity of the Spirit. Evagrius puts his readers on their guard against heretical views and devotes much space to the discussion of key-verses of the Scriptures, including Prov 8,22.

Next, there is a collection of 62 letters, extant in its entirety only in Syriac but with significant fragments in Greek too. The letters were written during Evagrius' years as a monk, showing how anachoretes were engaging in communication with the outside world, however reluctantly at times. The letters are generally quite short and the name of the addressees is missing. On the basis of the content one can surmise that Rufinus and Melania were among his addressees, Gregory of Nazianzus, John of Jerusalem and Theophilus of Alexandria. The lion's share of the letters breathes the monastic milieu though. They are devoted to matters pertinent to that life: spiritual advice and encouragement, brief thoughts, answers to queries. From these 62 letters, Evagrius emerges as the central person in a large and diverse network of "friends of God", all pursuing the ascetic life, all considering him as a Master from whom they can learn.

Finally, there is the *Great Letter*, only extant in four Syriac manuscripts, of which only two have the complete text. The letter consists of two separate parts but there are enough links and connections to consider it as a unity. The *Letter* offers a theological anthropology, a reflection on human nature and its openness for and communication with the divine.

Paul Géhin has given us with this volume everything one can ask for: a reliable critical reconstruction of the original Greek or Syriac text (or both, when applicable), a fluent translation and explanatory notes. Every single page breathes his mastery of Evagrius' textual corpus and of its spirituality and theology. The introductions to the letters bear also testimony to masterful scholarship: be it on the direct or indirect textual tradition, the content of the letters or the spirituality of Evagrius, in all these domains Géhin offers solid guidance. This edition of the *Letters* will be foundational for many decades to come.

J. LEEMANS

Cyrille d'Alexandrie, *Lettres festales. Tome V (XXVI-XXX)*. Texte grec par W.H. BURNS. Introduction, traduction et notes: Jean-Noël GUINOT (Sources chrétiennes, 654). Paris, Les Éditions du Cerf, 2025. (12,5×19,5), 266 p. ISBN 978-2-204-16929-5. €39.00.

This volume contains the last five festal letters of Cyril of Alexandria, written for the years 438-442. These letters are in general significantly shorter than most of his corpus of 30 festal letters. This may have to do with Cyril's extensive writing activities in the context of the Christological controversies during these years. Surprisingly, the fiercely disputed Christological issues and terminology rarely surface in the festal letters of this period. To Cyril, these letters had a clear pastoral purpose: to elucidate the meaning of Easter and of Lent preceding it. There is a strong soteriological focus: Cyril time and again explains to his readers the plan of salvation from Paradise to eschatological fulfilment. In each letter the central place of the Incarnation and of Christ's salvific life, death and resurrection takes up most of the space. All letters have a similar structure: the letter opens and concludes with a strong exhortation to prepare oneself for Easter by making most of Lent and intensify one's efforts for a virtuous, ascetic, God-oriented life. Each letter next has a passage or verse from the Old Testament that is explained allegorically and brought into connection with Christ's salvific work that is then elaborated upon at length. Finally, the Easter date, the beginning of Lent, Holy Week and Pentecost are communicated.

These festal letters are precious documents. They show how and what the Alexandrian bishop communicated to the Egyptian bishops. The level as to language, style and theological content is high while the chosen comparisons and metaphors taken from daily life show a concern for the communication to be successful. This edition offers a solid foundation for further research on these key documents. The critical edition of the Greek text is taken from the dissertation by W.H. Burns (Univ. of Southampton, 1988), the French translation, general introduction, introductions to the individual letters and explanatory notes are by J.-N. Guinot, at present one of the finest scholars on Cyril of Alexandria. With this volume the SC-edition of Cyril's festal letters is almost complete; only volume IV with festal letters XVIII-XXV is not yet published. The preface assures the reader that also this volume will be published within a reasonable delay.

J. LEEMANS

Libératus de Carthage, *Abrégé de l'histoire des Nestoriens et des Eutychiens*. Texte latin de E. SCHWARTZ. Introduction et notes de Philippe BLAUDEAU. Traduction de François CASSINGENA-TRÉVEDY et Philippe BLAUDEAU (Sources chrétiennes, 607). Paris, Cerf, 2019. (12,5×19,5), 445 p. ISBN 978-2-204-13415-6. €35.00.

During the past decades scholarship on the development of Christology in the fifth and sixth century has made considerable progress. In the process the complexity of the events has been highlighted with more clarity: the role of the leading bishops and theologians, monks and civil authorities, geo-ecclesiological considerations and competition, nuances in theological terminology. One might even say that, thanks to the abundance of sources documenting it, the development of Christology has become a major prism through which much of the history of Christianity in this period is being studied. The critical analysis of these sources, unravelling the agenda of their composers and deconstructing it, has brought considerable scholarly progress. In this vein, this edition of the lesser-known *Breviarium* of Liberatus of Carthage is most welcome. For this *Breviarium* is in fact a much more extensive treatment of its subject matter than the title may suggest. The text provides us a detailed account, including in extenso quotations of important documents of the Christological controversy. It starts with the sermon of Nestorius in Constantinople that fuelled it in 428 and it ends with Justinian's edict against the Three Chapters in 544. It is a precious document as it describes the developments from the vantage point of a widely travelled deacon of the church of Carthage, different from most of our sources that represent the viewpoint from Rome, Alexandria or Constantinople. The text was already edited in 1936 by Eduard Schwartz in his ACO II, 5 but is only during the past decades gradually making its way into the mainstream of sources that are integrated when the events of this period are reconstructed. It is a justified hope that this re-edition of the Latin text of Schwartz with French translation by François Cassingena-Trévedy and an extensive introduction and notes to the text by leading expert and historian Philippe Blaudeau will do much to bring this source more on the foreground as indispensable for a complete overview of the quickly evolving historical and theological developments it describes.

J. LEEMANS

Kristien SUENENS – Michael SNAPE – Martin BAUMEISTER (eds.). *The Christian Churches and Postwar Society: European and North American Perspectives on the Impact of the First World War* (KADOC-Studies on Religion, Culture and Society, 33). Leuven, Leuven University Press, 2025. (17×24,5), 230 p. ISBN 978-94-6270-469-5. €45.00.

This book brings together contributions by scholars from Europe and North America to examine how religious life changed in the immediate aftermath of the First World War, mainly between 1918 and 1925. The volume reveals the diverse and complex nature of the religious landscape of the period. Its primary aim is to provide a multinational, multidenominational, and multidimensional contribution to an understanding of how institutional churches dealt with post-war conditions in the wake of the First World War. After the editors' introduction, the volume is organised around three main themes: political and geopolitical developments; the evolution of humanitarianism and ecumenism; and questions of gender and post-war spirituality. These three themes are present in most of the individual contributions, which allows the book to advance scholarship that challenges straightforward, teleological narratives, such as the secularisation theology versus religious reconsolidation debate of religious history. All the chapters are carefully referenced and supported by a broad bibliography that integrates archival sources, collected from nine countries with a wide range of secondary studies.

In the area of political and geopolitical developments, Jan Bank presents a broad overview of religious post-war histories. He examines the refusal or acceptance of defeat in Protestant Germany, the processes of reconciliation within the Catholic churches in Germany, France, and Italy, the renewal of the churches in pluralistic Yugoslavia, and the impact of the Bolshevik revolutions on Orthodox Christianity in Russia and Central Europe, in places such as Munich, Hungary, and Poland. He concludes that religion was a significant factor in reconstructing nations; however, the new boundaries also created new divisions between religious and ethnic communities (23-43). Bank's claim is exemplified by Daiana Menti's contribution on the relationship between the Holy See and the nationalisation of the new Italian provinces between 1918 and 1928. Menti shows that the political imposition of Italian in the new provinces caused tensions, not only because of the necessary redrawing of diocesan boundaries, but also because of the language of catechesis (81-83). Xavier Boniface addresses the challenges French priests faced in returning to civilian life after the war, while also focusing on new forms of ministry and apostolate, and on priests' patriotic and civic commitments (87-93). This topic gains further importance when one considers the decline in anti-clericalism, due in part to the wartime ministry of French priests. Michael Snape discusses the Protestant Episcopal Church's position during the war and its aftermath in relation to American involvement, presenting it as a consistent trajectory. Through a case study of Charles Henry Brent's adoptive church and the American branch of the global Anglican Communion, he illustrates how Europe-rooted denominational loyalties mobilised support beyond Europe. He argues that existing Anglophilia among Protestants largely fuelled the American war effort.

Regarding the progress of humanitarianism after the war, Bethany Rowley examines the churches' role in Christian charity in interwar Britain's efforts to rehabilitate wounded veterans. She explains religious charitable work within the "mixed economy of welfare" (14). For a transatlantic perspective, Laura Viktoria Huth and Daniel Maul offer a case study on American Quakers' humanitarian mission to Germany between 1919 and 1922. They show how the child-feeding mission required adjustments in American Quaker self-identification and provide a glimpse into the history of religious international humanitarianism. On ecumenism, Christian Chanel sheds light on the personality and achievements of Lutheran Archbishop Nathan Söderblom between 1918 and 1925. Chanel highlights the new impetus the war gave to the ecumenical movement, particularly to Söderblom's Life and Work agenda, and the integration of German Lutherans into the post-war international ecumenical movement, which he advanced through his impressive international network. He argues that Söderblom, as a pioneer of faith-based diplomacy, achieved only limited success, since he was able to realise only the secular element of his ecumenical project to create a United Evangelical Catholicity (45-65).

On gender, Kristien Suenens discusses post-war Belgium's "Great Repression", focusing on women's religious institutes. She notes that after the Armistice, the Catholic Church sought to return to pre-war norms and conditions concerning the social role of women religious, notably through policies of conventualisation and a closed, conventual way of life. These patterns shifted slightly due to interactions and encounters arising from First World War experiences and the extension of women's voting rights in local elections in 1920-1921 (103-120). On post-war spirituality, Tomáš Pavlíček analyses waves of religiosity between 1918 and 1925 in the Czech lands. He argues that on Czechoslovakia's diverse religious market, Catholic loyalty had to adjust to the repositioned relationship between church and state, which he presents as a manageable challenge. He concludes that by drawing on cultural codes from Czech church history, such as the legacy of Jan Hus's churches, religious actors appealed to the public with relative success, while new liturgical practices helped address war-related crises and social problems. Jan-Martin Zollitsch further explores post-war spirituality by comparing two cases of adaptation and reconfiguration: the religious reorientation of an increasingly provincial Herrnhut and the invention of the Schönstatt movement in relation to the First World War.

The main strength of the volume is that it demonstrates the vitality of the post-war religious scene while highlighting complexities, ambivalences, and pluralities that shaped later developments. Some limitations should also be noted. The multinational approach is limited, as Western European perspectives dominate over Eastern European and North American viewpoints. Orthodox churches receive relatively little attention compared to Catholic and Protestant denominations, which risks reproducing a degree of Western hegemonic thinking. Although the editors focus on ca. 1918-1925 because they see this period as marked by complexity, ambivalence, and plurality in the churches' situation, several contributions – such as those by Menti, Boniface, Pavlíček, and Rowley – indicate that these features clearly preceded this period and continued long after it.

By nuancing the secularisation narrative in contemporary religious history – often framed as a simple process of decline, marginalisation, or crisis – the contributions in this volume show the significant place of Christianity in post-war Europe and North America. I highly recommend this book to scholars of church and contemporary theology who seek cross-cultural and transnational inspiration from the European and North American religious scene after the First World War, while also moving beyond the "traditional" approach to institutional history.

D. VÖRÖS

Étienne GILSON. *Œuvres complètes*. Vol. 3: *Littérature et philosophie. Travaux sur les lettres et l'histoire de la pensée*. Textes présentés et annotés par Iñigo ATUCHA – Ruedi IMBACH (Bibliothèque des Textes Philosophiques). Paris, Vrin, 2025. (14×20), 1430 p. ISBN 978-2-7116-2902-2. €49.50.

Cette publication revêt un double intérêt: c'est la réédition d'ouvrages majeurs en histoire des idées, qui peuvent encore servir de point de départ aujourd'hui; et c'est la redécouverte d'un grand penseur chrétien, Étienne Gilson lui-même, philosophe en dialogue avec la théologie, dont l'œuvre mérite une place à part entière dans le panorama intellectuel du vingtième siècle.

Étienne Gilson (1884-1978), professeur à la Sorbonne et à Harvard puis au Collège de France, académicien, intellectuel renommé aussi bien en France que dans le monde anglo-saxon, est surtout connu comme historien de la philosophie du Moyen Âge et spécialiste de Thomas d'Aquin dont il a profondément renouvelé l'interprétation. L'édition de ses *Œuvres complètes* permet de découvrir la richesse d'une production intellectuelle qui dépasse largement ce cadre. Les éditions Vrin ont déjà publié deux volumes consacrés à Gilson comme «philosophe dans la cité», comme intellectuel chrétien engagé. Avec le t. 3, nous sommes invités à découvrir un philosophe qui est en même temps critique littéraire et historien de la littérature.

Gilson se défiait des discontinuités plus ou moins arbitraires que les historiens tendent à introduire dans l'histoire de la culture. Ce volume intéressera tout particulièrement celles et ceux qui s'interrogent sur les éléments de continuité entre la pensée médiévale – qu'elle soit philosophique ou théologique – et l'humanisme de la Renaissance. À côté d'une vingtaine d'articles, de préfaces, de recensions et d'une correspondance avec Bruno Nardi et Charles du Bos, le volume reprend plusieurs livres publiés du vivant de l'auteur. Ainsi, *Les idées et les lettres* (1932) souligne cette continuité à travers plusieurs études spécialisées, touchant aussi bien à la mystique cistercienne qu'à des auteurs modernes tels que Rabelais ou Pascal.

Héloïse et Abélard (plusieurs éditions de 1938 à 1964 sans compter les réimpressions plus récentes), avant de devenir un classique, est venu bousculer l'idée selon laquelle l'affirmation de fortes personnalités individuelles n'apparaissait qu'à la Renaissance. Mais le livre comporte bien d'autres surprises, notamment sur le rôle littéraire d'Héloïse: «à l'argument selon lequel l'unité du texte de la correspondance, fruit d'un travail incontestable d'homogénéisation, démontre qu'Héloïse ne peut être l'autrice des lettres qu'elle signe […], Gilson oppose un renversement des rôles […]. Le remaniement du dossier des textes est ainsi l'œuvre d'Héloïse, […] qui a retravaillé les textes en vue de leur diffusion. Héloïse devient ainsi une figure intellectuelle centrale qui a activement œuvré afin de donner une cohérence à l'ensemble de la correspondance» (245). À cet égard, l'étude de Gilson marque un jalon dans la reconnaissance d'une femme de lettres jusque-là sous-estimée.

Le t. 3 reprend également *L'École des muses* (1951) – la présentation très instructive des éditeurs évoque notamment sa réception dans la psychanalyse, dans le sillage de Lacan – et surtout deux ouvrages particulièrement importants pour les études dantesques: *Dante et la philosophie* (première édition en 1939), *Dante et Béatrice* (1974). Ces deux ouvrages révèlent l'effort de l'historien qui cherche à comprendre Dante pour lui-même, sans le «récupérer» dans le camp thomiste: Gilson s'oppose à d'autres lectures qu'il juge trop concordistes sur ce point. La primauté de la morale sur la métaphysique, et une tendance à séparer l'ordre de la nature et celui de la grâce, sont à ses yeux deux traits qui distinguent Dante de Thomas d'Aquin. «La reconstruction de la philosophie de Dante réalisée par Étienne Gilson s'appuie sur un travail d'interprétation remarquable. Elle a permis, et permet encore, de saisir l'importance et l'originalité de la contribution dantesque à la philosophie, tout en ayant enrichi les études de philosophie médiévale d'un chapitre nouveau […]» (415).

Ce volume, fruit du travail remarquable d'Iñigo Atucha et de Ruedi Imbach, enrichi de précieuses notes qui complètent les références données par Gilson et qui nous renseignent sur la réception de ses textes, constitue un instrument de choix pour quiconque s'intéresse à la transition entre ce qu'il est convenu d'appeler le «Moyen Âge» et la «Renaissance». Historien de la pensée chrétienne, Gilson est lui-même entré dans l'histoire, et ce volume nous montre qu'il a sa place non seulement dans l'histoire du thomisme mais aussi dans celle de l'humanisme chrétien.

I. Broisson

Leendert-Jan Parlevliet – Johan Temmerman (eds.). *Small Church in Transition: Reflections on the United Protestant Church in Belgium in Changing Times*. Leuven, Acco, 2025. (17×24), 187 p. ISBN 978-94-6467-274-9. €29.50.

The United Protestant Church in Belgium (UPCB), like other Western Churches, faces the challenge of social and cultural change. In this book nine theologians from the two faculties for Protestant Theology in Brussels share their reflections and approaches for the future, offering insights that may inspire others.

A. Kummer begins by observing that contemporary culture values experience, embodiment and relationality. In response, he urges communities to cultivate diaconal, eschatological and inclusive practices as safeguard against introversion, exclusivism and identitarianism. E. Delen develops two complementary models: the "Chapel" model (inspired by Bucer) which connects the Gospel to the realities of society and the "Cathedral" model (inspired by Bonhoeffer) which embodies service to the world through prayer and meditation. B. Dicou responds to these models by engaging with P. Ward's *liquid church*, M. Scanlan's *interweaving ecclesiology* and C. Watkins' *disclosed ecclesiology*. L.-J. Parlevliet draws on external research on transitions and transition management to argue that the Church cannot remain at a safe distance, but must engage actively and fearlessly in these transitions. J. Temmerman offers a theological reflection on the ongoing dialogue between Church and society, emphasizing the central role of hermeneutics. R. Paquet returns to Bucer's *Church of multitude*, where division poses a constant threat and where diversity and equality are essential values to be nurtured. J.J. Vandenheede explores the shared context of the Anglican Communion and the Lutheran World Federation; over the past century, the two have drawn closer together. Their relationship has evolved and in the process, both have been transformed. C.Z. Meli develops inclusive and intercultural liturgy in Brussels, emphasizing welcoming openness and a critical questioning of normative perspectives. B. Dicou and E. Delen give an ecclesiological perspective through their engagement with the concept of *Missio Dei*. They advocate for a *kenotic church* (T. Halik) that is open to radical transformation. In the final article, B. Hirschfeldt discusses two models employed by the UPCB: pastors and pioneers. Both aim to give space to the Holy Spirit, embrace the fluidity of boundaries and embody a ministry of presence, yet they follow different paths. The book concludes with biographical notes on the contributors and two appendices: reflections on the Brussels City Chaplaincy project and an account of lived ecclesiology in Northeast England.

This book invites readers to reflect on how their faith relates to their social and cultural context and offers valuable insights for further discussion. The overall approach of the authors is primarily shaped by ministry, though the book could have offered an opportunity to explore other perspectives. For example a biblical reflection on the identified challenges would have further enriched the discussion. Also, the article of J. Temmerman about the relationship between theology and modernity would have benefited from a more thoroughly developed and firmly grounded analysis.

K. LANNAU

Barbara HAEGER – Elliott D. WISE – James CLIFTON (eds.). *Mary, Mother of God: Devotion and Doctrine in the Visual Arts, 1450-1700* (Brill's Studies on Art, Art History, and Intellectual History, 71). Leiden – Boston, MA, Brill, 2024. (16×24), 430 p. ISBN 978-90-04-54951-7. €166.42.

This edited volume, curated by Barbara Haeger, Elliott D. Wise, and James Clifton, explores the richness and complexity of the representations of the Virgin Mary in the visual arts from 1450 to 1700. Moving beyond a simple iconographical analysis, the book examines how theological evolutions, devotional practices, reformist ideologies, and political strategies shaped the image of Mary, and how this image, in turn, influenced these diverse domains. The volume's scope is remarkably broad, not only covering Europe (the Low Countries, Italy) but also extending to New Spain and Mughal India, thus offering a truly global perspective. The introduction establishes a solid conceptual framework, presenting Mary as the essential mediator who makes God "imageable" and laying out the major Marian themes that run through the volume, such as the Theotokos (Mother of God), Co-redemptrix, Immaculate Conception, and Mediatrix.

Elliott D. Wise opens the collection with "Our Lady of Grace: Holy Wars and Artisanal Competitions" (13-63), where he analyses the rivalry between two Marian cults: Our Lady of Grace in Cambrai and a "Tree Madonna" in Scheut, near Brussels. He demonstrates that this conflict was not only religious but also political and artistic, pitting a prestigious Italo-Byzantine icon against the "divine rusticity" of a wooden statue, while involving important Burgundian painters in artisanal competitions. In "Marian Devotions from a Printer's Perspective: The Rosary, the Seven Sorrows, and Gerard Leeu (d. 1492)" (64-112), Anna Dlabačová examines the role of the printer Gerard Leeu in the dissemination of devotions like the Rosary and the Seven Sorrows, showing how print, by combining text and image, not only promoted but also shaped these spiritual practices. James Clifton, in "'Lectulus noster floridus': The Flower-Strewn Bed and the Virgin's Womb" (113-138), explores the iconography of the "flowering bed" from the Canticle of Canticles in Antwerp engravings, revealing its multiple meanings as a metaphor for the Virgin's womb, the garden of the soul, and the mystical marriage.

In "Matters of the Flesh: Michelangelo's Madonnas" (139-171), Kim Butler Wingfield proposes a rereading of Michelangelo's works through the lens of Franciscan spirituality, focusing on the "materiality of the flesh" to express concepts of humility, *compassio*, and the *mulier fortis* (strong woman), challenging the traditionally cited influence of Savonarola. Barbara Baert, in "Revisiting the Annunciation in the Quattrocento: Wind, Kairos, Snail" (172-214), offers a dense theoretical analysis of the Annunciation in the Italian Quattrocento. Using concepts such as *kairos*, interspace, and *Metabild*, she decodes enigmatic details, like Francesco del Cossa's snail, to reveal the artists' reflection on the Incarnation as a process of "becoming-image".

Steven F. Ostrow, in "Duplex Intercessio: The Centrality of the Virgin in Giovanni Battista Gaulli's Dome Fresco in the Gesù" (215-258), analyses Gaulli's fresco in the Gesù as an affirmation of Tridentine orthodoxy. He argues that the iconography of the *duplex intercessio* is a polemical response to both Protestantism and Quietism. Barbara Haeger, in "Van Dyck's Lamentation for the Church of the Recollects in Antwerp: Making Visible the Virgin Mary as Co-redemptrix" (259-299), examines Van Dyck's Lamentation, where the composition of the bodies of Mary and Christ into the shape of a cross visualizes the Virgin's role as Co-redemptrix, linking birth, sacrifice, and compassion. In a very suggesting article, "Navigating Theological Differences: Rembrandt and the Grieving Mother of Christ" (300-335), Shelley Perlove shows how Rembrandt navigates between Catholic and Protestant sensibilities, arguing that by avoiding the most controversial aspects of Marian cult, Rembrandt forges images of "Christian universality" that transcend confessional divides.

In "Gemma Mexicanus: Our Lady of Tepepan in New Spain" (336-382), Cristina Cruz González studies the cult of an alabaster Marian statue in New Spain, highlighting how the materiality of the stone (*chalchihuitl*) is used to support the Franciscan doctrine of the Immaculate Conception within a context of cultural syncretism. Finally, Mehreen Chida-Razvi, in "Picturing the Mughal Madonna: The Virgin Mary as a Symbol of Legitimacy and Royal Authority in Jahangir's Architecture" (383-421), explores the reuse of Marian imagery at the court of Moghul Emperor Jahangir (1569-1627) to communicate political messages of dynastic legitimacy and royal authority to a global audience.

R. BURNET

Klaus HOCK – Claudia JAHNEL – Klaus-Dieter KAISER (Hgg.). *Mission in Film und Literatur*. Band 1: *Heuristische Annäherung: Kontexte – Akteur:innen – Ambivalenzen* (Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie, 71). Leipzig, Evangelische Verlagsanstalt, 2023. (15,5×23), 239 S. ISBN 978-3-374-07362-7. €78.00.

Seit langem werden Inhalte, Vorgehen und Folgen der christlichen Mission nicht nur in der Theologie dargestellt und reflektiert, sondern erscheinen, ganz im Fokus oder randständig, auch in christlicher und säkularer Literatur und Filmen, von der *Herberge zur sechsten Glückseligkeit* (1958) über Roland Joffés Film *The Mission* (1986) bis hin zu Martin Scorceses Film *Silence* aus dem Jahr 2016. Der vorliegende Sammelband gilt dieser Rezeptionsgeschichte der Mission.

In ihrer Einleitung (7-10) beobachten Klaus Hock, Claudia Jahnel und Klaus-Dieter Kaiser, dass Mission in Literatur und Film oftmals in einem äußerst komplexen und zugleich ambivalenten Spannungsfeld inszeniert und reflektiert wird (7). In der Analyse solcher Beiträge sind die folgenden Leitfragen geboten, die zugleich den begrenzten Fokus dieses Bandes zeigen:

> Gibt es gleichbleibende Repräsentationsmuster in der Darstellung: des Missionars oder der Missionarin, „des Anderen", „der Anderen" oder auch der „anderen" Kultur, Religion und Gesellschaft? Welche Stereotype und Hierarchien werden wie dargestellt – und gebrochen? Wie verflechten die literarisch oder filmisch inszenierten Erzählungen historische Fakten und gegenwärtige gesellschaftliche und globalpolitische Entwicklungen? Welche Geschichts- und Missions-Narrative sowie Gegen-Narrative werden generiert oder reproduziert? Wie sieht das Bild der Mission in Filmen und Büchern aus dem globalen Süden aus? Gibt es gender-, race- oder class-bezogene Differenzierungen? Welches global-universalisierte, nationale, regionale oder lokale Wissen über, welche Deutung von Mission, Kultur, Kulturbegegnung, Kolonialismus wird von wem wie erzeugt bzw. rezipiert? (7-8).

Die elf Aufsätze sind: Katharina Döbler, „Literarisches Schreiben über Mission und Kolonialismus" (11-18; zum Verhältnis von Literarizität und Historie, von eigener familiärer Überlieferung missionarischen Engagements und den Fakten); Georg Seeßlen, „Mission im Film – ihre Repräsentation und gesellschaftlichen Kontexte" (19-26; exemplarischer Überblick über Filme, die das Verhältnis von Mission und Kolonialismus behandeln, mit besonderem Fokus auf die Rolle der Missionierenden); Andreas Heuser, „Der Gottesnomade und seine GOD BOX: Werner Herzogs Hommage an Bruce Chatwin" (27-51; cineastisch-literarische Referenzen zwischen den Werken der beiden Künstler); Michael Biehl, „Bücher und Filme befremdlicher Dinge“ (53-69; Überlegungen, wie Bücher, Filme und Fernsehserien mit Missionsbezug mit ihren Deutungsangeboten für die Rezipienten Alternativen oder Variationen über eine ihnen bekannte Religion werden können); Anita Martin, „Mission und lebendige Legende: *Imitatio* und re-live-Theatralik im Heiligendrama *Genoveva* und der Serie *Warrior Nun*“ (71-88; zum Verhältnis einer mittelalterlichen Legende und einer neueren Netflix-Serie); Claudia Jahnel, „‚Black Narcissus‘ (1938/1947): Mission als Bühne für Grenzüberschreitungen, Widersprüche und Kritik an kolonialer Selbstverliebtheit“ (89-127; Nonnen als Missionarinnen auf dem Hintergrund von deutungsmachtdurchzogenen Dimensionen); Ulrike Sallandt, „Wissen ‚im Flusse‘: (Ohn-)Macht(s)geschehen interkulturell im Amazonas“ (129-147; zum kolumbianischen Film von Ciro Guerras, *Der Schamane und die Schlange* aus dem Jahr 2015; durch die filmische Inszenierung wird tatsächlich eine grundlegende Kritik systemrassistischer Strukturen ermöglicht, indem die Grenzen als zerbrechliches Konstrukt menschengemachter Herrschaft in den Blick kommen, 10); Klaus-Dieter Kaiser, „West-Östlicher Blickwechsel: Die zweifache Verfilmung des Romans *Schweigen* von Shūsaku Endō durch Masahiro Shinoda und Martin Scorsese“ (149-167; die Untersuchung zeigt den Mehrwert des Fiktionalen gegenüber einer nur wissenschaftlichen Beschäftigung mit demselben Sachverhalt); Moritz Fischer, „Mediale und historische Verflechtungen der Missionsanstalt Neuendettelsau mit dem Missionsfeld Neuguinea im Missionsfilm ‚Das Evangelium unter den Menschenfressern‘ (1930)“ (169-192; die beiden geografischen Räume sind in einer medialen Heterotopie wechselseitig ineinander verwoben); Klaus Hock, „Mensch Macht Mission im Film: Fragmentarische Kartierung eines Panoptikums“ (193-222; Verhältnis der filmisch inszenierten Größen Anthropologie, (Deutungs-)Macht und Mission zueinander, missionstheologische Impulse, 219-220) und Doris Günther-Kriegel, „Mission – Religion – Geschlecht: Ein Ausblick“ (223-239).

Band 2 mit dem Titel *Grenzüberschreitungen: Plots – Akteur:innen – Kontexte*, hg. von Klaus Hock, Claudia Jahnel und Klaus-Dieter Kaiser ist im Jahr 2024 erschienen (ISBN 13-978-3-374-07542-3). Auf englische abstracts oder Zusammenfassungen wurde durchgehend verzichtet.

Von Sprache und Inhalt her ein herausfordernder Band, der die aktuellen Fragestellungen protestantischer Missionswissenschaft/interkultureller Theologie widerspiegelt und zum Maß macht. Das Thema ist nicht nur von wissenschaftlichem Interesse. Wie Mission im säkularen Europa erinnert und wahrgenommen wird, welche Legitimität ihr zugestanden wird, wird im 21. Jahrhundert kaum mehr durch kirchliche Veranstaltungen, kirchliche Medien und die Öffentlichkeitsarbeit der großen Missionsorden und -gesellschaften bestimmt, sondern durch die mediale Darstellung.

C. Stenschke

Brian Heffernan. *Modern Carmelite Nuns and Contemplative Identities: Shaping Spirituality in the Netherlands*. Manchester, Manchester University Press, 2024. (14,5×22,5), xi-288 p. ISBN 978-1-5261-7720-9. £85.00.

In *Modern Carmelite Nuns and Contemplative Identities*, historian Brian Heffernan thoroughly examines the history of the Discalced Carmelite nuns in the

Netherlands from their arrival in 1872 to the early twenty-first century. Framed as a contextualized case study, this monograph examines how contemplative nuns have constructed, negotiated, and transformed their spirituality and identity over time. Through a combination of archival research and oral history, Heffernan not only uncovers the inner lives of cloistered women but also offers valuable insights into the broader dynamics of religious life, memory, and modernization within Dutch Catholicism. The book follows a clear chronological structure, organized into five chapters, beginning with a clear introduction and concluding with a synthesis of key insights. The introduction presents the historical and religious context in an accessible manner, ensuring clarity for readers unacquainted with either Dutch history or the Discalced Carmelite tradition. A concise organizational overview of the monograph is provided, along with a methodological approach, offering readers a clear sense of the analytical framework and direction the study will take.

The first chapter offers a comprehensive overview of the Discalced Carmelites, tracing their origins, growth in vocations, and the transformation of their spirituality and identity in the Netherlands up to the early twenty-first century. The history of the Carmelite tradition is first recounted, dating back to the twelfth century with connections to the prophet Elijah as spiritual forebear. This narrative continues through the fifteenth century, when formal recognition of the Carmelite nuns was granted by Pope Nicholas V, culminating in the foundation of the Discalced Carmelites by Teresa of Avila in Spain. Internal developments within the order are critically examined, particularly the influence of Nicolo Doria, who served as provincial of the Discalced friars in 1585. It was also demonstrated that his reforms, which prioritized asceticism and austerity, diminished Teresa's original vision while consolidating more centralized patriarchal control over the nuns. The chapter further explores how Carmelite communities were established in the Netherlands from the 1870s, initially composed primarily of women from Belgium, Germany, and France, followed by a noticeable decline in new entrants during the 1960s.

The second chapter examines the diverse interpretations Carmelite nuns in the Netherlands applied to the concept of vicarious suffering between 1872 and 1920. Rather than portraying Carmelite spirituality as a fixed or unified system during this period, it is revealed to have been a contested and evolving set of practices and ideals. While the order promoted an idealized form of spirituality, personal writings and ego documents of the nuns disclose a more complex and individualistic spiritual landscape. Various expressions of strictness that defined Carmelite life are analysed, beginning with ascetic withdrawal from the world and extending to practices such as maintaining silence even during recreation. Voluntary physical suffering, illness, and pain are demonstrated to have been integral to their spiritual expression. Acts of mortification and self-discipline are shown to have become fundamental markers of Carmelite identity. A central theme addressed is the development of what was termed "victim spirituality", wherein suffering was viewed as a form of spiritual power. The convents were regarded as power stations of grace, believed to accumulate spiritual merit that could be dispensed as divine favour, particularly in the context of the nineteenth-century Kulturkampf. Spiritual desolation including experiences of dryness, doubt, and the absence of consolation is emphasized as having been interpreted as mystical participation in what was described as the dark night of the soul. Despite containing internal contradictions, this doloristic spirituality, which maintained that suffering brings one closer to

God, is shown to have significantly contributed to the community's self-understanding while reinforcing the importance of cultivating a strong spiritual reputation.

Chapter 3 focuses on the impact of Saint Thérèse of Lisieux's spirituality on Dutch Carmelite communities from the 1920s to the 1970s. The development of Thérèse's "little way" is traced, showing how it maintained elements of self-abandonment and sacrifice. Unlike the earlier emphasis on divine justice, Thérèse's spirituality prioritized divine mercy and sanctity through small, everyday acts of love. This spiritual shift is critically examined, with both its appeal and criticisms being acknowledged. Figures such as Hans Urs von Balthasar and Ida Friederike Görres are referenced as having dismissed Theresian devotion as excessively sentimental and representative of a popular religiosity that was perceived to weaken mature Christian faith. The chapter incorporates a brief analysis of Edith Stein, whose martyrdom is interpreted as an expression of victim spirituality within the framework of totalitarian violence. Although critiques of doloristic spirituality intensified during this period, it is noted that many nuns persisted in these practices, demonstrating their continued relevance within the community. The chapter looks closely at the daily prayer life of the Carmelites and raises questions about the authenticity of mysticism. It also explores debates during and after the Second Vatican Council about whether prayer alone could define the Carmelite mission, or if it should be combined with more active work. A significant transformation in the nuns' spiritual identity is demonstrated, showing how their perception shifted from being primarily viewed as suffering victims to being acknowledged as "prayer professionals", representing a fundamental redefinition of their religious vocation.

Chapter four examines the renewal processes that shaped Dutch Carmelite life between 1950 and 1990, focusing on the origins of reform proposals and the individuals who supported or resisted them. These reforms are situated within the broader context of post Vatican II changes, highlighting how longstanding practices such as rigid timetables, dietary limitations, hygiene protocols, and restricted sleep were modified to improve the sisters' health and wellbeing. Since silence had traditionally been a central component of Carmelite identity and spirituality, the encouragement for more open communication among the nuns represented a significant shift. It is argued that many reforms were not internally initiated but rather implemented through ecclesiastical authorities, especially bishops, frequently resulting in tensions with prioresses who resisted external intervention. The chapter discusses the role of *Perfectae Caritatis*, the Vatican II decree on religious life, in prompting constitutional revisions and adjustments to cloister regulations. These changes divided opinion within the communities: while more progressive sisters advocated for reform, others approached these developments with caution and anxiety. A particularly symbolic moment is described involving the removal of the grille, a physical and symbolic enclosure boundary that some nuns perceived as marking the end of traditional Carmelite life. The chapter ends by showing how modern Carmelites adapted to contemporary life changing their routines, dress, media access, and pursuing education shaping a renewed sense of identity.

The final chapter investigates the life of Dutch Carmelite nuns within the realm of expressive culture from 1970 to 2020, emphasizing a significant shift in their spirituality and identity, a turn towards the self. An analysis is presented of the transition from traditional to contemporary practices, demonstrating how modifications in celebrations and recreation were designed not to diminish discipline but to cultivate personal authenticity while maintaining community commitment. The concept of enclosure is shown to have evolved from a rigid boundary to a flexible, community-regulated practice, with exceptions for family visits in serious cases, emphasizing personal choice in experiencing seclusion. New prayer forms like Zen, yoga, and Eastern practices reflected growing spiritual openness, while foundational texts by Teresa of Avila and John of the Cross gained renewed focus in the sisters' formation. Significant attention is devoted to the contested legacy of Edith Stein, whose memory became a focal point for dialogue between Catholic and Jewish interpretations. The gradual closure and adaptive reuse of numerous Dutch Carmelite monasteries is noted, with some maintaining distinctive architectural features. The chapter ends by tracing a shift in Carmelite identity from outward rituals to a more inward, reflective spirituality, followed by Heffernan's eight concluding insights on the Dutch Carmelite experience.

Modern Carmelite Nuns and Contemplative Identities presents a nuanced exploration of how Dutch Discalced Carmelite nuns actively shaped and reinterpreted their spiritual identities across time. Moving beyond conventional historical narrative, this monograph provides a multidimensional analysis of the interplay between collective memory, institutional transformation, and individual agency within cloistered life. By integrating archival sources with oral histories, the work centres voices frequently marginalized in ecclesiastical history, offering significant contributions to both religious and gender studies. While focused on contemplative spirituality, the book also provides valuable context for scholars studying active religious congregations in the Netherlands. Heffernan's clear writing style makes the work accessible even to readers unfamiliar with the Carmelite tradition or Dutch history. Ultimately, this book highlights how cloistered women were not passive observers of tradition, but active participants in redefining religious life. It fills a key gap in historiography and challenges common views of female monasticism, offering insight for historians, theologians, and anyone interested in the changing face of religious identity.

A.L. ANTONY

Charlotte LUYCKX – Michel Maxime EGGER (éds). *Gaïa et Dieu.e: un écoféminisme chrétien est possible*. Paris, Éditions de l'atelier, 2025. (14×20), 227 p. ISBN 978-2-70-824790-1. €25.00.

Cette anthologie rassemble des extraits d'ouvrages écoféministes cherchant à «dépasser l'oppression conjointe des femmes et de la nature en inscrivant cette lutte dans la foi chrétienne». Rédigés exclusivement par des autrices, ces textes tantôt se «réapproprient», tantôt «refondent» la tradition chrétienne afin de la faire dialoguer avec l'écoféminisme spirituel. L'objectif de ce recueil est double. D'une part, il veut rendre l'écoféminisme chrétien pertinent et légitime face à l'écoféminisme athée ou postchrétien. D'autre part, il veut démontrer au monde de la théologie chrétienne qu'un changement de paradigme est possible, voire nécessaire, afin d'enrayer les dynamiques systémiques d'oppression de la nature et de la femme. De ces objectifs découle une série d'enjeux théologiques et anthropologiques selon lesquels les textes ont été classés. Au niveau strictement théologique, l'enjeu est de transformer les représentations de Dieu, premièrement en dépassant les représentations exclusivement masculines du divin (raison pour laquelle ces autrices sont présentées par l'éditrice et l'éditeur scientifiques de ce livre, Charlotte Luyckx et Michel Maxime Egger, comme the@logiennes, néologisme qui contracte «théa» et «théo»), deuxièmement, en plaidant pour un christianisme panenthéiste. Ces deux orientations fondamentales renouvellent la conception de Dieu en le situant au-delà des distinctions homme/femme, et simultanément dans sa création comme à l'extérieur de celle-ci. Au niveau christologique, et dans la même dynamique, l'écoféminisme chrétien appelle à réhabiliter la figure du Christ cosmique pour transcender les distinctions homme/femme, humain/nature, Dieu/création. Il en résulte une vision anthropologique circulaire, interdépendante et non hiérarchique à l'égard des êtres non humains. Cette vision préserve néanmoins la spécificité du rôle de l'être humain dans la création et dans le plan de Dieu. La perspective eschatologique de ce courant encourage à se projeter non plus dans un «futur irréalisable», mais vers ce monde actuel, se concentrant sur l'avènement immédiat du royaume des cieux à travers le soin de la création et de toutes ses créatures. Ce changement de paradigme induit une mise en pratique éthique et politique qui se traduit par la lutte contre «toutes les formes d'oppression» et pour «un avenir désirable». Le livre se termine par un appel au dialogue entre les différentes théologies et religions. Ce dialogue engage une transformation profonde de la théologie chrétienne. Les changements de paradigme présentés dans ces textes sont considérés comme indispensables pour s'attaquer à la racine des postulats dysfonctionnels de la théologie traditionnelle, à l'origine de la crise climatique, environnementale et humaine actuelle.

M.-G. BALLAND