

BOOK REVIEWS

Thomas RÖMER – Hervé GONZALEZ – Lionel MARTI (eds.). *Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible: Actes du colloque organisé par le Collège de France, Paris, les 5 et 6 mai 2015* (Orbis Biblicus et Orientalis, 287). Leuven – Paris – Bristol, CT, Peeters, 2019. (16,5×24,5), xii-386 p. ISBN 978-90-429-3973-8. €86.00.

The present volume collects papers presented at the interdisciplinary conference *Representing Gods and Humans in the Ancient Near-East and in the Bible*, which took place at the Collège de France, May 5-6 2015. The papers stem from different disciplines, assembling Biblical Studies, Assyriology and Egyptology, while also introducing perspectives from Islamic studies and psychology. As such, the present volume aims to approach the difficult issue of human and divine representation in the Ancient Near East (ANE) from a multidisciplinary perspective. The issue of representation raises a manifold of questions. Firstly, it questions the function, manner and specificities of representations in both private and royal cults. Secondly, the issue of representation leads to questions on the (Biblical) interdiction of images and its possible precedent or parallel in the ANE. Finally, the issue of representation addresses the interplay of culture, identity and images. The volume presents 19 contributions, all written in French, and reflecting a vast diversity in responding to the issue of representation in the ANE and the Bible. After the preface, in which the editors address the main questions entailed by the issue of representation, the 19 contributions guide the reader coherently from the ANE, to the Bible, to modern times.

The first five articles concern the issue of representation in the larger context of Mesopotamia. In the first article, Stefan M. Maul addresses the anthropomorphism of Mesopotamian gods as statues. He observes a double tendency. On the one hand, great tales such as the epic of Atrahasis stress the connection between humans and gods. This connection is expressed most clearly through a “pact” where humans, through sacrifices in the temple, enter in contact with their gods, similar to the materiality of the statue which enables man to literally “get in touch” with the gods. On the other hand, gods are not bound to their (anthropomorphic) statues, they transcend this materiality. This transcendence reaches a climax in further developments towards henotheism. Gods cannot only leave their statue, but the Enuma Elish epic (and later texts) implies that gods can also transfer their names to Marduk, who then unites the many divine functions within himself.

Still in the context of Mesopotamia, Michaël Guichard argues that the Biblical idea of man as *imago Dei* matches with the Mesopotamian conception based on the material image of man and god. Analysing two epistolary texts, Guichard argues that statues do not only function as representation of gods and men, but also serve as exemplary figures for gods and men. He speaks of an “inversion”: Statues and material images do not only imitate the subject, but the image itself is the very subject to be imitated.

Jean-Marie Durand addresses the question of the betyls in order to clarify the divine representations of West- and East-Mesopotamia. He argues that betyls constitute a true West-Semitic form of divine representation. This rather abstract form of representation fits well into the aniconism of the West, that stands in opposition to the more radical anthropomorphism of the East. Durand studies the term betyl and its Hebrew (*maššebah*) and Akkadian (*sikkanum*) counterparts. He argues that the term betyl is only a later name, referring to a late religious reality. This later name associates the betyl to the place Beth-El, thus viewing betyl as a house of God, whereas the original meaning of betyl refers to a type of spheric monument that played an important role in (magical) rituals.

Dominique Charpin also addresses the issue of divine representation in Mesopotamia and distinguishes between two different symbolic representations of Mesopotamian deities: *šurīnum* and *kakkum*. The *kakkum*-arms are not specific to one deity and serve as a means by which the deity intervenes, distinct from the deity. In contrast, the *šurīnum*-emblems are specific to each deity and can be deified, they converge with the deity they represent.

The last contribution concerning divine representation in Mesopotamia, is presented by Nele Ziegler, who examines the economic aspects of statue making. In doing so, she examines a letter from Samsi-Addu, king of Upper Mesopotamia, to his son Yasmah-Addu, residing in Mari. Samsi-Addu, introducing new cults into his kingdom, had new statues and images made on his initiative. Yasmah-Addu, imitating his father in ordering new divine statues, is scolded by his father, who reminds his son of the exorbitant costs of such statues and their maintenance and parallelly averts Yasmah-Addu's highest officials against producing new images.

The next two contributions deal with the intertwining of royal and divine motifs in (divine) representation. Lionel Marti examines the question of divine representation in the Assyrian world, focusing on the inscriptions and images of Assurnasirpal II's throne room. He pays special attention to two instances of divine representation: the winged disc and the standards. These two instances represent the divine support of the king during his campaigns and imply that the divine world is at the service of the legitimisation of royal power. Marti then proposes to view iconographic program of the throne room as the implementation of and coherent background to the standard inscription, itself an expression of the sovereign's legitimacy, in the most important part of the palace.

Herbert Niehr also addresses the importance of the king in his examination of the divinisation of Ugarit kings after their death. A royal image was needed to bridge the time between the burial of the king and the rites of entry into the "underworld". When the *rapi'ūma* or *malakūma* (i.e. the spirits of the deceased kings) arrived on earth, they took their place in statues or images, as did the deities who lived in the cult images of the temples and shrines. The divinisation of the king consequently underlines the king's function as a bridge between the world of men and the world of the gods. In addition, the images of the deceased kings symbolise the permanent presence of the kingship of Ugarit.

The subsequent two contributions guide the reader to Egypt and its approach of divine representation. Youri Volokhine addresses the difficult and sensible issue of monotheism and aniconism in relation to the political and religious activities of Akhenaton. Volokhine argues against the common view of Akhenaton's actions as stemming from monotheism. Instead, he holds that Akhenaton's hostile

attitude towards images originates from a manifestation of royal absolutism. The representation of the supreme god is not forbidden, but impossible and useless, as the divine image is not on earth, but in heaven. On earth, the king embodies the god. Consequently, the hostile attitude towards images and texts has nothing to do with religious proselytism, but is part of a larger set of Egyptian strategies of political and memorial condemnation to prevent the king from *damnatio memoriae* after his death.

Still concerning Egypt, Shirly Ben-Dor Evian studies the iconographic codes of ancient Egypt, focussing on the pictorial representation of the “Sea-Peoples”. Through close analysis of the Ramesseide war-reliefs, she offers a new interpretation of the maritime and terrestrial battles between the Pharaohs and the “Sea-Peoples”. Paying special attention to the “changes of orientation” in the reliefs, Ben-Dor Evian argues that the land battle took place somewhere in the interior of Syria. The narrative sequence of the bas-reliefs follows the Egyptian patterns that indicate the movement from the land battle to the sea battle, implying a different location for the sea battle, which probably took place in the Nile Delta.

Afterwards, the volume presents several contributions concerning representations of Yhwh. Fabian Pfitzmann deals with the religious pattern of the “master of the ostriches”, appearing on ancient seals, as part of the larger group of divine representations containing the motif “master of the steppes”. This motif would have existed in the South independently from the exodus theme that belonged to the North. Pfitzmann argues that “the master of the ostriches”, while it cannot be used as a proof in favour of a southern origin, might point at a pre-exilic representation of Yhwh.

Martin Leuenberger also deals with material representations of Yhwh. He consults a wide range of (non-)biblical sources which attest to the existence of material cultic images of Yhwh. These images would have held an important position and function in the cult of the official state of the kingdom of Israel. Most important are the sculptures of young bulls which, probably supplemented by complementary aniconic and anthropomorphic representations, represent Yhwh materially. The figure of the young bull personifies Yhwh’s power and strength, which, combined with the tradition of the exodus, gives a foundation to the Israelite state, portraying Yhwh as the state god of Israel.

Thomas Römer explores the possible existence of statues of Yhwh in the temple of Jerusalem. Whereas Leuenberger addressed the bovine representation of Yhwh in Israel, Römer deals with the anthropomorphic statues of Yhwh in Juda. Paying special attention to the interdiction of images of Yhwh, Römer finds clear arguments in favour of the existence of a statue of Yhwh in the First Temple. The subsequent removal of images of Yhwh would then stem from a broader critique of images in the Mediterranean basin at that time, the absence of royalty as a mediator of the divine image, as well as the monotheistic idea of the one, transcendent and invisible God.

Hervé Gonzalez deals with the representation of Yhwh in the theophany of Zech 9,14. This verse takes the traditional Levantine discourse of the storm god into a new perspective, reactivating local traditions to use them against Hellenistic domination. In this view, Yhwh appears as a storm god fighting the Greeks. The novelty of this discourse consists in Yhwh taking over specific warlike functions that normally fall to the king. In a post-monarchical context, this emphasis allows for the possibility of Israel’s armed resistance against the Greeks while

overcoming the problematic absence of a Judean king. Besides, Zechariah's description of Israel's ideal king as demilitarized and peaceful, serves a polemic purpose: This characterisation stands in sharp contrast to the warlike character of the Hellenistic kings.

Pierre Keith deals with the book of Daniel and argues that King Nebuchadnezzar treats Daniel as a divine statue. Keith reads chapters 2, 3 and 7 of Daniel and views them as complementary. In these chapters, the practice of the cult statue is identified, criticised and transposed to human beings. One can detect in this a knowledge of the Mesopotamian world by the author who uses the cult image in a subversive way, reacting to the transformations of the empire in the context of Seleucid domination.

Jean-Daniel Macchi argues for reading Job as a Greek tragedy. In this interpretation, ch. 28 can be read as an intervention of a chorus, marking the break between the dialogues of Job and his friends and the one between Job and God. As for Job's statement that he has seen God (42,5), this is to be explained in the context of the staging of a dialogue between the character of Job and of God. Consequently, the book of Job presents an adaptation of the divine representation along the theatrical mode of Greek tragedies.

Sylvie Honigman addresses the representation of founding figures in Esdras and Maccabees. She shows how these narrative traditions form a literary means through which political change was portrayed, to legitimise the power of the Hasmonians. Here, the founding figures hold a triple function: a) they figure as a literary technique in representing complex concepts, b) they serve a diachronic purpose in presenting the transition between two forms of power and c) on a synchronic level, they legitimise the cumulation of power.

The last three contributions lay outside the scope of the ANE and the Bible, but address the issue of representation in a way that is nonetheless interesting to the general question of the volume. David Hamidović examines the *topos* of onolatry as an Anti-Jewish polemic that springs from a polemic against the Jewish aniconism and becomes an important polemic theme against Jews in the Middle Ages. Hamidović traces the origin of this accusation and notes that there is no proof for a true cult of a donkey in the Temple of Jerusalem. This polemic *topos* was probably a mere literary Anti-Jewish motif.

Jacqueline Chabbi provides insights from the primitive Qur'an. The original surrounding of the Qur'an reflects an aniconic society without material representations, focusing on auditory aspects instead of the visual. In this setting, language has a special function as an archive and representation. In the beginning, the Qur'an served especially a practical purpose in preserving the material prosperity of the tribal groups in their environment. The Qur'an is a text which then travelled, its meaning renewed over time, according to the challenges of the contexts in which it was received.

The last contribution, by Pierre-Yves Brandt, Christelle Cocco, Grégory Dessart and Zhargalma Dandarova concludes the volume by offering a rather psychological perspective on contemporary representations of God by children between 6 and 12 years old. The representations of children represent a vast variety of strategies that could inform us about the diverse strategies of iconographers of the ANE in representing the divine.

In sum, the volume meets its goal set out in the preface, which is to provide different, interdisciplinary answers to the complex question of divine and human

representation in the ANE and the Bible. Every contribution contains an innovative approach of the question and offers well-researched hypotheses. With material studies gaining more importance in Biblical studies, this book proves itself most valuable in combining Biblical perspectives with ideas and materials of the ANE, while also taking into account broader perspectives such as the Qur'an or psychology in addressing the multifaceted issue of representation. The volume shows how writing and materiality present complementary perspectives on human and divine representation, taking into account the converging of religion, identity and culture.

E. DE DONCKER

Luca MAZZINGHI. *Wisdom* (International Exegetical Commentary on the Old Testament). Stuttgart, Kohlhammer, 2019. (18×24), 523 p. ISBN 978-3-17-022425-4 (print); 978-3-17-033649-0 (pdf). €109.00.

In the ever-expanding library of biblical commentaries, a volume focused on the book of Wisdom is still a rarity. A full-length critical treatment of the book that incorporates recent research is thus most welcome. Emanating the general format of the series, this commentary offers for each literary unit an English translation of the text; some notes on specific words and their meaning; a synchronic analysis that probes the poetic structure of the text, its theological themes and progression of thought; and a diachronic analysis that offers a philological discussion of the use of particular words and expressions elsewhere in the Septuagint, in the New Testament or in the works of Philo of Alexandria. The latter section is, actually, of an entirely different nature than in previous volumes of the series, as the book of Wisdom is commonly considered a literary unity by a single author rather than a work to which many hands have contributed over time. As explained in the general introduction, Mazzinghi attributes the book's composition to an anonymous Alexandrian Jew well-versed in the Scriptures, writing towards the end of the first century BCE. His central thesis is that the book is to be understood as a bridge between the Jewish tradition and the Hellenistic culture: the author aims to re-present his ancestral heritage by expressing it in a language that was more accessible and attractive to his contemporaries who felt themselves drawn to the Greek world. The result of his efforts bears some resemblance to the literary style of Jewish *midrash*, in that it rereads the biblical text in order to highlight its enduring relevance in a new historical and cultural context. At the same time, the book is clearly affected by the typical devices and figures of classical rhetoric and, in Mazzinghi's view, emulates the classical Greek literary genre of the *encomium*. This genre, originally designed to expound a moral quality or human virtue, is exploited here to redirect its readers on God's wisdom. It consists more specifically of an *exordium* that refutes opponents and exhorts its readers to identify themselves with the righteous (chapters 1-6); an *elogium* that highlights its central orientation (chapters 7-9); and a *comparatio* that aims to further convince readers through a prolonged and systematic series of examples, both positive and negative, drawn from history (chapters 10-19) – which is followed by an epilogue that recapitulates the arguments and draws conclusions from them. As an example of the author's theological orientation and his re-presentation of Israel's traditions, Mazzinghi refers to his polemic against the mystery cults that were

widespread in Alexandria, particularly the Isis cult, which he believes to be envisaged through a series of allusions in the central middle section and the ensuing exposition on the exodus. These allusions, however, may equally be considered a further elaboration of the female depiction of wisdom in the sapiential books, particularly in Proverbs 8. To be sure, they may indeed be understood in light of the Isis cult, but the text itself does not impose this conclusion; it depends first and foremost on the preconceived perspective from which the material is being read. At this point, one may take issue with Mazinghi in this otherwise excellent commentary that combines exegetical analysis with an interest in structure and literary genre, in the relationship between the Jewish tradition and the Hellenistic world, and in the theological orientation of an ancient author whose craftsmanship has been underestimated for all too long.

H. DEBEL

Caleb T. FRIEDEMAN (ed.). *A Scripture Index to Rabbinic Literature*. Peabody, MA, Hendrickson Academic, 2021. (16×26), 549 p. ISBN 978-1-68307-193-8. \$59.95.

À l'heure de l'informatique, des bases de données et du *big data*, certains se demanderont peut-être s'il est encore utile de publier en format papier, le genre d'ouvrage ici recensé. Pour ma part, cela ne fait aucun doute puisque cet index, coordonné par Caleb T. Friedman (Ohio Christian University), permet – même en l'absence de prise de courant électrique – de retrouver (presque) tous les endroits où un passage biblique apparaît dans la littérature rabbinique. Jusqu'à présent, on ne disposait pour ce genre de recherche que de l'ouvrage, en trois volumes, de Aaron Hyman, *Torah hakethubah vehamessurah. A Reference Book of the Scriptural Passages Quoted in Talmudic, Midrahic, and Early Rabbinic Literature* (Tel Aviv, 1979). Bien que le «Hyman» ait rendu et puisse encore rendre d'immenses services, il souffre d'un double handicap: d'une part, il est désormais épuisé et d'autre part, il est entièrement rédigé en hébreu, ce qui n'en facilite pas l'usage, surtout pour le déchiffrement des abréviations renvoyant aux sources juives. Avec son introduction détaillée, sa notice d'utilisation et la présentation des œuvres répertoriées, il est donc aisé de comprendre pourquoi l'ouvrage de Friedman (rédigé en anglais) est plus accessible et deviendra sans tarder un outil de référence (certains parlent déjà du ASIRL: *A Scripture Index to Rabbinic Literature*). Un exemple concret permettra toutefois de constater que ce dernier comporte aussi des limites. Pour Dt 1,9, Hyman (vol. 1, p. 273) cite – comme à son habitude – le verset en hébreu et signale trois occurrences dans la littérature rabbinique: *Debarim Rabba*, 1,10; *Michnat Rabbi Éliézer*, p. 184; *Yalqout Chimoni*, 1 (avec système d'allusions assez complexes). De son côté, pour le même verset (Dt 1,9), Friedman (p. 239), quant à lui, renvoie logiquement à *Sifré Debarim* 9 (le grand midrach de l'époque tannaïtique sur Dt) et – comme Hyman – à *Debarim Rabba* 1,10. L'absence, chez Friedman, de la *Michna* de Rabbi Éliézer et du *Yalqout Chimoni* s'explique tout simplement par le fait que l'auteur ne prend en compte que les œuvres existant dans une traduction anglaise, ce qui réduit tout de même quelque peu le corpus de référence. Sont ainsi écartées – parce que non traduites – plusieurs collections de *baraïot* et de *midrachim*; de

même, des œuvres plus récentes comme le *Kouzari* (Yéhouda ha-Lévi, 1075-1141) ou le *Guide des égarés* (Maïmonide, 1135-1204), parce qu'elles n'appartiennent pas à la «littérature rabbinique classique» (II^e-VII^e siècle). Au total, Hyman répertorie une bonne cinquantaine d'œuvres de plus que Friedeman, mais il faut aussitôt ajouter – pour relativiser ce chiffre – que toutes les sources majeures sont présentes chez ce dernier et que, d'une source à l'autre, les traditions juives ont souvent tendance à se recopier. Enfin, quelques différences entre les deux outils peuvent aussi s'expliquer par l'évaluation – toujours difficile à faire – d'une allusion scripturaire. Quoi qu'il en soit, avec ses 90 000 références, cet index – avec d'autres outils, anciens (Hyman) ou plus récents (par ex., le *Online Responsa Project* de l'Université Bar-Ilan, encore en cours de développement: <https://www.responsa.co.il/home.fr.aspx>) – facilitera grandement le repérage des citations scripturaires dans les sources juives et la découverte du contexte, parfois surprenant, de leur utilisation.

D. LUCIANI

Christian BACHHIESL – Markus HANDY – Peter MAURITSCH – Werner PETER-MANDL (Hgg.). *Gier, Korruption und Machtmissbrauch in der Antike* (Antike Kultur und Geschichte, 20). Wien, LIT Verlag, 2019. (14,5×21), LII-555 p. ISBN 978-3-643-50901-7. €60.00.

Nach anhaltendem gesamtgesellschaftlichen und kirchlichem Interesse an Macht-Themen, das sich auch in den Bibelwissenschaften in zahlreichen Publikationen spiegelt, geht es in diesem Sammelband (wie in vielen anderen Debatten) um die dunkle Kehrseite ausgeübter Macht, die sich in Form von Gier, Korruption und Machtmissbrauch auch bei den im Neuen Testament erwähnten Herrschenden findet bzw. als Laster gilt: so erwartet der römische Präfekt Antonius Felix ein Bestechungsgeld von inhaftierten Apostel Paulus (Apg 24,26); die Gegner Jesu wissen mit Geld die Aussagen zu bekommen, die sie für ihre Zwecke brauchen (Mt 28,12-15). Jesus wird Opfer eines Justizmordes, in dem Pilatus seine Interessen über die des Angeklagten stellt und eiskalt gegen besseres Wissen handelt. Freilich werden auch die Christusgläubigen vor Habgier (die *Heiden* kennzeichnet, Röm 1,29) gewarnt; durch verschiedene Maßnahmen soll Machtmissbrauch in den Gemeinden verhindert werden. Der vorliegende österreichische Sammelband, der auf eine Tagung an der Universität Graz im Jahr 2017 zurückgeht, stellt die ntl. und altkirchlichen Vorkommen in den weiteren griech.-röm. Kontext und dessen Diskurse zu Gier, Korruption, Machtmissbrauch und exzessivem Geltungsdrang.

Im Vorwort, „Gier, Korruption und Machtmissbrauch in der Antike – eine Einleitung“ (1-10), führen die Herausgeber in die vielschichtige Thematik ein und betonen, dass Korruption nicht losgelöst von den ihr zugrundeliegenden Motiven betrachtet werden kann, „weshalb es nachgerade unumgänglich ist, mit der Gier und dem Schwelgen in Machtgefühlen zwei Motivfelder von vornherein mit in den Blick zu nehmen, die meist wohl zurecht mit korruptem Verhalten in Verbindung gebracht werden. Damit verwandt ist der Geltungsdrang, der ebenfalls zu korruptem Verhalten zu verleiten vermag“ (2). Ferner werden die folgenden Beiträge knapp umrissen.

Der *erste Teil* untersucht in sieben Beiträgen die Gier, wie sie in griech.-röm. Quellen erscheint und bewertet wird: Ingomar Weiler, „War Gaius Verres ein Einzelgänger oder ist Raffgier eine anthropologische Konstante?“ (13-56; Gier als *Movens* für Raffsucht und das Streben nach maßloser Bereicherung); Herbert Graßl, „Geldgier im Diskurs der späten Republik und frühen Kaiserzeit“ (57-70; bei wem wurde das Phänomen Geldgier diagnostiziert? Wo wurde deren Wurzel gesucht? Wie wurde Geldgier visualisiert? Gegenwartsbedeutung des althistorischen Befundes); Marlene Peinhopf, „Geldgier in den Provinzen: Gedanken zur Geschichte der Verfolgung des *crimen repetundarum*“ (71-97; Korruption in der Antike, die Verfolgung des *crimen repetundarum* in der röm. Republik, die gesetzliche Normierung des *crimen repetundarum* durch die *lex Calpurnia*, echte Strafverfahren durch die *lex Acilia repetundarum*, die *lex Iulia* [als erstes generelles röm. Gesetz zur Bekämpfung von Bestechlichkeit von Amtsträgern] und die Verfolgung des *crimen repetundarum* im Prinzipat; hier interessante Schlaglichter auf das NT und auf Flavius Josephus); Monika Frass, „Herrscher und Geldgier bei Sueton“ (99-130; *cupiditas* als häufiger literarischer Topos in den Caesaren-Viten zusammen mit dem Hang zur Grausamkeit; vgl. beide Laster bei Josephus); Wolfgang Spickermann, „Lukian von Samosata und die Gier nach Reichtum“ (131-144); Ursula Lager, „Korruptions- und Bestechungsvorwürfe in griechischen Gerichtsreden“ (145-172; in diesen Reden wurde der Vorwurf der Bestechung und der Geldgier oft als politische Waffe eingesetzt; „dabei ging es weniger darum, ob die Anschuldigungen stimmten oder nicht, sie waren ein probates Mittel, den Gegner zu diskreditieren, Feindseligkeiten ihm gegenüber aufzubauen und seine Integrität der Polis gegenüber in Frage zu stellen“, 168; vgl. den Vorwurf der Gier und des Verfolgens eigener Interessen in der paulinischen Polemik gegenüber den Gegnern, auch App 20,33-35) und Gabriele Kölner, „Heinrich Schliemanns Erwerb der Helios-Metope: Ein Lehrstück über gutes und schlechtes Verhandeln“ (173-207).

Teil zwei gilt der antiken Korruption. Die sieben Aufsätze untersuchen die jeweils spezifischen Erscheinungsformen und Wirkweisen der Korruption: Gernot Krapinger, „Platon und Aristoteles über Korruption und Geldgier“ (211-229); Christian Bachhiesl, „Korruption im Prozess Jesu? Ein Blick in den Spiegel der frühen Kriminalwissenschaft“ (231-265, Untersuchung aus der Perspektive der frühen Kriminalwissenschaft, B. zeigt die Schwierigkeit der rechtlichen Beurteilung von moralischen Fragen und Glaubensinhalten, die Diskussion in der ntl. Wissenschaft ist deutlich nuancierter und detaillierter); Werner Petermandl, „Korruption in Rom: Die Stimme Juvenals“ (267-280); Martin Pennitz, „Korruption‘ im häuslichen Bereich – Juristenentscheidungen zum *servus corruptus*“ (281-319; Sklaven als Geheimnisträger in antiken Haushalten; der Verrat bestechlicher Sklaven an ihren Besitzern wurde streng bestraft); Patrick Sängler, „Anständig oder korrupt? Eine kritische Einschätzung des gut dokumentierten Sicherheitswesens im griechisch-römischen Ägypten“ (321-333); Johann Leitner, „Korruption und Nepotismus als Topoi eines ‚orientalischen Lebensprinzips‘?“ (335-357) und Hannes Schütz, „Korruption im aktuellen österreichischen Strafrecht“ (359-372).

Der Machtmissbrauch ist Fokus von *Teil drei* und wird mit drei Aufsätzen bedacht: Josef Fischer, „Betrügerische Menschenhändler, gewalttätige Herren und aufmüpfige Sklaven: Unmoral, Korruption und Verbrechen in der antiken Sklaverei“ (375-413; Versuche der Legitimierung der Sklaverei, rechtmäßige und

unrechtmäßige Wege in die Sklaverei, betrügerische Sklavenhändler, gerechte und ungerechte Herren, Gehorsam und Widerstand der Sklaven; Verbrechen, Korruption und Unmoral im Kontext antiker Sklaverei erscheinen im Fall verbrecherischen Freiheitsentzugs durch Piraten und Menschenhändler, „sei es in Fällen von gnadenloser Ausbeutung der Sklaven und von exzessiver Gewalt gegenüber den Unfreien, oder sei es im Raum von Anschlägen und Attentaten, welche die Sklaven auf ihre Herren unternahmen. Insbesondere die Anwendung von Gewalt war in der antiken Sklaverei weit verbreitet und hat diese Institution geprägt“, 405-406; hier ergeben sich interessante Perspektiven auf die ntl. Herren- und Sklavenparänesen in den sog. Haustafeln, vgl. auch Off 18,13); Roland Steinacher, „Zivilisten und Militärs im Konflikt: Übergriffe in der spätrömischen Welt“ (415-443) und Markus Handy, „Agesilaos: Zu den Handlungsspielräumen eines spartanischen Königs“ (445-500).

Im vierten Teil geht es mit drei weiteren Beiträgen um die Betätigungsfelder des Geltungsdranges, der zu den Ursachen für Korruption zählt: Ursula Gärtner, „*Litterae thesaurum est* oder ‚Wo Daedalus Niobe ins trojanische Pferd einsperrt‘: Zur Darstellung des Geltungsdrangs Neureicher in der lateinischen Literatur“ (503-527); Stefan Köchel, „Falsches Erwachen: Aristoteles, Freud und die Korruption in der Geschichtsschreibung“ (529-536) und Peter Mauritsch, „Überzeugt von Sex (Die angenehmste Art, korrumpiert zu werden)“ (537-552).

C. STENSCHKE

B.J. OROPEZA – S. MOYISE (eds.). *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*. Eugene, OR, Cascade, 2016. (15 × 22,5), xi-325 p. ISBN 978-1-4982-2311-9. \$40.00.

This collection of essays covers all important aspects of the phenomenon of intertextuality and its current scholarly study. For each aspect, the authors provide case studies to illustrate its application and usefulness for biblical studies. Like other texts, the New Testament authors draw in quotations, allusions and individual words from a wide variety of pre-texts, including the LXX, various early Jewish writings and Hellenistic-Roman literary and documentary sources. These pre-texts continue to impact their meaning, use and adaptations in their new contexts in the New Testament. Thus, while the respective contexts in which words appear provide crucial clues about the meaning of words, their intertextual embeddedness in earlier, wider discourses must also be discerned and taken into account. The 17 essays in this volume focus on intertextual links to the Old Testament and offer excellent guidance.

In their “Introduction: Diverse Strategies for Intertextual Interpretation” (xiii-xix), the editors write as follows about their presentation of various approaches to the intertextual interpretation of the New Testament:

By intertextuality we mean the study of how a given text is connected with other texts (broadly understood) outside of itself and how those texts affect the interpretation of the given text. This definition moves beyond what is often referred to as the “Use of the Old Testament in the New”. It opens up texts to fresh interpretations by engaging with contexts, themes, traditions, and ideologies extending well beyond a specific quotation. As such, intertextual studies can provide rewarding insights for those who

engage in it. In each chapter the reader will be introduced to the respective intertextual approach or strategy and see how it can be used with a specific New Testament text. The authors bring the selected reading into sharper relief with their respective approaches, and they provide recommended resources that will invite readers to pursue other studies related to the strategies (xiii).

The essays in *part one*, “Established Strategies”, describe proven approaches to the phenomenon of intertextuality that are now part of the landscape of what is called literary approaches to the Bible. Most of these approaches were part of the cultural shift away from an exclusively historical study of the Bible (xiii). The chapters are as follows: Steve Moyise, “Dialogical Intertextuality” (3-15; showing that the juxtaposition of lion and lamb in Rev 5 not only leads to a reinterpretation of the lion – that is, victory through self-sacrifice – but also causes a new interpretation of the lamb – that is portrayed as the Lord of lords and King of kings); Gil Rosenberg, “Hypertextuality” (16-28; referring to an interpretative system popularised by literary theorist Gérard Genette who offered a system that organises and classifies types of relationships between two texts; the author compares the genealogy of Matt 1 with Ruth 4 and 1 Chr 1-3); Jeannine K. Brown, “Metalepsis” (29-41; understood as the invitation extended to the readers to go beyond the actual words of a quotation or allusion, and to draw on its wider context in interpreting a New Testament text; “... when NT authors cite or allude to a brief part of another text, they may be evoking the entire context, message, or story of that other text”, 29; her examples are the use of Ps 34 in 1 Pet and of Gen 4 in Matt 18 to show that “the expressed or implied stories of the OT precursor text have been important for a fuller understanding of its NT use”, 40); Christopher D. Stanley, “Rhetoric of Quotations” (42-62, an astute assessment of the capabilities of ancient audiences and their level of literary sophistication; focusing on the use of Isa 28,7-13 in 1 Cor 14,20-25, Stanley shows Paul’s rhetorical skills in overcoming a lack of sophistication in his audience); Lori Baron and B.J. Oropeza, “Midrash” (63-80; an exploration of how some of Hillel’s early Jewish traditional principles of interpretation, here primarily the so-called *Gezerah shavah*, 65-69, shed light on Paul’s argumentation in 1 Cor 10,1-11). The authors argue that Paul’s

allusions to the Scriptures are intricately linked together through catchwords found in the referenced text, or the context of the referenced text. Our exploration of this passage has uncovered how, through midrash, Christ could be the rock in the wilderness and follow the people in their journeys. The apostle’s midrashic exegesis turns out to be a finely orchestrated retelling of the exodus-wilderness episodes that accomplishes the task of warning his auditors against repeating the rebellions of their spiritual predecessors in the wilderness.

To be sure, midrash may not be able to explain sufficiently every Pauline reference to earlier texts, but it surely helps explain some. *Gezerah shavah*, for example, may be a viable exegetical device worth recognizing when interpreting Paul and other NT authors if: (1) we have good reason to suspect the author might know ancient midrashic traditions; and (2) the author refers to two or more passages (through quotes or allusions) that enable a three-way conversation between the passages and the way the author is interpreting them (79).

The other essays are: Kenneth L. Schenck, “Shadows and Realities” (81-92; examining Philo’s interpretation of Scripture as an example of “foreshadowing” and how an awareness of this illuminates the letter to the Hebrews); Dennis

R. MacDonald, "Mimesis" (93-105; meaning "imitation"; the author compares the order of events and sometimes specific words and phrases in Mark's Gospel with portions of Homer's *Iliad* and *Odyssey*); Gary A. Phillips, "Poststructural Intertextuality" (106-127; offering a poststructural reading of Herod's murder of the infants in Matt 2 and parallels in past and present texts) and Stefan Alkier, "Intertextuality Based on Categorical Semiotics" (128-147; attempting to overcome the classical impasse between synchronic and diachronic readings of texts; this is demonstrated in what he calls a "production-oriented intertextual approach" by reading Matt 1 with texts from Isa and Gen). Alkier argues in closing that

intertextual work, as a decentralization of meaning, falsifies any interpretation that labours under the conviction that there can be only one correct interpretation. Intertextuality within the frame of a semiotic approach to studying the Bible is, however, anything but a blank check that funds arbitrary reading. One must always accept and work with the reality of the actual, given signs. This is an essential criterion for determining the plausibility and acceptability of one's interpretation. Precisely for this reason it is vital to consider carefully the different approaches to intertextuality and then to pursue a chosen approach methodically. The texts themselves together with their intertextual relationships will always remain far richer than any of our particular readings can ever capture (146).

Part two aims at presenting and applying "Eclectic and Novel Strategies" to intertextuality. The essays are: Roy R. Jeal, "Sociorhetorical Intertexture" (151-164; presenting an approach that seeks to combine inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture; according to this view, intertexture is not limited to scriptural referencing but may include an eclectic blend of oral, social, cultural, and historical elements, xvi; this approach lies behind the innovative *Rhetoric of Religious Antiquity* commentary series, published by SBL Press in Atlanta, see https://www.sbl-site.org/publications/books_RhetoricReligiousAntiquity.aspx); J.R. Daniel Kirk, "Narrative Transformation" (165-175; following a strategy developed by A.J. Greimas based on the mapping of the story sequencing to interpret the intertext of Jesus's temple cleansing in Mark 11,15-17 with Isa 56 and Jer 7; to Rom 10,6-12 with reference to Deut 30; and to Acts 13,16-41 with reference to Ps 2; Kirk argues that when exegetes allow both texts and context to speak, "we are in a position to see more clearly how the NT writers lay claim to an ancient text and story while proclaiming that a new climactic scene has been orchestrated by Israel's God", 175); James F. McGrath, "Orality and Intertextuality" (176-186; applying a combination of these approaches (orality and intertextuality) to the hymn in Phil 2,6-11 in conversation with Gen and Isa 45; he argues that "Whether Paul quoted a familiar hymn or quoted an unfamiliar hymn or composed this *encomium* himself, Paul's echoes of the stories of Israel's one God, and of the First and Last Adams, were offered as motivation to the Philippians, asking them to respond in a particular way to a unique show of unmatched divine power and an imitable display of human obedience", 185); Alain Gignac, "Enunciation, Personification, and Intertextuality" (187-206; combining enunciation and intertextuality to examine various texts from Rom in view of Hos, Lev, Deut and the Psalms, focusing on the question "how is the quotation as a discourse integrated into the main discourse when it is quoted?", 198); Peter S. Perry, "Relevance Theory and Intertextuality" (207-221; claiming that when people communicate they naturally maximise the impact of their communication

while minimising the processing effort required of the readers; he applies this to Jude in comparison with 1 Enoch and other early Jewish literature); Erik Waaler, “Multidimensional Intertextuality” (222-241; arguing that a multi-dimensional re-contextualisation of intertexts is required; the author identifies many change and continuity aspects in Matt 24 in concert with various passages from the OT and early Jewish literature); Korinna Zamfir and Joseph Verheyden, “Reference-Text-Oriented Allusions” (242-253; focusing on what the authors call reference-text-oriented allusions which are meant to “re-interpret the pre-text by a one-sided emphasis on elements in the original text, by its interpretation or by corrections of “misinterpretations” and even “retractions”. Reference-text-oriented allusions change the meaning of the primary text”, 244; the authors compare 2 Tim 4,1-8 with passages from Phil 1-2) and, in closing, Elizabeth A. Myers, “Probability of Intertextual Borrowing” (254-272). Regarding methodology, Myers first raises the important issue of the criteria to be used in determining the likelihood of literary dependence in order to reach consistent and reliable results. These criteria add a degree of objectivity to the task of evaluating NT literary parallels for the likelihood of intertextual borrowing (271). She then discusses criteria for determining the most likely direction of borrowing and applies these criteria to Jas and Phil as a negative test case, and Jude and 2 Petr as a positive test case. Myers proposes that

it is feasible to determine the likelihood of direct literary connections and the most likely direction of borrowing between two documents through mathematical analysis based on probability theory and relevant literary indicators. Rather than basing conclusions on what seems most reasonable in the eyes of individual interpreters, the methodology allows for consistent and reliable results, regardless of who performs the assessment (271).

C. STENSCHKE

John S. KLOPPENBORG. *Christ's Associations: Connecting and Belonging in the Ancient City*. New Haven, CT, Yale University Press, 2019. (16 × 23,5), 536 p. ISBN 978-0-300-21704-9. \$40.00; £30.00.

In his book entitled “Christ’s Associations”, John S. Kloppenborg looks at Christ groups through the lens of primary evidence about Greco-Roman associations mainly preserved in inscriptions and papyri. He employs a “heuristic comparison”, vividly explained with the help of T. Rex in his introductory chapter. By taking the vast evidence of associations and their social practices as a framework to understand Christ groups, Kloppenborg seeks for the “plausible”, not the theoretically “possible” (344) and thus provides remarkable and fresh ways to read and understand the New Testament.

The book’s main foci, covered in 11 main chapters of various lengths, are “the demographics of early Christ assemblies, the size and venues of these groups, an understanding of social dynamics involved in the rituals in which they engaged, and their financing” (xii-xiii).

The introductory chapter not only lays out the rationale of the book’s focus on Greco-Roman associations, it also paves the way by discussing fundamental

differences between modern and ancient concepts and terminology, including “association” and “religion”, and the lack of ancient equivalents. The first two chapters then focus on associations as networks which “generate trust and a sense of belonging” (57). Kloppenborg attests a great variety of associations, roughly distinguishing between immigrant, cultic, occupational, neighbourhood and household-associated groups. These provide valuable information about how membership lists were kept, how finances were regulated and how bylaws were formulated and observed. Through analyses of six different Greco-Roman associations – boatmen of Ostia; builder-carpenters of Luna; the “family” of Silvanus, devotees of Atargatis from Attica, devotees of Theos Hypsistos and a village club in the Fayûm – Kloppenborg convincingly underlines the great variety among associations. This is also “plausible” for Christ assemblies: it “is an error ... to suppose that all Christ assemblies in Paul’s day exhibited a single and consistent demographic complexion and the same degree of connectivity to a town” (81). Among other observations, this leads to the conclusion that if the Philippian assembly “engaged in the same practice of rotating leadership” visible in some Greco-Roman groups, Paul might not have known who the *episkopoi* and *diakonoi* were at the time he wrote his letter and therefore “could not address them by name” (83-84). Likewise, the socially mixed Corinthian assembly, including “men and women of various legal statuses” (90), can stand next to a Thessalonian assembly plausibly composed of only male artisans.

In his third and fourth chapter Kloppenborg focuses on size, space and visibility of associations. Based on the data he concludes that the plausible size of early Christ assemblies would be between 15 to 30 members and responds to common exegetical interpretations that a “Christ assembly of one hundred members would make it the largest attested cultic group in the entire Mediterranean” (111). Kloppenborg emphasises that associations are networks of trust, produced through clear rules and sanctions, for which visibility in the public space was essential, e.g. by having one’s name listed and one’s contributions recorded and by attending communal meals.

In his fifth and sixth chapter Kloppenborg revisits and discusses factors that are traditionally used to define social standing in the Roman Empire, including subsistence, the distribution of land, housing situations and slave-ownership. After attesting to significant social inequality in the early Roman Empire, he then analyses the “social capital” of Christ assemblies, that is their connectivity *horizontally* (with the social elite, often through patronages), *vertically* (with other assemblies) and *internally* by “rewarding the performance of the ethical codes that lay at the heart of each association” (208).

The following three chapters on meals, collections and funerals provide a healthy dose of realism for any exegesis of Paul. Kloppenborg convincingly shows that the practices of meals sponsored by benefactors (“elite patronage”) or meals to which participants brought their own food (“erastistic banquets”), though commonly assumed in exegesis, are not plausible for Christ assemblies: even when associations had high ranking benefactors, they would on average not have sponsored more than one meal a year and potluck-style meals are not attested for Greco-Roman associations. This makes other well-attested options more plausible, for example that associations paid for meals either from membership fees and/or by a rotating system of peer benefactors (231). Since money collections were common and took place in various forms, Kloppenborg rejects the idea that the

community in Corinth was not aware of how to collect money in 1 Cor 16,1-4 and suggests that it was instead concerned about the security and management of the collection.

The tenth chapter addresses associations from a more sociological perspective and utilises the concept of mimicry. Kloppenborg highlights two functions of associations: the imitation of democracy and the integration into the polis by creating “a form of connectivity that bridged social barriers” (287). Kloppenborg sees this imitation of the polis also at work in early Christ groups, including the use of the civic word “ekklesia” (291), the “exercise of judicial functions and dispute settlement” (297), money collections and the use of voting.

The final chapter looks at recruitment, which most plausibly happened passively and through the intersection of networks, and at reasons for leaving associations, among which are named inability to pay the membership contributions, exclusion and external factors, such as illnesses or political circumstances. Kloppenborg revisits and refutes the popular idea that early Christ groups had elite social capital among groups such as senators or equestrians: “Christ assemblies simply lacked the social capital to command any attention from such people. With a few exceptions this was also true of most cultic groups” (327).

Kloppenborg takes his readers on a colourful journey through antiquity and the omnipresence of associations, emphasising that “to the outside observer Christ assemblies would have resembled other associations” (54). The high amount of detailed observations resulting from Kloppenborg’s sound heuristic comparisons is impressive. The few examples summarised in this review are only a sample of an abundance of observations that inspire one to revisit Paul’s letters and beyond. The book indeed creates “new questions with which to interrogate our data and sets some realistic parameters for our reconstructions of a variety of aspects” (344) of Christ assemblies. In doing so, the book certainly also exposes the implausibility of a variety of exegetical interpretations. Kloppenborg’s combination of a wide range of evidence based on epigraphic, documentary, literary and archaeological data to present a fresh perspective for understanding the New Testament and early Christ assemblies, is both remarkable and worthy of applause. “Christ’s Associations” is a must-read for New Testament scholars and deserves a permanent spot on reading lists for classes on Paul and the social-historical context of the New Testament.

C.M. KREINECKER

Alessandro BAUSI – Bruno REUDDENBACH – Hanna WIMMER (eds.). *Canones: The Art of Harmony. The Canon Tables of the Four Gospels* (Studies in Manuscript Cultures, 18). Berlin – Boston, MA, De Gruyter, 2020. (21,5×28,5), xi-258 p. ISBN 978-3-11-062576-9. €99.95.

This large-format collection of essays is devoted to the canon tables of the four gospels which had their origin in the ancient church (attributed to Eusebius), have received almost canonical status and were included in many manuscripts of the canonical gospels (usually at the beginning before the actual gospels). The *Canones* are an immensely successful effort at harmonising and navigating the gospels,

which offer only partially-matching accounts of the life of Jesus. In elaborated manuscripts, the *Canones* were often placed in decorated architectural frames/arcades, which had an important influence on late ancient and medieval book art. The volume is part of a growing trend to consider not only the mere text of biblical manuscripts but also their materiality and the way in which they present and illustrate the biblical texts and additional material.

After a brief introductory essay (vii-xi) and biographical sketch by Ewa Balicka-Witakowska of Carl Nordenfalk, the Swedish art historian, medievalist and museologist who contributed seminal studies in the *Canones* (1-16; see his *Die spätantiken Kanontafeln* of 1938, discussed in detail on pp. 13-16), Matthew R. Crawford raises the question: "Do the Eusebian Canon Tables Represent the Closure or the Opening of the Biblical Text? Considering the Case of Codex Fuldensis" (17-27). He argues that the canon tables are not a milestone in the closing of the biblical text but, rather, constitute information technology that opens up the text of the fourfold gospel to new kinds of analysis (17).

Jeremiah Coogan addresses the "Transmission and Transformation of the Eusebian Gospel Apparatus in Greek Medieval Manuscripts" (29-46). He argues that the Greek manuscripts indicate the readers' continuous use of the Eusebian canons. "While the transmission of the Eusebian apparatus was subject to error, users maintained the functionality of the Eusebian system. Readers adapted the apparatus in order to make it a better resource for their reading of the gospels. Transformations of the Eusebian system are part of its reception history, illuminating how readers used Eusebius' project. They demonstrate both the continued vitality of the apparatus and medieval readers' vibrant interest in comparative studies of the gospels" (29).

Elizabeth Mullins examines "The Eusebian Apparatus in Irish Pocket Gospel Books: Absence, Presence and Addition" (47-65; such marginal references provide hitherto neglected evidence for the transmission of these gospels and for the way in which they may have been used in the Irish medieval context). Jacopo Gnisci writes on "An Ethiopian Miniature of the Tempietto in the Metropolitan Museum of Art: Its Relevance and Symbolism" (67-98). Jas Elsner contributes "Beyond Eusebius: Prefatory Images and the Early Book" (99-132). Beatrice Kitzinger addresses the close nexus between "Eusebian Thinking and Early Medieval Gospel Illumination" (133-171). Lynnley Anne Herbert contributes "A Tale of Two Tables: Echoes of the Past in the Canons of the Sainte-Croix Gospels" (173-191). Stefan Trinks writes on "*Saxum vivum* and *lapides viventes*: Animated Stone in Medieval Book Illumination and Sculpture" (193-207, showing that the *Canones* had a stimulating and reciprocal effect on monumental sculpture). In closing, Susanne Wittekind examines "Shifting Frames: The Mutable Iconography of Canon Tables" (209-250). She concludes that in the early Middle Ages,

canon tables became a visual characteristic and leitmotif of gospel books. When their specific arcade structure was employed in other manuscript contexts in the ninth and tenth centuries, it accordingly referred to the gospels. The framing motif expressed unity in diversity, standing for the testimony and story of the gospels alongside the historical truth of Jesus and the salvation promised to the faithful (209).

The essays indicate a neglected field of the reception of the gospels in the Church and how the fourfold gospel was presented, perceived and used up to the

twelfth century, when – with the transition to lectionaries and missals – gospel books fell out of fashion and liturgical practice (209).

C. STENSCHKE

Johannes Nikolai TISCHLER. *Diener des höchsten Gottes: Paulus und die Heiden in der Apostelgeschichte* (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, 225). Berlin – Boston, MA, De Gruyter, 2017. (15,5 × 23,5), XIII-323 p. ISBN 978-3-11-045401-7. €100.00.

Neben den vielen Auftritten des Paulus in jüdischen Synagogen, erscheint der *doctor gentium* nur an relativ wenigen Stellen der Apostelgeschichte tatsächlich als Missionar *unter Heiden*, so etwa in Lystra und Athen. Welches Bild wird dabei von ihm gezeichnet? Interessanterweise wird in diesen Kontexten die Verkündigung des Evangeliums von Jesus Christus mehr angedeutet als berichtet. Vor allem erscheint Paulus als engagierter, eloquenter und – zumindest teilweise – erfolgreicher Verfechter des Monotheismus, des einen Gottes Israels und seiner rechten Verehrung. Dieser Paulus hat sein jüdisches Erbe keineswegs verleugnet, sondern seine (umstrittene) Treue zum jüdischen Erbe trotz massivem Widerstand und Leiden unter Beweis gestellt. Diesem Porträt und bisher vernachlässigtem Thema der Acta-Forschung gilt die vorliegende Monografie, die auf eine Doktoraldissertation an der Universität Bonn zurückgeht (Betreuung M. Wolter).

Nach Tischler wollte Lukas mit seinem Doppelwerk seinen Christusgläubigen LeserInnen eine Orientierungshilfe in Fragen ihrer Identität anbieten, „die begleitend zum Prozess der Ablösung und Identitätsfindung zwischen Judentum und Hellenismus eine theologische Richtung vorgibt“ (2). Das 1k. Anliegen war es, die Rückbindung und das explizite Festhalten an den Hoffnungen Israels als unumstößliche Grundlage zu betonen. Das Selbstverständnis der 1k. Christusgläubigen als der gehorsame Teil Israels muss sich demnach auch um Umgang mit den Nicht-Juden zeigen. Dies zeigt sich am deutlichsten (wenn auch stellvertretend) in den Begegnungen der Mission des Paulus mit repräsentativen Vertretern der nicht-jüdischen Welt. In ihnen zeigt sich, dass sich das Christentum in 1k. Perspektive auch weiterhin als den atl. Traditionen verpflichtet versteht und verstehen muss. Dabei wird das Doppelwerk als Epochengeschichte im tragisch-pathetischen Geschichtsschreibungsstil verstanden, „die sich argumentierend und erläuternd am Thema der Spaltung zwischen Juden und Christen orientiert“ (4).

Tischler beginnt mit Skizzen zur Apg im Kontext der antiken Literatur (6-38). Behandelt werden die Apg im Umfeld antiker Geschichtsschreibung, die Formelemente der Apg (etwa dramatische Episoden und thematische Reihen als exponierter Diskussionsraum, die Reden, Bewertung der Argumentationsstruktur) sowie inhaltliche und motivische Schwerpunkte (literarischer Schwerpunkt, die Figur des Paulus in der Apg, das Evangelium als inhaltlicher Gradmesser, Reden und Handeln nach dem Willen Gottes und die Folgen für die Auseinandersetzung mit den Völkern).

Die umfangreichen exegetischen Kapitel (39-251) untersuchen die Lystraepisode (Apg 14,8-20), den Exorzismus in Philippi und dessen Folgen (Apg 16,16-22), die Verkündigung des Paulus in Athen (Apg 17,16-34), das Wirken des Wortes Gottes

in Ephesus (Apg 19,23-40) sowie die Begegnung mit den menschenfreundlichen „Barbaren“ auf Malta in Apg 28,1-6.

In diesen Abschnitten zeichnet die Apg facettenreiche Bilder unterschiedlicher Vertreter ausgewählter Gruppen der hellenistischen Gesellschaft. Sie sind nicht nur beispielhaft, sondern vertreten für die Leser „begreifbar und verständlich verschiedene Aspekte der variierenden Denkweisen ... , welche im Gefüge des römischen Großreiches ineinander verwoben sind“. Auf diesem Hintergrund präsentiert die Apg die Gründe, warum ein Festhalten der christlichen Gemeinden „an den atl. Wurzeln des Christentums den hellenistischen Weltanschauungen und den begleitenden Entwürfen praktischer Lebensgestaltung vorzuziehen ist“ (278). Zugleich werden die Christusgläubigen durch das *exemplum* des jüdischen Dieners des höchsten Gottes, Paulus, so ungebrochen in der Gemeinschaft des erwählten Volkes Israel verortet.

In den einzelnen Abschnitten erscheint Paulus dezidiert als Vertreter des Judentums und insbesondere als ein Diener des Gottes Israels (255), der auch von Nicht-Juden als solcher wahrgenommen (und teilweise angefeindet) wird. Paulus verkündigt das Wort des Gottes Israels unter den Völkern. Einer in der Forschung immer wieder erwogene missions-taktische Anpassung des Wortes Gottes findet „bei genauer Betrachtung der literarischen Konstruktion sowie der inhaltlichen Zusammenhänge und Argumentationsabläufe keine Bestätigung“ (277). So wird unterstrichen, dass „die christliche Glaubensform ungebrochen und umfänglich an der Richtschnur des AT festhält“ (256) und die christliche Gemeinschaft zum Volk Israel gehört bzw. als der Teil des Gottesvolkes zu verstehen ist, der den Willen Gottes erfüllt (256).

Tischler skizziert weniger das Bild der Nicht-Juden als das des Paulus als treuer Repräsentant des Gottes Israels unter den Völkern. Bei der insgesamt überzeugenden These ist zu fragen, ob die relativ enge Gattungsbestimmung (ohne größere Diskussion des komplexen Sachverhalts und der entsprechenden Forschungslage) und die damit verbundene relative geringe Einschätzung der historischen Glaubwürdigkeit hilfreich ist. Ferner ist zu fragen, ob man das Bild des Paulus in der Begegnung mit Nicht-Juden vom Bild seines Auftretens vor jüdischem Publikum trennen sollte und trennen kann. Zeigt sich Paulus nicht durchgängig als Verkündiger des Wortes Gottes, der auch als der bekannte Heidenmissionar der Apostelgeschichte durchgängig Israel verbunden bleibt und erst in Apg 13 überhaupt als Verkündiger unter Nicht-Juden erscheint?

An einigen Stellen irritiert die Kombination aus Darstellung der Nicht-Juden, der Charakterisierung des Paulus und den ekklesiologischen Fragen der Identitätskonstruktion, die so erreicht werden soll. Die Schlussfolgerungen vom Paulusbild zu dessen Funktion für die Leser und ihr Selbstverständnis sind zuweilen unklar (welche anderen Aspekte gehören zu dieser sicher richtig bestimmten Identität? Geht das ohne die zwölf Apostel in der ersten Hälfte der Apg?). Wie verhält sich diese Identität der Kirche zum LkEv, bis hin zu Darstellung des frommen Israel in den Kindheitsgeschichten?

Zu fragen ist auch, ob die Verteidigungsreden des Paulus, zumindest teilweise vor einem nicht-jüdischen oder einem gemischten Publikum nicht auch in das Gesamtbild einfließen müssten. Gerade vor dem Nicht-Juden Felix behauptet der Ik. Paulus dezidiert, dass er dem Gott seiner Väter diene, dass er an alles glaube, was geschrieben steht im Gesetz und in den Propheten (24,14; ähnlich vor Agrippa und Festus).

Nicht genügend berücksichtigt werden andere wichtige Funktionen der Darstellung des Paulus als treuer Diener des Gottes Israels (vgl. die gegen ihn in Apg 21 erhobenen Vorwürfe in Jerusalem). Diese Darstellung hat eine wichtige apologetische Funktion im 1k. Anliegen, den Lesern Gewissheit zu vermitteln (Lk 1,4; schon von daher ist der Gestaltungsspielraum bzw. die Möglichkeit der Konstruktion begrenzt!): in der Begegnung mit Nicht-Juden hat Paulus als Vertreter der (heftig umstrittenen) übertrittsfreien Heidenmission Israel, seinen Gott und dessen Wort nicht verraten und so eine Mission diskreditiert. Die Heidenmission des Paulus ist neben dem Kerygma von Jesus und der Auferstehung (Apg 17,18) auch – und vielleicht sogar zuerst? – Vermittlung zentraler atl.-frühjüdischer Herzensanliegen, so dass auch seine judenchristlichen Gegner sein Wirken dankbar anerkennen können sollten.

C. STENSCHKE

Udo SCHNELLE. *Die getrennten Wege von Römern, Juden und Christen: Religionspolitik im 1. Jahrhundert n. Chr.* Tübingen, Mohr Siebeck, 2019. (11,5 × 19), VIII-212 p. ISBN 978-3-16-156826-8. €29.00.

For several decades now, the issue of the “parting of the ways” between Christianity and Judaism has been hotly debated. Opinions are divided between those who argue that such a separation indeed took place, be it that the timing and format is not agreed upon by everyone, and those who hold to the view that there never was a true separation of the two until well into Late Antiquity or even the (early) Middle Ages. With Schnelle one hears a dissenting voice, arguing, on the one hand, that the two never really belonged together and that the “parting” model does not apply, and on the other, that the “separation” started (almost) right from the beginning as the result of Rome’s inimical attitude to the Church, or as Schnelle formulates it in the last of the ten theses with which he concludes his book: “Entscheidend war die Position der Römer: Ihre christentumsfeindliche Haltung forderte geradezu die Distanzierung des Judentums vom entstehenden Christentum. Deshalb konnte es auch keine ‘Trennung der Wege’ geben, denn alle drei sind nie gemeinsame, sondern von Anfang an getrennte Wege gegangen” (190).

Schnelle distinguishes five models of “parting” in scholarly literature: Paul’s preaching against core Jewish practices linked to the Law combined with his opening to non-Jews; the disastrous outcome of the first Jewish War; the turn of the century when Christianity started to develop its own ritual praxis and ecclesial structures; the aftermath of the second Jewish War; and a factual separation in the first decades of the fourth century. Schnelle is critical of all these proposals and formulates an apparently interminable list of questions on the terminology that is commonly used in addressing this topic (what are “Trennungsprozesse”, or what is “identity”?), on the appropriate way of describing and interpreting such phenomena as the relations between different (religious) groups, and on the “parting” model as such, for “einen gemeinsamen Weg ... kann es nur gegeben haben, wenn immer zwei in gegenseitiger Anerkennung und Akzeptanz ihn – zumindest eine Zeit lang – gegangen sind!” (9). As he sees it, a crucial factor in the “separation” was played by Rome and its religious policy which made that the two were almost

from the outset distinguished, with the consent of Judaism that did not wish to be identified with the new brand because of possible implications for its own status within the empire. This is the general thesis of the book, which some may consider a quite conservative view. The question is, however, if the evidence Schnelle offers stands the test and proves what is to be proven.

Schnelle admits that the first two decades after the death of Jesus are muddy, but with Paul something completely new started and his preaching as well as his confrontations with the Roman authorities must have given the latter the strong impression that this was indeed not what they knew of Judaism and Jewish nomistic praxis. In three chapters, which form the bulk of the book, Schnelle tries to demonstrate that Rome systematically and from early on distinguished between Judaism and Christians and acted against the latter as a *novum* that, unlike Judaism, they could not give a place in their religious universe and policy. It did not mean that Rome's relation with Judaism was always on friendly terms, as Schnelle illustrates in his brief survey of Rome's policy against Jews and Christians with the Jewish War as its climax. But the really significant fact, for him, is that Nero does not look for a scapegoat among the Jews, but points out an obscure group that thereby receives an identity in Rome's political world. Concerns from Rome's side about establishing and promoting the imperial cult and from that of the Church to escape or evade it added to the tensions. Judaism, both through its representatives and through the broader masses, also actively contributed to singling out the Church as a distinct entity, as documented in Acts. And the third partner in the game did its best to distinguish itself from its Jewish roots as early as Paul and continued to develop its own ritual praxis and theological jargon that led it away from an inner-Jewish milieu.

Schnelle is critical of attempts to see Jewish-Christians, however this term is to be defined, as a connective entity, because this "third way", if this was ever their goal, never found any sympathy with Judaism nor with the Church from the gentiles. Schnelle does not mention Jerome's view that these groups tried to have it both ways and ended up being excluded everywhere, but he finds evidence of such an attitude in Galatians, Matthew, James and Revelation. The second century brings nothing really new. The deteriorated relation of Rome with Judaism continued and Christians became subject to forms of harassment and even persecution. Rabbinic Judaism put a lot of effort in distinguishing itself from Christianity, and Christianity made little efforts to speak conciliatory language. Jewish-Christian groups became more marginalised and Gnostic groups pushed for distancing themselves from properly Jewish tradition.

In the final chapter, Schnelle formulates some general methodological questions about the purpose of studying history, the task of the historian, and the pitfalls of using generalising terminology, and concludes with ten theses that handily sum up his views on the story of Jews and Christians in the first two centuries. From the former, one will perhaps above all retain his "iron rule" that the sources have precedence over terminological issues and the concern for developing (too modern) models to get a grip on the evidence: "Letztlich hat als methodische Grundregel zu gelten, dass allein der Quellenbefund darüber entscheidet, welche Modelle die gedachte Wirklichkeit am besten abbilden" (185). True as this may seem, the phrase may be a bit too optimistic, as we all know that the evidence seldom speaks for itself and almost always needs interpretation. That is the tragedy but also the appeal of studying historical sources. Schnelle has given us one

reading, and one that should be given its due place in the ongoing discussion, but whether it will win the day remains to be seen.

J. VERHEYDEN

Jonathan P. YATES – Anthony DUPONT (eds.). *The Bible in Christian North Africa. Part 1: Commencement to the Confessiones of Augustine (ca. 180 to 400 CE)* (Handbooks of the Bible and Its Reception, 4/1). Berlin – Boston, MA, De Gruyter, 2020. (17 × 24), XIII-396 p. ISBN 978-1-61451-756-6. €199.95.

Recent years have seen substantial growth in *Rezeptionsgeschichte* as a subfield in the historical study of Christianity. Its fruit can be seen in academic journals and publishing presses, seminars, workshops, and conferences around the world. Likewise, a number of reference works have recently been published on Roman African Christianity. See, for example, Patout Burns and Robin Jensen's *Christianity in Roman Africa* in 2014 and David Wilhite's *Ancient African Christianity* in 2017. The handbook under review stands at the intersection of the reception history of Scripture in North African Christianity and the power of the Bible in shaping it.

It is comprised of an introduction and fourteen essays. Yates, Dupont, and Riggs provide a brief but illuminating introduction that frames the volume as the first of two parts intended to investigate the nature, meaning, and functions of the Christian Bible in Roman African Christianity from the late second century to about 650 CE. This first volume covers the earliest extant sources up through Augustine's *Confessiones* (ca. 397-400). The editors make a compelling case for the importance of an emerging "scriptural imagination" (see p. 6) in the author and characters of the earliest evidence of Christianity in Roman Africa: the *Acta sanctorum Scillitanorum* (late 2nd c.). Together the book's fourteen essays cover Scripture's part in the history and movements, theology and literature of the history of Roman African Christianity from the late second century to Augustine's composition of *Confessiones* at the end of the fourth. Each contributor also suggests primary and secondary sources for further reading.

The first essay – H.A.G. Houghton's "Scripture and Latin Christian Manuscripts from North Africa" – offers a lucid overview of the Roman African Church's importance to the growth of the language and literary culture of Latin Christianity more broadly. Houghton fuses material and literary evidence in order to produce a sophisticated historical portrayal of the nature and function of Scripture in African Christianity. David Riggs's "Scripture in the Martyr *Acta et Passiones*" analyzes the *Passio Perpetuae et Felicitatis* and the *Vita Cypriani* in an attempt to procure greater interest in the study of the impact of "biblical intertextuality" (54) upon North African Christian hagiography. For Riggs, the authors of these two treatises interpreted Scriptural language such as *gratia*, *virtus*, and *dignatio* and motifs such as adoption in Paul's epistles in the light of patronage relationships, personal, civic, and divine. Representative of early North African hagiography in general, these authors understood grace to be the favor of the divine patron who gave martyrdom as a gift of deifying favor to Christian dependents.

Geoffrey Dunn's "Scripture in Tertullian's Polemical and Apologetic Treatises" contends that Tertullian engages Scripture as an orator *rather than* as an

exegete, for whereas his exegesis was malleable his polemical aims were not. In her "Scripture in Tertullian's Moral and Ascetical Treatises", Carly Daniel-Hughes interprets Tertullian simply to leverage Scripture in support of his ethical rigorism. Edwina Murphy's "Scripture in the Letters of and Councils under Cyprian of Carthage" introduces readers to Cyprian's general understanding of Scripture, the character of his letters, and the "reading strategies and rhetorical techniques" (119) he uses in his epistolary appropriation of Scripture. Murphy concludes that Cyprian's reading and rhetoric are both indexed to his concern for the unity of the Church. For Murphy's Cyprian, biblical exegesis simply must promote ecclesial oneness as the expression of God's love. Readers will find in Laetitia Ciccolini's "Scripture in the North African Treatises of Pseudo-Cyprian" an accessible overview of texts falsely ascribed to Cyprian (hence, "Pseudo-Cyprian"), the utility of biblical texts for locating them in time and space, the common functions of biblical texts in those treatises likely to originate in North Africa, and the methodological difficulties of determining the nature of their legacy and influence.

Mark Edwards's "Scripture in North African Apologists Arnobius and Lactantius" marks a shift to the fourth century. Edwards argues that Arnobius makes little use of Scripture on account of his specific apologetic aims of dismantling Roman claims to antiquity and defending Christian novelty. He also contends that the use of biblical citations and allusions (and those of noncanonical sources) in the fourth and seventh books of Lactantius's *Divinae Institutiones* are apologetically conditioned. In contrast, Alden Bass's "Scripture in Optatus of Milevis", follows Paul Monceaux in describing Scripture's contents and biblical exegesis as fundamental to Optatus's anti-Donatist treatise, *De schismate Donatistarum Adversus Parmenianum*. Bass offers an instructive description of trends in scholarship on Optatus, an account of the exegetical and hermeneutical differences between Optatus and the Donatists, and an assessment of the significance Optatus's theology and biblical interpretation carried for North African Christianity.

With the exception of an interlude on the Donatist theologian Tyconius, the remaining six chapters analyze Scripture in North African Christianity's most influential son, Augustine of Hippo. In his "Scripture in Augustine's Earliest Treatises", Gerald Boersma examines Augustine's theology of Scripture in *De moribus* (387), *De vera religione* (390), and *De utilitate credendi* (391). He concludes that the early Augustine deploys three hermeneutical strategies to bolster the Catholic claim to scriptural unity against the Manichees: to argue that (1) the whole of Scripture is ordered to generate *caritas* in Christian hearts; (2) it discloses the *dispensatio temporalis*, God's pedagogical condescension to human need; and (3) figurative exegesis of it brings the literal text to life, giving it "meaning, unity, and purpose" (237). Turning to Volker Drecoll's "Paul as Scripture in the Young Augustine", readers learn of Augustine's longstanding preoccupation with the Apostle Paul from his childhood participation in the catechumenate, through his stint as a Manichee, to his exegetical works on Paul's epistles in the mid-390s. Drecoll offers an incisive account of Paul's influence on the development of Augustine's theology of grace to the point of its culmination in his *Ad Simplicianum*. Jason BeDuhn's "Scripture in Augustine's Early Anti-Manichaean Treatises" provides an overview of North African Manichaeism and its interpretation of Scripture, Augustine's anti-Manichaean defense of the Old Testament, and what he refers to as Augustine's Manichaean Paul. BeDuhn places more emphasis on

the relation of Augustine's exegesis and his reception of Manichaean hermeneutics, but he too considers the development of his theology of grace in his reading of Paul during the mid-390s. BeDuhn's Augustine escapes the theological framework of Manichaeism, but only to adapt the Manichaean view of Paul's notions of "human incapacity and God's grace" (287).

Jesse Hoover's "Scripture in Tyconius" undertakes a thorough study of Tyconius's background, education, and biblical text, but also his place in the early Christian tradition, his distinctive hermeneutical vision, and the seven rules made famous by Augustine's interaction with them in the third book of *De doctrina christiana*. Hoover's is a sophisticated presentation of the importance of Scripture to Tyconius's theology that holds in tension his identity as a Donatist theologian and exegete on the one hand and some of the legitimate reasons Augustine and others frame him as himself an anti-Donatist on the other. In "Scripture in Augustine's *De doctrina christiana*", Tarmo Toom introduces readers to the two-stage redactional history of *De doctrina christiana*; outlines what it reveals about Augustine's preference for the *Vetus Latina* and his embrace of variations across different editions of the biblical text; and proposes a distinction for categorizing its uses of Scripture. Toom's distinction between "micro" usage of Scripture to make a particular point and "macro" usage for the sake of presenting "a key idea, which has conceptual significance for the whole treatise" (329) serves as a means to parse Augustine's use of Scripture in each of the treatise's four books. Finally, Annemaré Kotzé's "Scripture in Augustine's *Confessiones*" contends that closer attention to Augustine's ingenious use of Scripture in his *Confessiones* promises to shed new light on the character of the work as a whole. After situating the *Confessiones* within Augustine's own intellectual and religious journey, Kotzé describes the difficulty of assigning a single genre to the work and the challenge presented by the wide range of ways Augustine uses Scripture. She also illustrates the sheer variety of uses across the work, concluding with an extended consideration of Augustine's interpretation of the creation story of Genesis in books eleven to thirteen.

The essays collected in this volume are effective in giving readers a broad and deep perspective on the nature and role of the Bible in Christian North Africa from the late second century to the end of the fourth. Most of the essays are also successful at building upon ongoing scholarly conversations. The editors and contributors all deserve credit for composing and compiling a set of essays that is altogether balanced in quality, scope, and length. This reference work must be added to the shelves of libraries, scholars, and students alike. While the present reviewer has no major issues with this excellent new set of studies on the Bible in African Christianity, it did raise a few questions and quibbles.

The organization of the volume raised a few questions. First, might the handbook have benefitted from a more substantive introduction, which could have staked a few more claims about the significance of the Bible to Christianity in Roman Africa? Likewise, delineating the essays into sections by theme or historical period might have benefitted readers with some additional orientation. It also seems that some form of conclusion concerning the state of affairs regarding the Bible in Christian North Africa at the end of the fourth century might have helped to make sense of the division between this volume and the one expected to follow it. As it stands, readers may be left with the impression that this volume depends on the second for its narrative coherence.

Some minor questions and concerns also arise from certain of the handbook's individual contributions. I wonder, for example, if Dunn's opposition of Tertullian's oratorical to exegetical engagement with Scripture is not oversimplified. Whether Tertullian understands scriptural texts to be limited to a single meaning or interpretation is an open question. If not, the adaptation of his exegesis to his rhetorical occasions need not be understood to mean he is a rhetorician before an exegete. Similarly, I worry that Daniel-Hughes's characterization of Tertullian's use of Scripture as nothing more than a "persuasive tool" (102) for underwriting the rigorous *disciplina* he took to follow upon the *regula fidei* is a stronger conclusion than the evidence suggests. Is it not also somewhat reductionistic for Bass to argue, with the now prevailing narrative, that Optatus was a universalizing figure whose theology and exegesis departed from the heretofore local African Christian mindset? It seems important to remember that Optatus was writing long after Cyprian, the legalization and rise of Christianity in the Roman Empire, and the Council of Nicaea when the Church was growing ever more aware of its broad geographical scope.

While Boersma's reading of Augustine's early theology of Scripture is helpful in a number of ways, it also raises a couple of questions. First, I wonder whether his account of the nature and relationship of literal text and figurative or allegorical exegesis is sufficiently nuanced. Second, I would be interested to learn why he describes what the young Augustine takes to be true of Scripture as merely "hermeneutical strategies". Likewise, I remain unconvinced that because one can draw lines of comparison between a Manichaean Paul and the Paul that inspired Augustine's theology of grace in the mid-390s Augustine escapes Manichaean dualism only to allow him to translate Manichaean insights into Paul. Lastly, I wonder if Toom's distinction between "micro" and "macro" uses of Scripture is as apt as his programmatic application of it to the contents of *De doctrina christiana* suggests.

Despite minor cavils such as these, unavoidable as they often are among specialists, I have no doubt that a wide range of readers from advanced undergraduates to experts in the field will benefit from the research and learning on display in this first of two volumes on *The Bible in Christian North Africa*.

A.H. PIERCE

Gabriel Said REYNOLDS. *The Qur'an and the Bible: Text and Commentary*.

Translation by Ali Quli QARAI. New Haven, CT – London, Yale University Press, 2018. (16 × 24), xviii-1008 p. ISBN 978-03-001-8132-6. \$40.00.

Gabriel Said Reynolds, professor of Islamic studies and theology at the University of Notre-Dame, IN, makes a significant contribution in the field of Quranic studies and the relationship between Islam and Christians with this more-than-1000-page volume. Throughout this book, he demonstrates the commonalities between Islam and Christianity that could pave the way for a robust foundation for better mutual understanding and inter-religious dialogue. This book should be read as a sequel to his first book and ground-breaking work, *The Qur'an and Its Biblical Subtext* (Routledge, 2010) in order to examine a profound relationship between the Qur'an and the Bible.

In this work, Reynolds provides the entire English translation of the Qur'an by Ali Quli Qarai, according to him the best translation of the Qur'an into English (xi), and he comments on the verses that he deems to have a connection with Biblical literature. He presents the text in the canonical order of the Qur'an, which is very useful to help Muslim believers to learn about Biblical references in the Qur'an. Reynolds makes comments only about the Qur'anic verses that allude to Jewish and Christian texts. The volume shows that the Qur'an developed its own version of Biblical scriptures to convey its message and to defend its "revised" religious moral teaching. Reynolds is silent on many Quranic verses. He acknowledges in the Introduction that this work is not exhaustive or comprehensive.

Reynold's book can be situated in the middle ground between the earlier generation of Orientalists, who claim that the Qur'an is not an original oeuvre but borrowed deeply from the previous Jewish and Christian texts, and the later Orientalists, who think that it is indeed an original work that does not borrow from the Bible. Reynold aims to propose a third way of positioning the Qur'an. For him, the Qur'an is amazingly original yet closely connected to the Biblical texts. Reynold argues that "The Qur'an is an original work in literary and religious terms, but also a work which depends heavily on its audience's knowledge of the Bible and the traditions which developed out of the Bible" (2). To prove his argument, he focuses on *Sitz im Leben*, (i.e. the real historical context) of the Qur'an. His concern is how the Qur'an might best be read (*The Quran and Its Biblical Subtext*, 13). He proposes putting the Qur'an in conversation with earlier religious literature, namely the Bible and post-Biblical works. The fact that the Qur'an constantly refers to Jewish and Christian texts indicates that its audience already knew these traditions (15).

A good command of a wide range of multi-lingual material allowed Reynolds to have access to the primary sources and data in Arabic, Syriac, Hebrew, French, and German. He brings the Qur'an into dialogue with the canonical Bible, the Apocrypha, and other Jewish and Christian exegetical works in Late Antiquity, in the broad Mediterranean context between the third and seventh centuries. According to Reynolds, these sources are, historically speaking, reliable and thus can be trusted. As a result, he succeeds in shedding a brighter light on the Quranic texts. His historical perspective suggests reading the Qur'an in the context of Late Antiquity in order to understand its meaning better. A good example is Chapter XVIII, "*al-Kahf* or the Cave". Reynolds endeavours to show that the story of "Sleepers of Ephesus", which circulated widely among the Christian communities in the Middle East at that time, appears to exert a considerable influence on the Qur'anic version of this story. One must seriously consider Jacob of Serugh's (d. 521 AD) Syriac version in explaining and understanding this particular Qur'anic text. In any case, throughout the book Reynolds frequently refers to the writings of the Syriac Church Fathers who lived between the third and sixth centuries. One of his conclusions is that the Qur'an has a special relationship with the Christian tradition, and in particular with the writings of the Syriac Christian Fathers (12). Therefore, based on the Biblical literature, one cannot only comprehend the Qur'an in its own historical setting better but also appreciate its originality. Thus, the book demonstrates the importance of the "contextual" reading of the Qur'an that enriches our understanding of its content.

Reynolds is influenced by the revisionist school (e.g. John Wansbrough, Patricia Crone, Michael Cook, Fred M. Donner, Andrew Rippin, especially Joseph Witztum, and others). Like his predecessors, Reynolds takes the Qur'an as a historical object of inquiry. By following the historico-critical approach and particularly in

the footsteps of John Wansbrough in *Quranic Studies* (1977) and of Patricia Crone in *Meccan Trade and the Rise of Islam* (1987), he rejects the Islamic traditional sources. Therefore, he does not use the *sīra* or the biography of the Prophet Muhammad, the medieval Qur'anic commentary (*tafsīr*), the occasions of revelation (*asbāb al-nuzūl*), the chronological order of the Qur'an, or pre-Islamic poetry (*shī'r al-jāhili*) because he thinks that all these sources are the product of later Muslim generations developed after the second/eighth centuries. Instead, Reynolds prefers to use contemporary non-Islamic sources in order to comment and explain Qur'anic verses. Put differently, and to paraphrase Reynolds, the Qur'an should be read through a discussion of the Biblical (both Jewish and Christian) and other traditions in the Middle and Near East, according to the way that content has been commented on, described, and developed by later readers (945), *i.e.* the author/s of the Qur'an and/or Arab Muslims.

This work is, however, unoriginal. Reynolds honestly writes in "A Note on Sources" at the end of the book that it is not a novelty because many scholars before him have already undertaken this kind of work in English, German, and French. He refers to Denise Mason's *Le Coran: Introduction, Traduction, et Notes* (Gallimard, 1967) and Sami Awad Aldeeb Abu-Sahlieh's *Le Coran: texte arabe et traduction française par ordre chronologique selon l'Azhar avec renvoi aux variantes, aux abrogations et aux écrits juifs et chrétiens* (Aire, 2008). These two authors wrote notes for verses of the Quran that are linked to Jewish and Christian texts. However, some important works by Francophone scholars are missing in Reynold's note. For instance, he does not mention *Le Coran: traduction intégrale et notes* (Club Français du livre, 1959 and 1977) of Muhammad Hamidullah and *Le Coran, la Bible, et l'Orient Ancient* (Paris, 1998) of Mondher Sfar. Hamidullah, as a respected and prolific scholar of Islamic history, often refers to the corresponding Biblical verses in his translation, while the latter work, of Sfar, is notable for explaining the common themes of the Qur'an and the Bible in the context of the ancient Middle East. Furthermore, Reynolds did not even mention, let alone cite, *The Qur'an with references to the Bible: A Contemporary Understanding* (2016) by Safi Kaskas and David Hungerford which is an important work on the Quranic translation in English with the extensive footnotes to the Bible. In the same vein, there are some thematic works on the interreligious comparative perspective between the Qur'an and the Bible are not referred by Reynolds, for instance "*Sharing Mary: Bible and Qur'an Side by Side*" (2010), a volume edited by the Dutch Philosopher Marlies ter Borg. Why these works are not mentioned or referred in Reynolds' meticulous work needs an answer.

Nevertheless, Reynolds convincingly demonstrates that the Qur'an and its audience were well aware of the Jewish and Christian traditions that were in circulation orally in Hijaz at that time. Reynolds even claims that the primary background of the Qur'an is not the pagan environment but the Biblical one (3). The most interesting contribution is, however, Reynolds' proposal that the Qur'an could be considered as an ongoing development of the Biblical tradition. That is to say, besides that fact the Qur'an is the sacred text of Islam that Muslims consider to be a direct revelation by God, it should also be taken by others as a central work in biblical scholarship, especially in the history of Biblical literature (15). The Qur'an shows how the Bible was interpreted in the Late Antiquity Near East (945). In other words, the Qur'an provides an image of the Bible of that time. This is quite a new perspective, directly connecting Qur'anic and Biblical Studies.

The book is readable both for specialists and laypeople. This large volume can be a valuable source, even a reference book, not only for scholars and students of Qur'anic and Biblical studies but also for those interested in Islamic Studies, inter-religious studies, and history. It can also be very useful as teaching material for students in Islamic schools (*madrassa*) and Islamic universities. The volume, especially the part on Biblical commentary on the Qur'an, should be translated into such Muslim major languages as Indonesian-Malay, Arabic, Persian, Turkish, and Hindi/Urdu. Such translations can highlight, once again yet more effectively, the closely tied, even inherent connection between the Qur'an and the Bible. Such a highlight can, in return, contribute to better understanding, mutual respect, and more harmonious coexistence among Christian, Jewish, and Muslims.

A.U. YAKIN

David LEMLER. *Création du monde et limites du langage: Sur l'art d'écrire des philosophes juifs médiévaux* (Études de philosophie médiévale, 106). Paris, Vrin, 2020. (16×24), 208 p. ISBN 978-2-7116-2941-1. €19.00.

Aux côtés de l'ésotérisme politico-religieux mis en évidence par Leo Strauss (*La persécution et l'art d'écrire*), un ésotérisme en quelque sorte «accidentel» tendant soit à protéger l'auteur d'une doctrine hétérodoxe soit à préserver la masse des non-initiés de vérités qu'ils ne sont pas prêts à recevoir, David Lemler identifie dans la philosophie juive médiévale un ésotérisme *essentiel* ayant trait à la nature même du sujet traité. Si certaines questions philosophiques échappent à leur saisie complète par le langage, c'est en effet parce qu'elles se confrontent à ses limites et, à travers elles, aux limites de l'expérience humaine elle-même, nécessairement finie. Ce constat réunit les Lumières médiévales et les Lumières modernes puisque, en son temps, Kant a pu montrer, lui aussi, que notre connaissance est formellement limitée par les catégories de l'entendement que sont l'espace et le temps. Certains problèmes philosophiques sont particulièrement concernés par cette limitation *a priori*, parmi lesquels celui de la création du monde. David Lemler soutient en effet qu'il y aurait des limites intrinsèques à la façon d'appréhender la création du monde et d'en rendre compte, limites qui font que l'objet se dérobe à notre connaissance en même temps qu'il se dévoile. Nos ressources conceptuelles sont faibles, en effet, pour parler de cet absolu commencement; nos ressources imaginatives le sont davantage encore. Parler d'un «avant la création», par exemple, s'avère déjà trop, si tant est que le temps est bien créé avec le monde. Qu'il s'agisse de défendre l'idée d'une création *ex nihilo*, qu'elle soit *de novo* ou éternelle *a parte ante*, ou l'idée d'une création à partir d'une matière première, qu'elle soit coéternelle ou préexistante au monde créé, les philosophes juifs médiévaux (Saadia Gaon, Abraham Ibn Ezra, Maïmonide, Gersonide, Albalag et Crescas) que David Lemler convoque chapitre par chapitre se sont tous confrontés, quoique sur des modes différents, à l'irréductible résistance de ce problème.

Pourquoi donc, alors qu'Aristote avait en quelque sorte fermé le débat dans le même temps qu'il avait ouvert la voie à un nécessitarisme naturel, continuer à envisager l'hypothèse de la création du monde, si ce n'est pour défendre la lettre des Écritures? C'est que cette hypothèse, par la dialectique du voilement et du dévoilement qu'elle met en œuvre, fait signe vers quelque chose qui nous dépasse,

qui dépasse en nous notre naturalité, et ouvre au-delà du nécessitarisme naturel vers un autre régime, celui du sens. Il ne s'agit donc pas tant de remonter jusqu'à l'intention de l'auteur en ôtant en quelque sorte les différentes «couches» d'ésotérisme dont il aurait recouvert sa pensée véritable, entreprise inévitablement vouée à l'échec, que de mettre au jour la tension qui se joue nécessairement dans le traitement de ce sujet; car c'est précisément dans ce mouvement sans fin de tentative de saisie de l'insaisissable que se loge l'intérêt de cette question d'une grande fécondité philosophique. À ce problème de la création du monde devra donc correspondre une manière précise de *dire*, une «stratégie d'écriture», un «style original du philosophe», reflétant le caractère évanescant du problème tout en témoignant de la volonté de s'en approcher, ne fût-ce que de manière asymptotique. De la création du monde comme «événement» inaugural, nous ne pouvons en effet parler que métaphoriquement, *comme si*. Ces fictions donnent à «voir» *quelque chose* de la création tout en nous en tenant à distance et nous invitent à adopter une attitude herméneutique, qui n'est pas sans rappeler les lectures exégétiques de la tradition rabbinique.

Certes, cette question de la création du monde se trouve par ailleurs être *aussi* un point d'achoppement entre la tradition biblico-rabbinique et la tradition philosophique. Mais loin d'épuiser le débat, l'ésotérisme politico-religieux viendrait en quelque sorte se surajouter à cet ésotérisme essentiel, premier, que repère David Lemler. De la même manière que l'ésotérisme politico-religieux témoignerait d'un conflit entre deux régimes de discours (théologique et philosophique) se résolvant ultimement dans la thèse de l'unité de la vérité (*la même vérité* peut se dire de deux manières contradictoires) ou, dans son expression opposée, dans celle de la double vérité (*la même vérité* peut se dire de *deux manières contradictoires*), l'ésotérisme essentiel témoignerait d'un «conflit interne au sujet de la connaissance, qui est *aussi* un corps, qui a *aussi* une imagination et qui fait *aussi*, en un certain sens, partie du «vulgaire»». Et de même que le problème de la création du monde subsiste car il donne à penser, de même la thèse de David Lemler est convaincante car elle donne à voir une version riche de l'ésotérisme.

M. BEULLENS

Piotr ROSZAK – Jörgen VIJGEN (eds.). *Towards a Biblical Thomism: Thomas Aquinas and the Renewal of Biblical Theology*. Pamplona, EUNSA, 2018. (17 × 24), 295 p. ISBN 978-84-313-3286-0. €20.00.

This volume contains a selection of the papers read at an international conference on April 24-26, 2017, held at Torun University (Poland), together with some additional essays. The goal of the conference was to promote Thomas Aquinas' work as a biblical theologian on the (often neglected) hypothesis that Thomas and his contemporaries did not distinguish between systematic (or speculative) theology and biblical exegesis. In total there are eleven essays divided over three parts: "Heuristic Tools", "Christ", and "the Moral Life", preceded by an Introduction that briefly sketches the context in which the conference took shape and current research on Thomistic theology and also offers a definition of the notion of "Biblical Thomism". The interest in this aspect of Thomas' work was raised by the work of the Belgian Dominican Servais Pinckaers. The editors refrain from giving a formal definition and rather point to crucial aspects of Thomas' biblical theology.

It is rooted in Scripture and in the Church Fathers in such a way that the former is taken as a whole and the latter are considered as multiple *auctoritates* who should not be played out against each other, nor used to construct syllogisms, but rather have to be used as in the old catenae – as multiple voices of and paths towards the truth. It is further characterised by a constant concern to read the Bible in and for the Church. “Thomas does not view the Bible unisono but allows for the multiplicity of interpretations on different levels. His favourite *Denkform* is that of ‘symphonicity’ in which the same truth is illuminated from many perspectives and resounds in many tunes” (15). However, this is not an open invitation to chaos or indecisiveness, for Thomas makes decisions and reaches conclusions, be it in a less apodictic way, by suggesting that one option is “better” (*melius est*) than another.

The first section includes essays by Anthony Giambrone on the prologues to Thomas’ commentaries on the letters of Paul, arguing they are an original form to fuse elements from ancient school traditions into one all while assuming Scripture’s “polyphony” as explained above, Randall Smith on Thomas’ inception address as regent Master in Theology at the Sorbonne, and Michal Mrozek on the use of Scripture in the *Summa Theologiae* I-II, qq. 49-70, dealing with the gifts of the Spirit and the beatitudes, in which it is shown how Scripture and Aristotle are used as reading lenses for each other.

The section on Christology consists of two essays, one by Roszak on the terminology used in the biblical commentaries in dealing with the last judgement, and the other by Mateusz Przanowski on a harmonistic interpretation of Phil 2,7 and John 1,14 that opens interesting perspectives not only for interpreting the Bible as a whole, but also Paul’s hymn in itself.

The third part offers papers on Thomas’ use of his psychology of love in interpreting Scripture (Michael Sherwin), the same harmonistic approach as mentioned above in reading the beatitudes along with Aristotle’s ethics (Enrique Alarcón), Thomas’ comments on Rom 1,18-32 and 2,14-15 in relation to his definition of natural law in ST I-II, q. 94, a. 2 in light of the PBC’s *The Bible and Morality* of 2008 (Cajetan Cuddy), the commentary on 1 Cor 12–14 and its application to the moral truth (Paul Rogers), his commentary on 1 Cor 7,1-9 and the notion of marriage as *remedium concupiscentiae* (Vijgen), and Thomas’ views on the indissolubility of Christian marriage (Matthew Levering).

Many of the essays are interested in showing the relevance of reading Thomas for addressing contemporary systematic and practical theology; all of them illustrate in various ways how Thomas’ views are firmly rooted in his interpretation of Scripture, thus creating a bridge that leads from sound biblical exegesis to other disciplines of theology, to speak in modern terms.

J. VERHEYDEN

Carolyn MUESSIG. *The Stigmata in Medieval and Early Modern Europe*. Oxford, Oxford University Press, 2020. (16×24), xvi-290 p. ISBN 978-0-19-879564-3. £75.00.

In *The Stigmata in Medieval and Early Modern Europe*, Carolyn Muessig provides a comprehensive and well-informed historical study of stigmatization, allowing her to question deep-rooted presumptions about the phenomenon. Paying

close attention to various primary source materials (textual, material, and visual) selected from different centuries of Christian history, Muessig reframes the common understanding of the stigmata and its historiography.

In her introduction, the author addresses these presumptions, which she traces back to 17th-century historiography, which is characterized by the religious reassessment in the aftermath of the Protestant and Catholic Reformations. Muessig reveals trends that came to shape the study of stigmata for the centuries to come up to the present day. She discusses the works of Théophile Raynaud, Johan Joseph von Görres, Antoine Imbert- Goubeyre, and Herbert Thurston and the vast number of Franciscan studies to highlight a tendency to focus on the historical validity of the phenomenon using empirical methods. In contrast, Muessig wants to align her research with recent cultural-historical studies to examine the cultural meaning of stigmatization which was both accepted and rejected during the course of history. The author provides in six chapters a diachronic account of different interpretations of the stigmata starting from biblical and patristic and ending with 16th-century interpretations, but focuses on the late medieval and early modern period.

Muessig starts her historical exploration with the emergence of the stigmata as a religious ideal by zooming in on patristic and medieval exegetical interpretations of Galatians 6,17. In this verse, Paul discusses his hardships and his stigmata. Debates arose on how exactly the apostle and other Christ-followers could and should bear these wounds (the stigmata). Patristic and early medieval exegetes concluded that Paul's stigmata represented his hardship that he bore in his ministry for Christ. They were not a literal impression of Christ's five wounds in the flesh of the apostle (dominical stigmata). The latter interpretation was introduced by Peter Damian, who reflected on how the individual soul could imitate Christ. He presented four different categories to clarify his interpretation of the stigmata: sacerdotal, penitential, monastic, and eschatological. Muessig thankfully uses these categories sporadically throughout her work. In this chapter, however, she proceeds with the overlap between monastic and penitential understandings of stigmata to discuss the ascetic practices of figures such as the 13th-century saints Peter the Conversus and Mary of Oignies.

With her second chapter, Muessig marks a paradigm shift between self-inflicted stigmata (in the case of Peter and Mary) and the divine miracle and human transformation, famously attributed to Francis of Assisi. Muessig gives a detailed account of the developing stigmatology in relation to the reception history of Francis' Lives, papal bulls, preaching, iconographic depiction, and theological treatises on the psychosomatic relation between the body, prayer, love, and the human imagination (e.g., James of Voragine and Thomas Aquinas).

In the third and fourth chapters, Muessig repeats her implicit choice to first study the broader context and subsequently zoom in on a particular case. In these chapters, the author discusses the stigmatization of predominantly female saints with particular attention to saints of the Low Countries such as Elisabeth of Spalbeek, Ida of Louvain and Beatrice of Nazareth, and to the German Gertrude of Hefta. Muessig reaches interesting theological conclusions about the (invisible) stigmata's role for female saints in their religious and devotional context. She discusses the stigmata in light of the widespread imitation of both Jesus and Mother Mary, the transformative love for God, virginity, religious authority, co-suffering, and the transubstantiation during the Eucharist. Her fourth chapter on

Catherine of Siena appears to be a mere illustration of the historical and theological analysis presented in chapter three. Catherine is yet another famous case that Muessig addresses in (too) great detail to discuss tensions between Dominican and Franciscan interpretations. I state that a more explicit juxtaposition of the Cistercian interpretations that cover the majority of the third chapter and the Franciscan and Dominican cases of chapter four could move the analysis forward.

Muessig's fifth chapter on true and false stigmatics and sixth chapter on stigmata in an age of religious change should be read together as well. In these chapters, she discusses how doubt about the stigmata's validity became systematized in manuals on discernment of spirits. The author mentions different cases to illustrate how the stigmata in the early sixteenth century could also be interpreted as marks of ambitious determination. In different secular courts, stigmatics were revered as prophets or subjected to bitter harangues by doubters who saw them as frauds. They were ridiculed by Protestant theologians who criticized medieval Catholic interpretation that favored the literal dominical stigmata over the Pauline stigmata. Dominical and Pauline stigmata had become markers of distinct Christian belonging and the subject of heated discussions.

In her compact book, Muessig covers an entire history of two millennia of stigmatology. Nevertheless, the author manages to show debts in her historical analysis and provides plenty of references for future researchers to study the known and unknown cases of stigmatization and the crucial figures in various debates on stigmatology. Muessig offers a comprehensive and detailed overview but does not fully succeed in presenting her reader with a systematic and thematic analysis of the changes in historical interpretations, which is reflected by the absence of an overview of the chapters in the introduction and a clear conclusion. The reader might get lost in the vast amount of historical information gathered in this concise book. Nevertheless, every historical figure has been discussed with the uttermost care, providing recent and relevant secondary sources in footnotes. The chapters individually and paragraphs on specific debates and cases are presented very clearly and systematically, showing the author's impressive in-depth knowledge of the varieties of historical stigmatologies.

S. VLOEBERGS

Gerald BRAY (ed.). *The Institution of a Christian Man: The Bishops' Book (1537), The King's Book (1543), Bishop Bonner's Book (1555)*. Cambridge, James Clarke and Co, 2018. (16×24), VIII-488 p. ISBN 978-0-7188-9510-5. £75.00.

Gerald Bray previously edited *Documents on the English Reformation* (2004), a collection of documents relating to (roughly) the first two centuries of the Reformation, and *The Books of Homilies* (2016), three collections of "model" homilies, the first written or inspired by Archbishop Thomas Cranmer (1547), the second by London bishop Edmund Bonner (1555), and the third a kind of compilation of the two others (1563). He now has produced a "semi-synoptic" edition of three other books involving the same two bishops, and king Henry all three aimed at offering a kind of catechism for the Anglican churchgoer. *The Bishops' Book* (BB) was a collective initiative by the English bishops, pushed by Thomas Cromwell and Thomas Cranmer and by reformed-minded bishops. It offers the English version

of basic faith documents of the Christian Church with a commentary and comments on other documents and on the sacraments in the following order: the Apostles' Creed, the seven sacraments, the Ten Commandments, the Lord's Prayer, the Ave Maria, the Article of Justification, the Article of Good Works, and the Prayer for the Souls Departed. More conservative bishops were all but pleased with the result, which they thought was far too provocative, and so was King Henry who first set himself to add some notes to the text and then wrote his own version of the document that is titled *The King's Book* (KB), keeping to the structure of BB. Twelve years later Edmund Bonner, the Bishop of London, published his version in an attempt to take back from the position of Cranmer (BBB). Bonner followed the same structure up to the Ave Maria, but then added a number of shorter texts – mainly orations (among these, one for the Pope). In between, Cranmer had published a set of 86 notes and comments on the king's comments, which are edited here as a separate document, with in the notes some dissenting or independent comments by Nicholas Heath, the Bishop of Chichester and Christopher St German, as they appear in appendix to one version of Cranmer's reply.

Bray does not offer a proper synopsis, but has collated the first two books in a rather personal way. He reproduces the text of *The Bishops' Book*, identifying biblical and patristic citations or references, adding summary notes on any persons mentioned in the work, and listing the king's often very short comments of his first revision in note (with also a few comments by Bishop Heath). Normal script is used for those sections that are identical in BB and KB; italics is used for words, phrases or sections that were omitted in KB, and bold for any changes KB made to the text. At first impression, this may seem a bit chaotic, but once one got used to the layout, the edition gives a good idea of the amount of text that was changed and of the types of corrections that were suggested by the king, as seen from the following randomly chosen example from the comments on the second commandment dealing with the proper use of images of Christ or the saints:

And therefore the said images may well be set up in churches, to be as books for unlearned people, to **put them in remembrance of those saints, of whom they may learn therein examples of faith, humility, charity, patience, temperance, contempt of the world, the flesh and the devil, and to learn examples of all other their virtues and for the other causes above rehearsed gifts of God, which were in them.** For which causes *only* images {*be to may*}³ be set in the church, and **ought not to be despised, but to be used reverently, although we be forbidden to do any godly** not for any honor *to be done* unto them. These lessons should be taught by every curate to their parish (137; n. 3 refers to one of the minor changes the king made in his first revision).

The passage shows the extent of the revision, the king's interest in stressing the importance of using images in church, but also his concern to use them "reverently". This is just one of many such changes, quite a number of which are much more drastic as the king strikes a whole section (155, the final paragraph of the comment on the fifth commandment), or rewrites one (189-190, replacing the final paragraph of the comments on the fifth petition with a much longer text; more drastically still on pp. 200-207, where the whole text of BB's Article of Justification is replaced with another one), or simply adds text (197-200, adding the Article of Faith, as the first of the "Articles").

Cranmer's responses to the king's endeavour are of various length and tone. Not infrequently, he speaks out most frankly, as in C 5, when commenting on a relatively

minor change the king had suggested in the comment on the first article of the Creed: "This obscureth the sentence, and is superfluous: for it is sufficiently expressed by the former words, that is to say: 'by his mere goodness only'" (219, cf. 38-39).

Bishop Bonner revised KB, and the same editorial principles are used here as for BB/KB. They show that BBB is a much longer work and that the bishop did not shy away from intervening most drastically in his attempt at writing his version of the "catechism" that is at the same time more "Roman" and also more "learned" as he frequently cites Latin. As one example of the kind of intervention one finds here, one may point to the whole comment on the third commandment that is simply rejected and replaced by one of his pen.

Together, these three documents offer a fine insight in how various parties tried to put their imprint on the debate and to promote their branch of "reform theology". None of these documents stood its time. They were all soon forgotten, but as historical documents conceived and composed in dialogue and dispute they offer a unique window on the first decades of the English Reformation.

J. VERHEYDEN

Michael MATHEUS (ed.). *Reformation in der Region: Personen und Erinnerungsorte* (Mainzer Vorträge, 21). Stuttgart, Franz Steiner Verlag, 2018. (15,5×22,5), 212 p. ISBN 978-3-515-12045-6 (Print), 978-3-515-12046-3 (E-Book). €44.00.

In 2015, the Institut für geschichtliche Landeskunde (IGL) at the University of Mainz organised a series of lectures on the regional history of the Reformation, c.q., the Reformation in Rheinland-Pfalz. A selection of ten of these lectures was published three years later. The focus is on prominent figures, on important locations that became "lieux de mémoire" ("Erinnerungsorte"), and generally on historical and cultural aspects of the Reformation in Mainz, Speyer and Worms. The authors cover a wide spectrum of disciplines; among them are (Church) historians, art historians, political scientists, and others.

Gerold Bönnen studies the specific way in which the Reformation got hold and developed in Worms in the context of ongoing tensions between representatives of Church and state, not uncommon in places that were both episcopal and imperial cities. Silvana Seidel Menchi introduces the figure of Ulrich von Hutten, adviser to Archbishop Albrecht von Brandenburg in Mainz, and analyses two of his works, the second of these a dispute with Erasmus. Seidel Menchi is most positive about von Hutten whom she reckons among the giants of European cultural history ("eine der am meisten unterschätzten Gestalten der deutschen Kulturgeschichte – eine titanische Persönlichkeit").

Five essays deal with Frans von Sickingen. Reinhard Scholzen shows how von Sickingen, a prominent member of a wealthy knightly family, managed to preserve the familial patrimony based on networking, clever investments, and semi-legal jurisprudence. Kurt Andermann compares the figures of von Sickingen and Goethe's Götz von Berlichingen as representatives of the same circle and demonstrates how through the accidents of history the one ended up being a hero and the other a kind of robber baron. Wolfgang Breul contributes an essay on how von Hutten won over von Sickingen for the Reformation and convinced the latter to

open his castle for those who had to ask for asylum because of their faith. Volker Gallé shows how von Sickingen was rediscovered in the 19th century and turned into a dubious hero by Ferdinand Lassalle reflecting the author's own adventurous life. Matthias Müller illustrates how the Reformation became the first big "media event" in history thanks to the invention of the printing press and how figures such as von Sickingen made it to use for promoting the cause of the reformation and indeed also their own purposes. Art and printing became instruments in the fight.

Christoph Reske immediately also nuances the impact of printing and books, exploring ways to estimate the number of copies that were printed of pamphlets and books, including Luther's New Testament translation, and pointing to the importance of verbal communication (homilies, etc.) at a time that the majority of the population was not able to read or write. The last word, though, is to the written word, but in a more nuanced way than many have long thought. Luther did not "create" the German language with his translations, but Rudolf Steffens shows that he at least indirectly contributed in a significant way to "export" regional vocabulary (from Thüringen and Saxony) to other regions in Germany.

A fine collection of essays, many of which are illuminated with photos of historical figures and places and of books and other documents.

J. VERHEYDEN

"Mon cher Mithra...": La correspondance entre Franz Cumont et Alfred Loisy. Vol. 1: *Introduction et Dossier épistolaire*; Vol. 2: *Commentaires et Annexes*. Édition, introduction et notes par Annelies LANNOY – Corinne BONNET – Danny PRAET (Mémoires de l'Académie des Inscriptions et Belles-Lettres, 55). Paris, AIBL, 2019 (diffusion, Paris: De Boccard). (23 × 28), LIX-448 p. and 647 p. ISBN 978-2-8775-4374-3. €120.00.

This beautifully edited double volume containing the critical edition with a commentary of the correspondence between the famous Belgian historian of religion Franz Cumont (1868-1947) and the French priest and biblical scholar Alfred Loisy (1857-1940) is part of a bigger international project involving the editors and several other scholars to re-edit the oeuvre of Cumont. The work is based in part on the PhD of Lannoy (Diss. Ghent University 2012), who recently also published a monograph on Loisy entitled *Alfred Loisy and the Making of History of Religions: A Study of the Development of Comparative Religion in the Early 20th Century* (Religionsgeschichtliche Versuche und Vorarbeiten, 74; Berlin – Boston, MA, De Gruyter, 2020).

Though they had very different backgrounds, Cumont and Loisy shared a sense of victimhood, as they both were forced to leave the academia, be it for different reasons. The correspondence, which started with Cumont sending Loisy a couple of his recent publications which the editors take as a form of support for the embattled French priest, covers more than three decades (1908-40, the year of Loisy's passing) and counts 409 letters of various length and genre, from simple greetings or trivia to quite detailed discussions of particular topics – above all scholarly, but also societal and political ones. Together they give us a prime insight not only in what occupied their authors as scholars and as human beings, but also in a different world of scholarship that seems to have almost completely

disappeared in our time of blogs, mailing lists and e-mails. The first volume with a long Introduction dealing with the transmission and preservation of the corpus, biographical notes of the two authors and the development of their relationship, the historical context, with on the one hand the Modernist crisis and on the other the crises provoked by the war, and a selection of the most important topics the two have addressed in their letters, including the relation between sacrifice and mystery cult in antiquity, methodology and goal of the academic and scientific study of religion, reflections on the differences between the French and German scholarly tradition, the concept of religion as such, and their networks. The second volume offers comments on realia and historical context mentioned in the letters and concludes with a set of appendices that include short biographical notes on persons mentioned in the letters and a detailed index.

The letters are at times amusing, on other occasions, more bitter. The way the two address each other develops from formal to most amical, and this is also reflected in the topics they address and the frankness of their comments on friends, colleagues and public figures. Some are quite moving, as when Loisy ends his last letter, dated 8 January 1940,

Et donc, réglant tous mes comptes, je suis à vous dire le prix que j'ai toujours attaché à votre amitié, et je m'engage à mourir dans ce sentiment. ... car mon existence m'a tout l'air de ne plus tenir qu'à un petit fil (# 407).

Cumont's response, two days later, ends with,

Croyez, cher ami, à ma fidèle affection (# 408).

If the two did not always agree on the topics they discussed, their friendship and fondness for each other seems to have grown over the years. In 1911, Loisy calls Cumont "mon cher Mithra" in a letter in which Loisy discusses the taurobolium and mildly criticises Cumont for apparently assuming that Mazdeism rejected animal sacrifice and at the end asks his friend for his portrait in return for the one of himself he has included (# 37). One year later he makes this sobriquet even the address of a letter (# 58). The two wrote each other on a frequent basis: 13 letters (and a note of congratulations for Loisy's nomination at the Collège de France) in 1909, 13 in 1910, 24 in 1911, 20 in 1912, 25 in 1913, 12 (or 13, one is uncertain) in 1914, 19 in 1915, 23 in 1916 ... The war did not interrupt the flow of letters. In the 1930s the correspondence becomes less frequent and the letters shorter (7 in 1935, 5 in 1936, 4 in 1937, including a more substantial one on the Sator/Rotas graffito, 3 in 1938, only 1 in 1939, Cumont congratulating Loisy on another publication, and 4 in 1940, the last one dated 10 May 1940).

The letters offer ample information on how two intellectuals of the first decades of the last century looked at each other's publications and those of others. The two write frankly about others and about themselves. A famous case is cited by the editors in the Introduction and made the title of Lannoy's monograph. In discussing the historical character of Scripture, Loisy writes about himself in 1922,

D'autant qu'il y a maintenant la relativité. Quand je dis maintenant, c'est une façon de parler. Car, en 1893, j'ai été chassé de l'Institut catholique pour avoir dit que la vérité des Écritures était relative. J'ai été, sans le savoir, l'Einstein de l'histoire des religions. Il faut que je continue (# 250).

The two share their dislike for Pope Pius X, of whom Loisy wrote in 1911 that he is “un terrible homme” (# 49), to which Cumont answers two months later,

S’il n’était pas dans un état de démente bien caractérisé (folie mystique combiné avec le délire des persécutions) ... (# 50).

It was not the only sign of support Cumont brought to his friend. One year later, he cites the opinion of Nathan Söderblom on Loisy’s *L’Évangile et l’Église*,

Je vous ai répété, je pense, le mot que me disait Söderblom à Upsal: ‘*L’Évangile et l’Église* est la plus puissante apologie du catholicisme qui ait paru depuis Newman’ (# 63).

He concludes the same letter with a jab at Salomon Reinach (and with him, at all “mythist” theses),

Je considère l’obstination avec laquelle Reinach s’obstine à prouver que Jésus n’a jamais été crucifié comme une monomania.

But the two also express concern for the problems of others, be it at times in a somewhat light tone, as when Loisy comments on Lagrange’s troubles with the Biblical Commission defending the priority of Matthew as the sole option,

Cette S. Commission a défini l’authenticité et l’apostolicité du premier Évangile en de tels termes que la priorité de Marc est condamné. Vous saurez, pour votre direction personnelle, que l’Évangile de Matthieu a été écrit ante Pauli in Urbem adventum. Recommandons les exégètes catholiques à la protection de Fukurukuju! (# 48, dated 4 September 1911).

Sometimes irony is the best weapon. Fukurukuju, one of the seven Gods of good fortune in Japan, is like a running gag in part of the correspondence.

One month before it had been Cumont’s turn to be ironic when writing to Loisy, who was now at the Collège de France, evoking his French origins and how he ended up in Flanders,

Le premier titulaire de la chaire d’Hébreu que vous venez de supprimer, Vatable ou Watblé était de ma famille. Il venait de ce coin de Picardie dont nous sommes originaires ... Ce n’est pas Charles le Téméraire qui nous a séparés, mais Napoléon en envoyant chez les flamands têtus mon arrière-grand père (# 45).

But be warned, this correspondence is not just about personal problems or recollections. Many an observation has a direct bearing on how a particular publication came about and what would be the next step in the author’s research. In this respect, it also contributes to reconstructing the scholarly activity of the two friends.

J. VERHEYDEN

P. PULIKKAN (ed.). *The Living Legacy of Vatican II: Studies from an Indian Perspective*. Bengaluru, ATC Publishers, 2017. (21 × 14), 410 p. ISBN 978-9-3865-1625-1. Rs 450; \$30.00; €25.00.

In the same way that the Second Vatican Council was mostly a western European affair, its theological and historical reception among scholars has also often

been (too much) centered on western Europe. Although there is still much work to be done, the fiftieth anniversary of the Council saw a large increase in conciliar studies focusing on actors and receptions in the Global South. India is one of the leading countries in this regard: The Dharmaram Vidya Kshetram International Conference on Vatican II (31 January – 3 February 2013) was of great importance, leading to its landmark conference proceedings entitled *Revisiting Vatican II: 50 Years of Renewal*, edited by Shaji George Kochuthara in 2015. The present volume continues this line; it is the result of the eponymous conference that was organized in 2014 by the Chair for Christian Studies and Research (CCSR) at the University of Calicut and the Institute of Theology at Trichur. The large amount of Indian scholars who have contributed to the book demonstrates that the Indian perspective definitely is one to be reckoned with. In line with the development within conciliar studies worldwide, this volume typically has given up on the classical theological disputes and focuses much more strongly on the meaning of the council and its reception for the local context. It is therefore not surprising that the first of the four parts deals with historical and reception studies; the remaining three deal with more concrete issues focusing mostly on the Indian context. The first part on the “Council, its Reception and Renewal in India” displays a nice parallel structure. On the one hand, a general history of the Council (Mathijs Lamberigts) and an overview of its reception (Gilles Routhier); on the other, a history of the Indian contribution to the Council (Paul Pulikkan) and the reception in the Indian context with all its particularities (Errol D’Lima). The contribution of Archbishop Mar Andrews Thazhath on the Council’s significance for the Indian context in this part seems a bit anomalous and would better have suited as a foreword to the book. Whereas these contributions already point to the importance of the conciliar notion of dialogue for the Indian context, the second part, “Church in Dialogue”, elaborates on this in greater detail. Two of the contributions start from the religious plurality that marks the Indian context, with a contribution on *Unitatis redintegratio*’s treatment of Buddhism and Hinduism (Mathijs Lamberigts) and one on the council’s impact on present-day interreligious dialogue (Vincent Kundukulam). The sincere overview of the challenges in the latter essay shows how the council is still a work in progress. Six contributions focus on the Church’s position in the modern world. Some of these contributions have a rather theological focus, dealing with the conciliar theology of the world (Roy Lazar) and its teaching on individualism, relativism, and atheism (Thomas Padiyath). Particularly in the latter essay it is striking how strongly the theological anthropology of the so-called neo-Augustinians is influencing both present-day judgment and the reading of the conciliar documents. This contrasts somewhat with Mathew Paikada’s contribution in the same part that precisely starts from the positive cultural understanding and anthropology included in *Gaudium et spes*. Other contributions focus more strongly on the political nature of the conciliar legacy: the Church’s attitude towards poverty (Paul Pulikkan), its view on socio-economic development and its significance for reflecting on human dignity (Rajan Kidangan), and a discussion of the preferential option for the poor from an Indian perspective (Sabu Thomas). By giving ample attention to the teaching of Pope Francis particularly this last contribution shows how his pontificate has truly inaugurated a new phase in the reception of the Council. The third part of the book builds on the previous by tackling some concrete ethical issues: the challenges posed by the Council for family ethics (Shaji George Kochuthara), political ethics

(Peter Schallenberg), and socio-economic issues (Marco Bonacker). The fourth part, in line with good old conciliar fashion, deals with *ad intra* topics. Most interestingly, these chapters, whether on sacramental theology, ecclesiology, or the co-responsibility of the laity (Bilju F. Vazhappilly, Gregory Arby, A. Pushparajan, Sebastian Chalakkal, and Saijo Thaikkattil), share as common thread that they all have well integrated the results of the 1985 Extraordinary Synod to make the concept of *communio* the hermeneutical key in understanding the ecclesiology of Vatican II. The contribution of Chalakkal deserves special mention, because it applies the communion concept in a very interesting way to the Indian context by involving the 24 Catholic Churches (the Latin and the 23 Eastern Catholic Churches). Without devaluating the book's contents, one comes across quite some unnecessary repetitions (the editing process of *Gaudium et spes* in the lead), inconsistencies in reference styles and misspelled names of authors and others. But with regard to content this book is an important example to the growing internationalization of the field of conciliar studies and shows how in the Indian context the classical academic debates on the Council's legacy are abandoned or supplemented by a more practical application in dealing with new ecclesial and social challenges.

D. BOSSCHAERT

Emilio BRITO. *Accès au Christ* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 313 A et B). Leuven – Paris – Bristol, CT, Peeters, 2018. (16×24,5), LVIII-1164 p. ISBN 978-90-429-4327-8. €165.00.

Le thème traité dans ces deux imposants volumes est non seulement central pour la théologie mais aussi actuel. En effet, dans la recherche de la seconde moitié du XX^e siècle, un renouveau christologique considérable a vu le jour. Depuis lors, la christologie a tendance à regrouper et à concentrer la masse de la dogmatique au point que la réflexion concernant Jésus-Christ apparaît de plus en plus comme le noyau même de toute théologie chrétienne. L'ouvrage d'E. Brito le montre parfaitement et c'est là, entre autres, que réside son intérêt théologique.

Il convient de considérer cette étude dans son rapport avec les deux ouvrages précédents de l'A., à savoir *Sur l'homme* (paru en 2015, BETL, 271) et *De Dieu* (paru en 2018, BETL, 300). *Sur l'homme* traite de l'homme, comme son titre l'indique, et notamment de son ouverture à Dieu, tandis que le second considère Dieu et en particulier sa révélation à l'homme. Le présent ouvrage, *Accès au Christ*, fait percevoir que Jésus-Christ est en personne le chemin de Dieu vers l'homme et le chemin de l'homme vers Dieu; qu'en lui l'être humain n'a pas affaire à Dieu et à l'homme de façon abstraite mais du dialogue où Dieu et l'homme se rencontrent et sont ensemble. Ainsi se construit cette vaste trilogie d'orientation christologique. Après avoir montré, dans un premier temps, que réfléchir sur l'homme conduit, en définitive, à s'interroger sur Dieu (cf. *Sur l'homme*), et avoir ensuite mis en exergue qu'une enquête soutenue sur Dieu nous ramène sans cesse à l'homme (cf. *De Dieu*), l'*Accès au Christ* suggère (avec K. Barth) que la meilleure façon de faire de la théologie consiste à considérer simultanément Dieu et l'homme, c'est-à-dire à se tourner vers le mystère du Dieu fait homme, Jésus-Christ en qui se révèle de façon concrète la divinité de Dieu et

en qui apparaît aussi qu'elle englobe l'amitié de Dieu pour les hommes. Par son ampleur et sa cohésion, l'ensemble constitué par ces trois ouvrages n'a guère d'équivalent parmi les publications récentes en langue française.

Dans cette étude sur le Christ, E.B. évite à juste titre de durcir les frontières entre les divers traités, de dissocier la considération des données historiques sur Jésus (christologie fondamentale) de l'étude de son agir salvifique (traité de la rédemption) et de l'articulation de son identité divino-humaine (traité du Verbe incarné). Il échappe ainsi à la fâcheuse dichotomie scolastique entre la personne et l'œuvre du Christ. Comme les meilleurs exemples de la christologie contemporaine, le livre d'E.B. vise à rendre compte de l'identité de Jésus à partir de sa manifestation dans notre condition humaine et à la lumière du mystère central de sa mort et de sa résurrection (et cela au lieu de se centrer unilatéralement sur l'incarnation). Avec raison, l'A. se préoccupe d'établir le «minimum historique» sur Jésus, afin de préserver la continuité entre le Jésus de l'histoire et le Christ de la foi (sans pour autant se borner à une simple «jésuslogie»). Il souligne certes le fait que la porte d'entrée d'une véritable christologie est la foi ecclésiale au Christ, mais sans pour autant oublier que notre foi reste structurée par sa propre genèse.

Tout en reconnaissant que la situation christologique, dans l'ensemble, ne s'est pas modifiée fondamentalement ces dernières années, E.B. montre bien qu'un déplacement significatif s'est produit: les réponses concernant la signification salvifique de Jésus sont devenues aujourd'hui «plus contextuelles». Aussi, l'A. tient-il compte avec justesse des différents «espaces» dans lesquels s'insèrent les christologies. Il intègre, comme il se doit, les contextes religieux et culturels également. C'est dire par là l'actualité de l'ouvrage.

L'A. ne se borne pas non plus à décrire les caractéristiques de la confession chrétienne «Jésus est le Christ» dans la ligne de la christologie dogmatique. Il examine aussi le problème de la vérité de cette confession face aux interrogations et objections de la pensée environnante, et contribue ainsi, à bon escient, à la constitution d'une «christologie fondamentale».

Pour ce faire, l'A. voit bien qu'une démarche «d'en bas» ne saurait se défaire du lien qui la met en solidarité avec «l'en haut», car cette circularité est essentielle pour la christologie. Pour celle-ci, Jésus n'est pas vraiment accessible sans son Dieu. Mais E.B. n'a pas tort d'admettre que, dans l'ordre de l'exposé, la christologie d'en bas doit précéder la christologie d'en haut. Cette façon de procéder est typique de l'A., non seulement au niveau crucial de la méthode, mais aussi dans la façon de traiter chaque question particulière: E.B. se garde toujours des solutions unilatérales et propose une approche équilibrée. Entre Charybde et Scylla, l'A. révèle ses talents de navigateur!

La structure fondamentale de l'ouvrage se plie à celle, classique, des «quatre sens», qui saisit le sens historique comme le fondement (chapitre 1, 35-111), et qui discerne la triplicité du sens spirituel: sens allégorique (élaboration du dogme et de la réflexion théologique, cf. chapitres 4-9, 263-621, et 12, 797-952), sens tropologique (ou éthique, chap. 13, 953-980) et sens anagogique (chap. 14, 981-1026).

Le détail du plan apparaît de façon très nette en suivant le fil conducteur des différentes voies d'accès au Christ (comme le titre de l'ouvrage le suggère): par la recherche historique moderne (chap. 1, 35-111), par la foi, grâce à l'expérience de Pâques (chap. 2, 113-173), par les diverses christologies de l'Écriture sainte (chap. 3, 175-261), par la tradition dogmatique de l'Église (chap. 4, 263-324), par la réflexion théologique (par exemple celle de Thomas d'Aquin, de Nicolas de

Cues, de Luther, ou des théologiens de la kénose, chap. 5-8, 325-488), par la vie éthique (chap. 13, 953-980), par l'expérience spirituelle (chap. 14, 981-1026). L'A. excelle dans l'art d'allier des vues d'ensemble compréhensives et des exposés particuliers très approfondis (par exemple sur la christologie cusaine). Le chapitre 9 (489-621) montre la façon contrastée dont le renouveau christologique contemporain accède au Christ; il articule de manière pénétrante et éclairante les diverses approches christologiques: dans la perspective subjective (Bultmann, Braun, Rahner), dans l'horizon de la cosmologie (Teilhard, Rahner), dans la ligne de l'histoire (Pannenberg, Moltmann), dans une démarche à partir «d'en bas» (Schoonenberg, Küng, Schillebeeckx, Moingt), dans la perspective de la praxis (Duquoc, Boff, Sobrino), et dans l'horizon trinitaire (Barth, Balthasar, Bouyer, Kasper). Cet important chapitre permet au lecteur de s'orienter avec sûreté et discernement dans le champ complexe des principales christologies récentes. Dans un chapitre ultérieur, E.B. fournit sa propre présentation synthétique de la façon dont les différentes questions christologiques nous acheminent au Fils incarné, à sa personne, à sa conscience, à son annonce, à son œuvre rédemptrice, à sa résurrection, à son retour, à sa récapitulation de l'histoire et à sa manifestation du mystère trinitaire (cf. chap. 12, 797-952). L'A. ici ne se contente pas de décrire l'optique des autres théologiens car il nous livre aussi sa compréhension personnelle des questions qu'il traite. Le chapitre 12 appartient à la théologie dogmatique. Le chapitre 11 (741-796) adopte, quant à lui, le point de vue de la théologie fondamentale: il se montre attentif à l'accès au Christ que permettent la christologie philosophique et une christologie fondamentale d'orientation post-métaphysique. Notons aussi que l'ouvrage accueille l'accent actuel sur la christologie contextuelle en indiquant comment différentes religions (judaïsme, islam, bouddhisme, hindouisme) et divers continents (Amérique latine, Asie, Afrique) accèdent au Christ, sans oublier la théologie féministe et la «christologie noire» (chap. 10, 623-740). On constate – et c'est l'une des qualités du livre – que l'ancrage de sa christologie dans la tradition n'empêche pas l'A. de se montrer ouvert aux nouvelles problématiques et aux enjeux du présent. Un dernier chapitre, particulièrement suggestif, considère la présence de Jésus dans la culture, notamment dans les images de la fiction et dans les discours sans prétention christologique; et de s'interroger, en fin de parcours, sur l'opportunité d'une christologie «postmoderne» (chap. 15, 1027-1065).

L'ouvrage propose indéniablement une vision très complète de la christologie, aussi bien de son histoire que de sa situation actuelle. Cette somme christologique se distingue par sa solidité, sa rigueur, son actualité, ainsi que par les qualités d'érudition et de compréhension dont elle témoigne. La documentation est impressionnante et bien dominée. L'ouvrage ne cite pas moins de 1400 titres, dont plus de 300 ont été publiés après l'année 2000. Les références majeures sont clairement indiquées et bien exploitées. La position personnelle de l'A., soulignons-le, est très équilibrée: elle se montre ferme et en même temps soucieuse de dialogue. Le livre se signale par la perspicacité du discernement critique exercé vis-à-vis non seulement de l'histoire de la christologie, mais aussi des approches christologiques récentes (par exemple, celles de Chr. Duquoc, J. Moingt, W. Pannenberg, cf. chap. 9, 489-621, et Conclusion, 1067-1102). Cet ouvrage est remarquable aussi par son ouverture d'esprit à l'égard des problématiques très actuelles, comme celle de l'inculturation de la christologie dans les jeunes Églises, celle du rapport entre le salut apporté par le Christ et l'effort de libération sociale, celle de la rencontre du christianisme et des autres religions, et celle de la place de la préoccupation

écologique dans la réflexion christologique (cf. chap. 10, 623-740, et Conclusion, 1067-1102). Ce souci d'une christologie attentive au contexte actuel ne conduit pas l'A. à négliger le centre du message christologique: la révélation de Dieu en Jésus-Christ. Mais E.B. a raison de rappeler aussi que c'est seulement au sein de la christologie que la connaissance du Christ se déploie effectivement, que le lieu de la christologie est la vie des croyants à la suite du Christ. Saluons enfin la force et la souplesse du fil directeur de l'ouvrage et la clarté de son style d'exposition, accessible à tout lecteur cultivé.

Vu ses nombreuses qualités, cette belle et complète étude pourra rendre indéniablement de précieux services à nombre de lecteurs, dont notamment les étudiants.

É. GAZIAUX

François-Xavier AMHERDT (éd.). *Tout, tout de suite: Parole de Dieu et médiations chrétiennes dans une culture de l'immédiateté* (Théologies pratiques). Bruxelles, Éditions jésuites, 2020. (14,5×3,5), 216 p. ISBN 978-2-87324-607-5. €25.00.

Fruit du XI^e Congrès de la Société Internationale de Théologie Pratique (SITP) qui s'est tenu à Fribourg en 2018, cet ouvrage rassemble les principales communications prononcées à cette occasion et est complété par un *Cahier International de Théologie Pratique* en ligne (Actes, 17) sur www.pastoralis.org. Cinq séquences forment ce livre qui traite des médiations de la Parole de Dieu en postmodernité.

Après un rappel de la problématique (I. Morel et F. Moser), Y. Guérette offre les premiers jalons de la réflexion en montrant qu'il ne faut pas directement associer la Parole de Dieu aux Écritures car cette Parole s'incarne dans des histoires personnelles. Par ailleurs, l'auteur articule *kairos* et *chronos* en montrant comment l'irruption de la Parole parvient à créer une brèche dans le *chronos*: cela implique pour ceux qui veulent communiquer la foi d'être plus attentifs à la venue de ce *kairos*.

La deuxième séquence comprend quatre interventions. Tout d'abord, celle de G. Routhier qui rappelle l'importance de partir des pratiques pour sa discipline, E. Schillebeeckx ayant insisté sur le rôle joué par l'expérience. L'utilisation de ce matériau implique de surmonter deux abîmes: d'une part, celui du temps (entre des situations contemporaines et celles de la Bible) et d'autre part, celui qui sépare les expériences des textes. Il faut dès lors interpréter les pratiques non pas à partir des textes mais dans un tissage, une corrélation d'expériences. Plus loin, dans cette section consacrée à la «Parole de Dieu et son action», on retrouve aussi l'exposé de G. Monet sur la communication «abductive» permettant au prédicateur de se focaliser davantage sur son auditoire, celui de R. Lacroix qui justifie l'utilisation d'un temps long dans la pratique catéchuménale afin de développer la ritualité liturgique et enfin celui de N. Cochand qui se questionne sur les médiations possibles de la Parole en animation biblique dans le travail de lecture commune, de relecture et d'interprétation de la Bible.

La troisième partie s'intéresse aux effets de la Parole. En catéchèse, H. Derroite plaide pour une créativité missionnaire *ad extra* dont le but serait moins de faire entrer les contemporains dans l'Église que de réarticuler la Parole de Dieu avec leur vie, de manière gratuite et désintéressée, en élargissant les horizons. En

Afrique, dans un contexte où une partie de l'auditoire attend des actes liturgiques à visée thérapeutique, J.P. Nkolo Fanga expose sa méthode pour concrétiser la Parole tout en tenant compte des réalités locales. Toujours concernant les effets de la Parole, dans une présentation cherchant à scruter les nouveaux *kairoi*, G. Legrand montre que nous ne maîtrisons pas ce temps où «l'éternel surgit dans le temporel» mais que nous pouvons fournir les conditions favorables permettant de recevoir celui-ci. Dans leurs présentations à deux voix sur les médiations artistiques, J. Cottin et É. Parmentier s'interrogent quant à eux sur les images permettant d'annoncer la Parole: à travers l'analyse d'un retable de Cranach (1539) et du film *Noah* (2014), ils ont insisté sur ces médiations visuelles nécessaires de la Parole ainsi que sur leurs interprétations théologiques qui doivent être multiples et ouvertes. Enfin, C. Singer livre une réflexion sur la façon de dire la foi suite aux critiques formulées contre les religions par les lecteurs du journal *Le Monde*.

La quatrième séquence revient sur la célébration de la Fête-Dieu vécue par les participants au Congrès le 31 mai 2018. Dans un esprit œcuménique, une double relecture de cette liturgie eucharistique et de la procession qui a suivi est proposée. Du côté catholique, F.-X. Amherdt met en évidence les médiations synesthétiques de la Parole qui s'actualise à travers des actions et des gestes. Quant à D. Halter, il propose une relecture protestante de ce moment sur base de son «observation participante»: s'il reconnaît que cet événement a bien touché les cinq sens, il s'interroge davantage sur la juste place du religieux dans l'espace public en post-modernité et précise que, pour les réformés, la procession aurait précédé l'eucharistie de manière à communier ensuite tous ensemble.

C'est finalement I. Morel qui conclut l'ouvrage. Dans sa relecture, elle souligne la complémentarité entre l'immédiateté et les médiations: compte tenu de cette Parole de Dieu qui peut survenir à tout moment, il s'agit selon elle de nous adapter afin d'être nous-mêmes médiateurs de cette Parole que nous expérimentons et qui doit être lue, relue et redécouverte tout au long de la vie.

Un tel ouvrage est essentiel pour la recherche en théologie pratique, que ce soit par sa thématique, par la diversité des secteurs concernés (prédication, catéchèse, liturgie, analyses des pratiques, etc.) ou par la diversité des approches et des méthodes proposées par des spécialistes issus de plusieurs continents.

G. LEGRAND

Alicia SPENCER-HALL. *Medieval Saints and Modern Screens: Divine Visions as Cinematic Experience* (Knowledge Communities). Amsterdam, Amsterdam University Press, 2018. (16×24), 304 p. ISBN 978-94-6298-227-7. €99.00.

Alicia Spencer-Hall aims to bridge the medieval and the modern by correlating the mystic experiences of the Holy Women of Liège (13th century) and the cinematic experience of contemporary movie-goers. The author claims that a dialogue between medieval saintly women's experiences and contemporary movie-goers can be very fruitful, maintaining that "medieval mystical episodes are made intelligible to modern audiences through reference to the filmic – the language, form and lived experience of cinema. Similarly, reference to the realm of the mystical affords a means to express the disconcerting physical and emotional effects of

watching cinema" (11). In doing so, she portrays literature about saints (hagiography and hagiographical research) as popular and accessible and highlights surprising continuities between the modern and the medieval.

In the introduction, the author explains her choice to study the hagiographic literature about the Holy Women of Liège. She lays the groundwork for her conceptual framework and justifies her methodology. Special attention is given to the concept of "agape-ic encounter" with which she stresses the mutuality between the individual spectator and the object of observation (14-16). She argues that the individual undergoes a kind of spiritual transcendental experience. Both modern movie-goers and medieval mystical women experienced this peculiar reciprocal relationship between the spectator and the spectacle. She argues that the contemporary cinematic experience is "mystical-ish", accounting for a sort of "neo-medieval" spirituality of contemporary engagements with media texts, and that the medieval visionary experience has cinematic qualities to it. She depicts holy women as screens that mediate the divine light, making the transcendent visible.

In the first chapter Spencer-Hall considers the interconnection of the visual and the temporal, with special attention for the way in which photographic technologies and visionary experiences deconstruct the common understanding of linear time. In the second chapter she then goes on to explore the medieval understanding of the process of visual perception alongside the field of embodied film spectatorship. A large part of the chapter is dedicated to the re-examination of the concept of gaze, relying on Roger Bacon's conception of the gaze as a haptic/visual hybrid in relation to contemporary theories like the one from Vivian Sobchack. Spencer-Hall's creativity fully thrives in the third chapter where she investigates the construction of female sainthood through the lens of popular culture and celebrity studies. She includes studies of Marie of Oignies, Jacques de Vitry, Margery Kempe (who is not part of the established canon of *Mulieres Religiosae*), Kim Kardashian West, and Jessica Simpson. The chapter blends nicely into the final chapter, which examines a saint's self-fashioning via mediative visions, drawing parallels between the saintly interactions with the divine in the visionary realm and the contemporary virtual reality platform of Second Life.

The four chapters push the reader to find new ways to explore the relationship between medieval and modern vision space (embodiment in photography and film, spectatorship, celebrity culture, fandoms and virtual environments). All four chapters deliver compelling stories, which could be read as four separate articles. Although they share the same primary source material, there is no coherent trajectory throughout these chapters and they do not build up towards a final conclusion. The book presents a lot of valuable and humorous passages in which Spencer-Hall offers several hooks for drawing young researchers and students into the (unpopular) hagiographical texts. Her creative associations help to retell the stories of these women in an interesting and contemporary way, but they do not result in an overarching theory, leaving the academic (specialised) reader perhaps somewhat unsatisfied.

The author does not provide new historical data or an in-depth study of the *Mulieres Religiosae* due to her shifting focus between the medieval texts (that are too often paraphrased and not cited) to contemporary pop culture. The large range of topics selected under the umbrella term "cinematic" stands in contrast with the narrow scope of the medieval sources. An expansion of the scope of primary texts would have been beneficial to increase the value of her historical research.

Spencer-Hall states that the principal options in her book deal with mystical episodes made intelligible by references to the filmic. It is unfortunate that she does not include a comparison between the Liégeoises and their immediate context which include mystical authors like Hadewijch, Beatrice of Nazareth and Marguerite Porete. These mystical female authors would have given a more profound insight into the relation between the mystical episodes and the filmic.

Medieval Saints' methodology is highly creative and innovative, which should be applauded. The project is exciting, interesting and unexpected. However, Spencer-Hall's unconventional approach makes it hard to review this "trans-historic" project within the scope and framework of traditional historical research. Spencer-Hall challenges the pretence of practising objectivity in historical criticism. She claims that all academic research is biased, informed by emotions, values and even pop-cultural backgrounds of the researcher. Academics are writing a form of fan fiction, she argues. The author introduces a refreshing perspective on academic research and writing with her use of associative thinking and poetry along with imagination and anecdotal writing. Although being very honest, challenging and creative, the book could have been improved by being more self-aware and historical (by increasing the scope of primary sources) and by defining a more precise methodology in order to engage with the more traditional forms of academic (historical) research.

S. VLOEBERGS