

## BOOK REVIEWS

Fiachra LONG – Siobhán Dowling LONG (eds.). *Reading the Sacred Scriptures: From Oral Tradition to Written Documents and Their Reception*. London – New York, Routledge, 2017. (15,5×23,5), xvii-306 p. ISBN 978-1-138-68129-3 (hbk); 978-1-138-68130-9 (pbk); 978-1-315-54593-6 (ebk). £29.99.

This collection of nineteen essays, mainly by Irish scholars, divided over three parts and preceded by an introduction by F. Long on the “hermeneutic task” deals with ways of reading the Bible and sacred scriptures from other religious traditions from a comparative and above all a reception-historical perspective.

F. Long’s philosophical reflection primarily informed by Heidegger and Gadamer ponders on the conditions needed for a beneficial reading of such scriptures and on the purpose of any such attempt. He stresses the “situated-ness” of human beings in this world and how awareness (or understanding) of this shapes the pre-condition for interpreting texts. This peculiar situation is not like a prison which allows us only to see what we already know; on the contrary, as Long points out, “Included in the hermeneutic task is the imperative to learn something completely new and unimagined; to plot a course from the reserved spaces of an individual’s fore-understanding of the world at large to an entirely different world view” (13). Trying to learn about/from other traditions is an excellent path towards opening up one’s mind in the way that is sketched, but so is also a renewed or deepened encounter with one’s own tradition.

The first part consists of ten essays on so diverse a topic as the study of Zoroastrian literature (P. Oktor Skjaervo), the composition of the Hebrew Bible (C. McCarthy), rabbinic literature (S. Wylen), the early reception of Hebrew Scripture in the church (S. Freyne), the interpretation of Scripture in early medieval Ireland (T. O’Loughlin), Jewish and Christian readings of the Song of Song (M. Daly-Denton), non-Muslim readings of Qur’an (J. Kearney), modern approaches to Qur’an (O. Scharbrodt), and a Baha’i reading of Christian scripture (M. Momen). The diversity is greater in the second part which includes essays on the Hindu sacred texts (R. Dalal), a Buddhist (J. D’Arcy May) and Sikh reading of Scripture (N.-G. Kaur Singh), and Confucian (L. Dhian Rainey), Daodejing (R. Littlejohn), and Shinto texts (ST.D.B. Picken). The three essays in the last part are of a more reception-historical character and include an essay on the principles of reception history illustrated from Isaiah (J.F.A. Sawyer), the reception of 1 Sam 9–31 in music (S. Dowling Long), and Ramayana in South-Eastern art (J.O. Miettinen).

Readers may be a bit bewildered by this large variety of topics and approaches, but it is this diversity that is at the centre of the editors’ interest while it also brings out, indirectly, something of the principles that have guided generations of readers from very different backgrounds in dealing with their sacred literature, but at the same time, though perhaps less prominently, also the differences there are between

historical-critical and more faith-based readings of this literature. The latter is particularly brought forward in the essays by Scharbrodt and Kearney. The situated-ness of even modern readers is finely illustrated in several essays, but perhaps most clearly in Sawyer's analysis of the prophet's "Here I am" that many have naturally linked to the messianic reading of the book of Isaiah they were used to, but that is most alienating for a Jewish reader.

A nice collection of essays bound together by the common interest in hermeneutics as well as by the diversity of topics and traditions presented that leads one to ponder on difference and unity in reading sacred literature.

J. VERHEYDEN

Marieke DHONT. *Style and Context of Old Greek Job* (Supplements to the Journal for the Study of Judaism, 183). Leiden – Boston, MA, Brill, 2018. (16×24), 409 p. ISBN 978-90-04-35849-2. €138.00.

L'ouvrage de Marieke Dhont, issu d'une thèse de doctorat soutenue conjointement à l'UCLouvain et à la KULeuven, porte sur la traduction grecque ancienne de Job (1<sup>er</sup> - 2<sup>e</sup> s. av. J.-C. en Égypte), plus courte que le texte hébreu d'un sixième de versets, et non encore complétée avec les versets à astérisques (Origène) dans ce que l'on appelle communément la Septante de Job, selon l'édition de Ziegler. Le titre exprime clairement le double propos de l'auteur: étude du *style* et du *contexte* du «Vieux Grec» de Job.

Habituellement, la traduction de Job en grec est qualifiée de traduction «libre» au style «bon» et «littéraire»: selon M. Dhont, ces termes doivent être interrogés. En outre, la traduction des livres bibliques de l'hébreu en grec est perçue en général comme un processus d'hellénisation. Cette vision des choses doit également être interrogée. L'auteur estime qu'il faut appréhender la Septante à la fois dans son rapport au texte-source hébraïque *et* comme document socio-culturel du judaïsme hellénistique. Elle aurait pu faire appel aux synthèses du professeur de l'UC Louvain P.-M. Bogaert sur le sujet (dans *RTL*, 1985, 174-200 et dans *DBS*, 1996, 536-692).

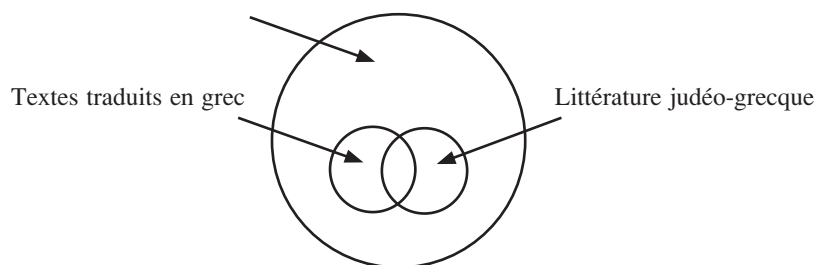
Dans cette perspective, M. Dhont a choisi comme cadre théorique la «théorie du polysystème» (PST) développée par l'israélien I. Even-Zohar à partir des années 1970. Cette théorie constitue un cadre large et dynamique pour approcher les sociétés et les cultures, dont font partie la littérature et les traductions. Appliquée aux traductions, elle fait passer de l'étude de traduction purement linguistique, cristallisée autour de l'équivalence entre le texte-source et le texte-cible, à l'étude de la littérature en traduction dans les systèmes historique et littéraire de la culture-cible. Elle permet de comprendre les rapports entre le texte et son contexte. Appliquée aux littératures modernes, occasionnellement aux littératures anciennes, elle n'a pas encore été appliquée systématiquement à la Septante.

Selon la PST, la Septante n'est pas qu'un témoin textuel de la Bible hébraïque: elle appartient au système littéraire judéo-grec, lequel comprend à la fois des compositions originales et des traductions, l'ensemble appartenant au système littéraire du grec hellénistique. Le Pentateuque constitue le centre

de ce polysystème, comme point de départ historique et comme modèle de traduction pour les autres livres de la Septante.

PS de la littérature judéo-grecque (73)

PS littéraire grec hellénistique



Après les chapitres méthodologiques, les chapitres 4 à 8 proposent la première analyse approfondie du style du Vieux Grec de Job, par rapport à l'hébreu et dans son contexte judéo-grec. Ordre des mots (place du génitif et du pronom), traits syntaxiques et grammaticaux hébraïques et grecs (parataxe et subordination, prépositions et cas, copule), vocabulaire, septuagintismes (traits particuliers au grec *koinè* de la Septante), constance lexicale et variations de vocabulaire, particules, figures rhétoriques (variation, anaphore et épiphore, chiasme, anadiplose et mésodiplose), à l'intérieur de un, deux ou trois cola. Pour chaque figure, la liste des cas étudiés est exhaustive (259). Dans ces chapitres, environ 180 versets (hébreux et grecs) – 20 % du texte – sont traduits et analysés. Toutes les «voix» – et donc tous les personnages – sont représentées.

Plus que bien des livres de la Septante, le Vieux Grec de Job témoigne d'un usage d'un «grec naturel» (sans dépendance par rapport à la Septante) qui pointe vers un traducteur à l'aise en grec et d'un usage de mots, de constructions et de figures rhétoriques qui atteste une langue littéraire de haut vol. Mais il témoigne aussi d'interférences de l'hébreu dans le grec et de septuagintismes, qui gagnent à être vus positivement: ils caractérisent le style des juifs grécophones et sont des conventions littéraires de cette communauté. Ce double constat doit être remis en contexte socio-historique. Un premier polysystème judéo-grec avait été établi par le Pentateuque. Le répertoire littéraire de ce polysystème s'est développé grâce à des compositions originales et d'autres traductions. C'est de cette nouvelle étape dans la vie du polysystème littéraire judéo-grec dont témoigne le Vieux Grec de Job. Ce texte est juif non seulement parce que son contexte-source était juif mais parce que son contexte-cible l'était également: les cultures-source et cible ne sont pas radicalement différentes. Ce Vieux Grec de Job n'atteste pas une hellénisation forcée du judaïsme: il propose une expression littéraire d'un judaïsme en plein développement au sein d'un contexte interculturel.

Avec cet ouvrage tout en exactitude, finesse et amplitude, l'étude du style du Vieux Grec de Job et de l'histoire de la langue de la Septante dans la culture juive en diaspora hellénistique aura largement progressé. Le chercheur dispose de meilleurs outils pour d'autres études, par exemple sur le grec des versets à astérisques ou sur l'apport du style à la caractérisation des personnages dans le Vieux Grec de Job, ou encore pour des études de littérature, d'anthropologie et de théologie

comparées sur le sens des *Job* hébreu et grec. Que cet ouvrage puisse donner l'idée de travailler le style du *Job* hébraïque.

F. MIES

David Paul MOESSNER. *Luke the Historian of Israel's Legacy, Theologian of Israel's 'Christ': A New Reading of the 'Gospel Acts' of Luke* (Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft, 182). Berlin – New York, De Gruyter, 2016. (16×23,5), xii-373 p. ISBN 978-3-11-025539-3. €129.95.

David Moessner is an internationally recognized expert on the Gospel of Luke and its companion volume on the acts of the apostles. The present volume offers a selection of his writings that claim to offer “a new reading” of Luke’s double work from the perspective of Luke as a historian and a theologian. The two labels are not uncommon in Lukan studies and it is not easy to cite some books or articles that carry one or the other in their title, but mostly the two do not appear together. Also unusual is the author’s decision to speak of Luke-Acts as ‘Gospel Acts’ without the hyphen that was so dear to Cadbury back then in his defence of the unity of the two works.

The book consists of twelve chapters divided over five parts, an introduction that sets the tone for the approach Moessner is promoting, and a substantial concluding chapter. The latter two are new. The twelve chapters reproduce (at times slightly revised versions of) essays that were published before between 1983 (ch. 8) and 2016 (ch. 3). One chapter (7) is of a somewhat more complex nature as it combines into one elements from three different articles. Two essays were previously published in BETL (chs. 4, FS F. Neirynck, 1992, and 6, FS A. Denaux, 2005). Those who are familiar with Moessner’s work will find here a handy collection of his views on the gospel prologue, Luke’s Christology, his handling of Jewish history, and the quality of his work in comparison with ancient historiography. For those who might find their way into Moessner’s Luke-Acts studies, the collection is equally useful as it deals with several crucial issues in Lukan studies in which Moessner has defended an outspoken position.

In the new concluding chapter, Moessner points out a number of aspects that characterize Luke and his work. He is called a “configurer” who ably combines oral and written traditions into a new narrative that deviates from what his predecessors had been doing by radically going beyond the death and resurrection of Jesus. Moessner above all draws attention to the way Luke has reworked these traditions, as did ancient historians, while keeping a keen eye on patterns of recurrence in citations or allusions to Scripture, which contribute to holding the whole together, and of paralleling world and Christian history, further also of situating himself within and above the story he is telling, and finally of showing the role played by divine will and fate in the development of the story. In addition to this, Luke is also called “a manager”, by which Moessner a bit surprisingly means that Luke was a skilled author with a taste for rhetoric and the right way to lead the reader forward and through the plot. This is already seen in the prologue to the gospel, which is at the same time also the prologue to the whole work (so

Moessner), and throughout Acts in the way Luke manages to get Paul into a story that so far had been developed without any reference to a character that would become the continuator of the narrative as told in Acts.

This is an original attempt at reading “Luke-Acts” as one literary entity composed by an author who proudly situates himself in an ancient tradition without being completely dominated by it when it comes to bring out the unique character of his major protagonist.

J. VERHEYDEN

Alexandra GRUCA-MACAULAY. *Lydia as a Rhetorical Construct in Acts* (Emory Studies in Early Christianity, 18). Atlanta, GA, SBL Press, 2016. (15×23), xiv-321 p. ISBN 978-1-62837-137-6. \$45.95.

The revised version of a PhD dissertation submitted at Saint Paul University, Ottawa, this book deals with an intriguing figure that is briefly mentioned in Acts 16. Usually considered to be positive character, Gruca-Macaulay starts with deconstructing this picture to reconstruct it in a rather different way. In five chapters the author first deals with the history of interpretation of the passage, then follows up with a chapter on method and what she understands under a socio-rhetorical interpretation. The third chapter offers an “inner textural analysis”, by which she means an analysis that shows how the passage functions rhetorically within its wider context and in dialogue with that context. It is followed by an “intertextural analysis” looking for *topoi* that dominate the text. Finally, Gruca-Macaulay studies the lexeme *παρακαλέω* that takes a central role in Acts 16,9-40 in connection with all the major characters of the passage (Paul, Lydia, the Macedonian man) as well as with minor figures (the magistrates, the slave girl).

In the “intertextural analysis” the author tries to demonstrate that Lydia is a *topos* for “a Lydian”, thereby not so much focusing on her social status, as this is often the case in comments on this passage, but on ancient ethnographical information that draws a not-so-positive picture of Lydians. Building on these findings, she then moves to argue that Luke consciously constructed Lydia as a “Lydian” to create surprise, for this woman is all but negative. It leads Gruca-Macaulay to speculate about the possibility that the whole picturing is meant as a critique against stereotyping characters and as a plea to open up one’s mind. This Lydia is hospitable, pious, and in a sense also a non-conformist, for she invites Paul to stay in her house. When thinking along the accepted lines, this would strengthen the picture of the irrespective Lydian, but that is evidently not what Luke wants the reader to see in it. Here is a woman who is not only true to the ancient rules of offering hospitality to strangers, but also concerned that the guests judge rightly about her piety. It is about loyalty to tradition, and to God. “Establishing criteria for assessing fidelity to God becomes the focal point of the ensuing episodes” (162). Offering a similar analysis of the preceding passage on Paul’s visionary encounter with the Macedonian, focusing on *topoi*, Gruca-Macaulay characterizes this passage as a call for help and military alliance. But again there is an element of non-conformism involved, for what is asked are not weapons, but encouragement, “good news”

that will bring about victory. “Encouragement of morale and strengthening of courage by displaying and emphasizing victory was seen by ancient writers as one of the strategies that generals employed in order to advance their chances of future victory” (178-179).

All through Acts 16 Paul is “beseeched” by various (groups of) characters. They pose a threat or a challenge to his plans, his purpose, and his mission. But they also seem to advance the story itself and give the reader a better insight in how the challenge is part of the story of how the gospels spread over the Empire, which is Luke’s purpose in Acts. Readers may at times feel a bit uncomfortable with some of the jargon (“textural”), but the analysis opens new ways for understanding the different scenes that constitute this sixteenth chapter and also for seeing the thread that keeps them together.

J. VERHEYDEN

Paul FOSTER. *Colossians* (Black’s New Testament Commentaries). London, Bloomsbury T&T Clark, 2016. (14×21,5), XIII-506 p. ISBN 978-1-62356-579-4. \$34.95.

The Epistles to the Galatians, the Colossians, and Philemon were the three epistles of Paul that were still lacking in the Black’s New Testament Commentaries series. Paul Foster, of Edinburgh University, has now provided a detailed and voluminous commentary on the one to Colossians (Strangely, J. Muddiman’s commentary on Ephesians is missing from the list on the back side of the title page). The commentary proper is preceded by a substantial Introduction of 120 pages that addresses the classical topics and a few that are peculiar to this epistle. Apart from the usual introductory questions on authorship, date and provenance, the Introduction includes an informative section on the history of this otherwise almost unknown little city, its religious life, the presence of Christianity in the wider Lycus valley area, further also a long section on the theology of the epistle, and smaller ones on the relationship to other Pauline epistles, its reception, the characters mentioned in the epistle, the purpose for which it was composed, and notes on the text and the structure.

Foster joins the majority position that the letter does not stem from Paul himself, but has been significantly influenced by Paul’s thought and phraseology, without, however, showing any traces of direct literary relationship to any of Paul’s authentic letters. He does not adventure himself into dating the letter with any precision (p. 80: sometime between 65 and 80). As for its author, Foster surveys six possible scenarios and opts for one that dates the letter to shortly after the death of Paul and identifies the author as one who is thoroughly familiar with Paul’s thinking and with the situation in Colossae. There are good reasons to follow Foster in this. It is most difficult to discover anything concrete about the situation in which the letter was composed. The danger of circularity is real and dooms largely over any such attempt, as Foster duly recognizes. Yet he puts forward some thoughts that will be substantiated in the commentary itself. He is sceptical of M.D. Hooker’s suggestion that the letter does not address a real situation, but is rather meant as “a pre-emptive strike” against any such groups or individuals that would dare to challenge the author’s quite

exclusive Christology, and instead thinks the letter addresses a clear and present danger, even if it seems impossible to say anything about the identity of these adversaries (106). Foster rightly regards Col 2,16-19 as a core passage to know more about the problem the author is facing, but here again one should be careful to draw too quickly any conclusions of which kind of Christians might have found it appropriate to indulge in forms of angelic worship. But maybe something can be derived from this, even if only in general terms. If anything, the letter shows a concern for avoiding to dabble into forms of Christian worship that would affect the figure of Christ as divine by opening ways for associations of Christ with other heavenly figures that for the author are decidedly of a lower rank. It is quite an interesting idea and observation that Christina groups who lived somewhat more isolated from the main centres could develop views that were both innovating and thought dangerous for the way Christ should be conceived of. Christology is a major item (see also the hymn in 1,15-20), but the letter also addresses related topics such as the right way for understanding God or ecclesiology. Eschatology, and the way to refer to the message (“the gospel”). Remarkably missing are references to the Spirit (just one: 1,8) and to Scripture. For the former, Foster speculates about the possible danger there might be in developing this theme for an audience that is already at the verge of falling in complete deviancy by its enthusiasm for angel worshiping and ecstatic experiences (37). As for the disinterest in Scripture, Foster advances the (double) option that the author, nor his audience was familiar or had access to such writings. This may be the safer conclusion, as there is no reason to assume Scripture was muted because of content-related problems.

The commentary itself offers an English translation per section and word-to-word explanations larded with occasional references to a selection of secondary literature. It shows the author to be well-informed, yet also concerned about keeping a balanced judgement and not to be too specific in matters where this is highly contentious. One example may illustrate this. In explaining the phrase “who rescued us from the dominion of darkness” (1,13), Foster surveys various passages from Scripture that may stand behind this language, but then wisely concludes, “Given the richness of the ways in which God could be envisaged as having rescued his people, it appears that the term draws upon a rich heritage perhaps partially informed by the foundational Exodus events. However, like so many religious images, the concept of deliverance had taken on a context-free meaning” (168).

J. VERHEYDEN

Rudolf HOPPE. *Der Erste Thessalonikerbrief. Kommentar*. Freiburg, Herder, 2016. (17,5×24,5), 365 p. ISBN 978-3-451-31225-0. €39.99.

Paul always kept a warm heart for the Christian community in Thessaloniki, and this apparently not only because its members among the first to be converted by him, though that may have played a not insignificant role after all. Rudolf Hoppe has published a new commentary on the first letter to the Thessalonian community, the fruit of a long-time occupation with this letter. He spends quite some pages on the cultural and historical importance of the city, compares the information that can be gained from the letter with what Luke says in Acts 17,1-

10 on this part of Paul's mission, and then turns to identifying the addressees and discussing the structure and rhetorical character of the text, its contents, authenticity, provenance and date.

Hoppe offers a brief but correct comparison between the information that is found in the letter (and in other letters of Paul) about the circumstances in which he arrived and left the city and what can be read on this in Acts 17. He values the parallels, but does not ignore the differences there also are which reflect concerns or interests of each author, such as when Luke seems to give more emphasis to Paul's stay in Athens than Paul does in view of the discourse he wishes Paul to deliver in Acts 17,16-34. Hoppe points out that Luke's scenario of a relatively unsuccessful mission to the Jewish community is most probably not correct. Paul did not address the Jews of Thessaloniki, but rather approached Greeks, some of which may have been familiar with concepts from Jewish religious tradition. In any case, his addressees have suffered from their conversion. No details are given, but one can easily imagine, so Hope, that this might have involved excluding themselves from parts of public life, which may have raised questions about the benefit of having become a Christian. It is a question of demonstrating "(die) Wirkmächtigkeit dieses Evangeliums angesichts der Tatsache, dass der Hauptprotagonist dieses Evangeliums den Mächtigen weichen musste. Hier liegt der Überzeugungsbedarf, dem Paulus mit seinem Schreiben trägt" (55).

A major concern for Paul is to instruct and clarify the community on matters related to the resurrection of the deceased. This aspect takes up the latter part of the letter and also invites comparing Paul's teaching on the matter in this letter and later on in his first one to the Corinthians. Basically, Paul keeps to the same position, but the perspective changes. In 1 Thess the question on the table is whether members who have passed away will partake in the Parousia; the answer is utterly positive and the evocation of what will happen in that future most visualized. In 1 Cor 15,50-58 it is the principle of resurrection of the deceased that is the topic up for dispute; Paul here addresses "eine komplexere Problemstellung" (282). The comparison is preceded by the analysis of 1 Thess 4,13-18, which Hoppe rightly considers to be a crucial passage in the whole of the letter and the one topic that answers Paul's concerns for the community. That answer is as simple and straightforward as it may seem puzzling to a modern reader. All Christians, dead or alive, will be united in experiencing the coming of the Lord. The way Paul sees this happening combines traditional imagery ("das Entrückungsmotiv", the ἀπάντησις of a ruler) with aspirations about the fate of the faithful that leaves one wondering how the first addressees must have reacting to this and how Paul himself imagined this to be. Hoppe points out that Paul remains silent about the place of the encounter, but speculates that he may well have thought this to happen on earth (276). "Dass der Gemeinde mit derlei Assoziationen dennoch ein Verständnis für die Endereignisse ermöglicht werden kann, ist durchaus wahrscheinlich" (276). This may be true, though hardly possible to prove. In any case, Paul must have been fairly confident that the imagery would have worked.

Hoppe has produced a fine and balanced commentary that informs the reader about the major lines of interpretation regarding 1 Thess and situates itself along these lines.

J. VERHEYDEN

Nathaniel P. DESROSIERS – Lily C. VUONG (eds.). *Religious Competition in the Greco-Roman World* (Writings from the Greco-Roman World Supplement Series, 10). Atlanta, GA, SBL Press, 2016. (15×23), XVIII-326 p. ISBN 978-1-62837-136-9. \$44.95.

This volume offers a selection of 19 essays from papers read at the SBL's Religious Competition in Late Antiquity Unit between 2012 and 2014. In 2014 the same editors (together with J.D. Rosenblum) edited another volume on this topic entitled *Religious Competition in the Third Century CE: Jews, Christians, and the Greco-Roman World* (JAJ Sup, 15; Göttingen, Vandenhoeck & Ruprecht, 2014). Religious competition is a broad topic that was present throughout society all through the later empire. The editors have divided the material over four parts: "Competition and material culture" (5 essays), focusing on religious spaces and objects, though not exclusively; "Competition and Neoplatonism" (4); "Religious experts and popular religion", in most cases as talked about by elite members of society (5); and "Competition and relics" (5).

As they indicate in the Introduction, the editors were not primarily interested in mapping out the agonistic nature of a religiously multi-cultural society, as has been done in previous studies, but rather in illustrating, in line with what Pierre Bourdieu has written about social capital, how participation in the competition contributes to raising or extending one's authority (as an intellectual) and status in a given community. I am not sure all of the essays can be subsumed under this umbrella, but a good number of them certainly fit the framework. What one certainly gets is a good insight in the variety of religious-cultural phenomena, in the many opportunities these offered for improving one's status, and in the impact these had on society at large. I read with much interest the section on relics, itself a concept that is up for discussion, because it shows very well how the phenomenon was popular also beyond Christian circles and would survive into Islam (Mohammad's hair!). It is important to realize that relics are not just about objects, but also about gestures (the raised hand) and that both carry with them a kind of "eternal meaning" that makes it easy to transfer them into other cultures or have them re-appear in much later periods.

The diversity of the phenomenon, including socio-economic as well as political aspects, of the problems it raises, from purity to piety to questions of ethics, and of the people involved, literate and illiterate, makes this a most fascinating and almost unlimited topic for research as this volume shows once again.

J. VERHEYDEN

Pier Franco BEATRICE – Bernard POUDERON. *Pascha nostrum Christus: Essays in Honour of Raniero Cantalamessa* (Théologie historique, 123). Paris, Beauchesne, 2016. (13,5×21,5), 358 p. ISBN 978-2-7010-2122-5. €54.00.

Raniero Cantalamessa, a Franciscan Capuchin, taught early Christian studies at the Catholic University of Milan back in the 1970s and published works on Tertullian, Christian apologetics, and Christology, before being nominated Preacher to

the Papal Household in 1980, a function he continues till today. On the occasion of his 80<sup>th</sup> birthday he was offered a volume with 18 essays by friends and colleagues that gives quite some attention to liturgical and homiletical questions but is not limited to these fields as can be seen from the following brief survey. The volume contains essays on the notions of δῆλωσις and ἀλήθεια in the LXX and in Philo in comparison to later rhetorical works (A. Kamesar), the concept of ὑπόστασις in Philo and Hebrews (I. Ramelli), reactions to the delay of the Parousia (C. Gianotto), the literary craft of second-century authors (W. Löhr), the composition of Justin's First Apology (B. Pouderon), the concept "secundus" in Tertullian (F. Chapot), the "Psalmus responsorius" in Latin poetry (S. Freund), the notion of time and eternity in Eusebius' Theophany (M.J. Simmons), Ps-Dionysius on the Oracula Chaldaica (H. Seng), Letters 18 and 37 of Paulinus of Nola (P.F. Beatrice), recent studies on Chrysostom's Christology (M.A. Schatkin), Cyril of Alexandria's exegesis of John 20,17 (M.-O. Boulnois), the Christology of Faustus of Riez (Th. Hainthaler), the paschal homilies of Leo the Great (B. Neil), Basilios of Seleucia as a witness to the formation of the Easter cycle (H. Buchinger), the sermon on the passion of Christ by Eusebius of Alexandria (R. Gounelle), Easter in the homilies of Severus of Antioch (P. Allen), and the roots of the Paschal vigil readings (P.F. Bradshaw).

There is no way to present here in some detail all of these essays, some of them rich in documentation. I limit myself to a couple of them that struck me as most interesting for several reasons. Claudio Gianotto distinguishes three strategies in dealing with a delayed Parousia. The first is to keep hoping, the second is to invert the perspective and start arguing that the Lord's reign has already arrived, and the third is to actively work towards its realization by intensifying the missionary task of the Church. All three positions have their advantages and their disadvantages, even the third one as the missionary zeal can shift the initial interest in a common judgement to that of the fate of the individual and what this brings with it. Winrich Löhr ponders on the consequences of the growing interest of second-century theologians in philological and text-critical questions, often fuelled by polemics, such as the ones against Marcion or Gnostic teachers. Interpreting the text involved, in part at least, (re-)constructing that same text. It was an approach that was not without any danger, but one that was also quite natural and that would survive into later generations for quite some time and was rediscovered in modern historicocritical exegesis.

This volume, which also includes Cantalamessa's academic bibliography, forms a fine tribute to a scholar turned preacher whose research has inspired not a few colleagues.

J. VERHEYDEN

Enrico CATTANEO. *Les ministères dans l'Église ancienne: Textes patristiques du I<sup>er</sup> au III<sup>e</sup> siècle*. Traduit de l'italien par Agnès Bastit et Christophe Guignard avec la collaboration de Christel et Jean-François LAVIGNE et de Bernard JACOB. Paris, Cerf, 2017. (15,5×23), 667 p. ISBN 978-2-204-11542-1. €50.00.

The original Italian version of this book appeared twenty years ago, in 1997, as *I Ministeri nella Chiesa antica. Testi patristici dei primi tre secoli* (Milan,

Paoline Editoriale). It is quite remarkable for a book to be translated after such a long time. The reason for it can only be that it is considered a classic in the discipline. The book opens with a general introduction of some 170 pages which in twelve chapters offers a systematic presentation and analysis of the present debate; lexicographical notes on specific ministries; a survey of the NT evidence; developments in the ministries of apostle, prophet, teacher, bishop, presbyter, and deacon; principles and procedures of election and deposition of ministers; the relation between ministry and ordination; forms of communal leadership; minor ministries; the role and status of women in the church; and the theology and spirituality of the ministry. This part concludes with an updated bibliography of more frequently cited works. Then follow five parts in which the reader is offered, in chronological order, (long) excerpts from relevant texts and authors, accompanied with notes explaining *realia*, titles and ministries, as well as sources and other aspects. The list starts with the Pastoral Epistles, the *Didachè*, 1 Clement, Ignatius of Antioch, Polycarp of Smyrna, the Shepherd of Hermas, Justin Martyr, and Irenaeus, who together form the second part that covers the evidence from the second century (or late first century for at least the Pastorals). Each section (author or text) is briefly introduced and also has a bibliography. The second part covers authors from the East: Clement of Alexandria, Origen, Dionysius of Alexandria, Firmilian of Caesarea, and the Letter read at the Council of Antioch in 268. The third part turns to the West, citing Tertullian, the *Passio Perpetuae et Felicitatis*, Cyprian, a Letter from the clergy of Rome to that of Carthago dated in the 250s, Cornelius of Rome, and Commodianus. The fourth part includes ecclesial ordinances, such as the *Didascalia*, the Ecclesiastical Canons of the Apostles, and the *Traditio apostolica*. The last part covers apocryphal texts (Ascension of Isaiah, Epistle of the Apostles, the Pseudo-Clementine Letter of Clement to James and the Homilies, the Pseudo-Clementine Letters to Virgins, Pseudo-Cyprian, and the Apocalypse of Paul. In total one finds here 250 excerpts.

The problem with such a genre of work is double. One has to make a decision on which authors and works to include (is 250 excerpts a mere coincidence, or was it intended?), and then also on how much to cite from a particular author. Cattaneo has as a rule made a sound decision. One finds here collected most of the texts one will meet in special studies on the topic. The notes are always *ad rem*, focusing on the issue that dominates this book. Most translations are reproduced from existing ones, from the *Sources chrétiennes* when available or from other translations (G. Bardy for Origen's *On Prayer*; L. Bayard's for Cyprian's *Letters*; EAC for most of the last part). In a few instances the translators have provided their own translation (see Origen's *Commentary on Matthew*, sometimes working from an existing one as in the case of Commodianus). The variety of topics addressed and the variety of literary genres, perspectives and positions makes this collection a fine survey of what early Christians were discussing, and why. One encounters more general treatises or reflections side by side with traces of interventions in local crises or disputes. It shows the importance of the topic and the enthusiasm with which it sometimes was discussed. The topic obviously is of great importance as it touches on the structures of the community, on principles and actors of authority, and on matters of discipline. All of that can be found in this collection.

But as said, this is not just an anthology. The reader is also guided through the material, bot by the rich Indexes and in a different way by the General Introduction that offers a more systematic approach. The subsection that has perhaps been

most researched (and certainly most debated) in recent years is that on the position of women in the early Church. Cattaneo deals with the delicate question of charisms, the care for widows and the special status they received in the community, virgins and deaconesses, and probably most delicate of all, women and ordination. If the different statuses receive quite some sympathy in the sources, the first and even more so the last topic got a very bad press. Cattaneo shows that the original openness for prophetic and other charisms among women was quickly abandoned for what he calls a return to the patriarchal system which he sees rooted in Jewish-Christianity (152), though some traces of its survival into the second century can be mentioned (Justin, but also somewhat later). In the long term it probably did not help their case that women took so important a role in Montanism. As Cattaneo sees it, women fought a lost battle in gaining, and maintaining, a more prominent role in the community. There was not only the general atmosphere in society at large, there were also the apostolic model that certainly was detrimental towards their cause, just as some unfortunate statements of Paul echoed negatively in any attempt to change the situation. But Cattaneo is not completely negative:

“Néanmoins, le climat généralement rigoriste des II<sup>e</sup> et III<sup>e</sup> siècles n’a pu étouffer et obscurcir totalement le rôle complémentaire des charismes, qu’une longue expérience remontant aux origines avait reconnu également aux femmes, et avant tout le charisme du martyr comme sommet de la vie du disciple” (163). There is some truth in this, and one might add that once the time of suffering and martyrdom was over, other opportunities presented themselves to those who wanted to raise above the common people – in the monastery or by living a pious life in the world, but for women this hardly ever translated into obtaining an official ministry in the church. It is one of the tragedies of the early Christian legacy.

This voluminous book will serve its purpose for a French speaking readership, as it has served that same purpose for two decades already for an the Italian speaking audience.

J. VERHEYDEN

Hauna T. ONDREY. *The Minor Prophets as Christian Scripture in the Commentaries of Theodore of Mopsuestia and Cyril of Alexandria*. Oxford, Oxford University Press, 2018. (21,5 × 14), 288 p. ISBN 978-0-19-882453-4. £65.00.

This book, a revised PhD dissertation defended at the University of St Andrews, focuses on Theodore of Mopsuestia’s and Cyril of Alexandria’s commentaries on the Minor Prophets. Against the prevailing view, it argues that Theodore did regard the Old Testament as “Christian”. Although he extremely limited the number of its christological interpretations, he acknowledged its implicit (teleological and theological) link with Christ’s economy. Additionally, the book discusses the common assumption that Cyril was a profoundly christocentric interpreter of the OT, arguing that his interpretation of the Minor Prophets is much more wide-ranging than it was hitherto considered. The book under review thus contributes to dismantling the dichotomy of “Antiochene vs. Alexandrian exegesis”. It demonstrates that both Theodore and Cyril were concerned with the factuality of the

events described in Scripture and both considered the literal meaning of the OT as valuable for the Christian Church.

The book consists of an introduction and four parts. In the introduction, the author describes the problem of schematizing the Antiochene and Alexandrian exegetical traditions as literal and figural and presents studies that have contributed to the deconstruction of this scheme (e.g. John O’Keefe, Frances Young, Margaret Mitchell). Then, she places Theodore and Cyril and their commentaries in their historical context and in the context of the exegetical traditions of Antioch and Alexandria. The introduction closes with the plan of the study.

In the first part, the author compares the exegesis of the Minor Prophets of Theodore and Cyril with that of Jerome and Didymus the Blind. Theodore and Cyril had the same appreciation of the factuality of Scripture and considered the scriptural narrative as sacred history. By contrast, Jerome, despite his concern about Jewish history and language, could neglect the facts for the sake of allegorical interpretation. And although Theodore and Cyril did not provide extensive historical background, as Jerome did, they paid much more attention to the historical detail than Didymus did. In comparison with Didymus, Cyril was less fascinated by number symbolism, and, in contrast to both Didymus and Jerome’s exegesis, his figural interpretation is much more restricted.

The second part of the book is dedicated to the functions of the prophecies of the Twelve, in the case of Theodore, in the context of the First Age, i.e. the time before Christ’s coming, and, in the case of Cyril, of the First Covenant. The author notices that Cyril observed a much greater hortatory function in the prophecies of the Twelve than Theodore did, and ascribed a positive role to the Law that guided Israel to good conduct. Ondrey argues that Theodore, like Cyril, affirmed the messianic prophecies of the Old Testament. However, according to Theodore, these messianic expectations pointed to a man Jesus, *homo assumptus*, but not to the Son of God, as in Cyril’s commentary: for Theodore, Israel had no knowledge of the Trinity, and only God the Creator was revealed through the Minor Prophets. The author concludes that this is the main difference between Theodore and Cyril’s conceptions of prophecy.

In the third part, Ondrey argues that Theodore’s and Cyril’s commentaries are equally worthy to be called “Christian”. Her major point here is that “Christian commentary” is not necessarily “christological” or “christocentric”, and thus can be organized differently. Theodore’s commentary is not christological, but teleological and theological, and therefore, valuable for a Christian reader. Ondrey stresses that although, for Theodore, Christ is not “the content” of the Old Testament, the coming of Christ was the *telos* of Israel’s history. Theodore maintained the constancy of the providential care of the one Triune God through history that led to the salvation in Christ. Thus, it is not Christ who united the two Testaments, but the one God. The Twelve had also a catechetical value, because, according to Theodore, their affirmation of a strict monotheism formed the foundation of Christian faith. Speaking of Cyril’s Christian interpretation of the Twelve, Ondrey underlines its ecclesiastical aspect, which was hitherto unnoticed by scholars as they focused primarily on its christological dimension. Cyril’s Christian interpretation of the Prophets is also characterized by a moral application without any explicit reference to Christ. Cyril drew lessons for his Christian audience directly from the Old Testament history or through spiritualizing the Law.

In the concluding fourth chapter, highlighting her major findings, the author insists on abandoning the dichotomy of “Antiochene vs. Alexandrian exegesis”

and on the reassessment of Theodore's Old Testament exegesis. From Ondrey's point of view, the contemporary sympathy towards Alexandrian interpretation might not be free from a bias based on the disappointment with historical critical exegesis, just as the enthusiasm about Theodore as a "proto-historical critic" during the first half of the 20<sup>th</sup> century was a result of the rise of historical criticism at that time.

Hauna Ondrey's book is a well-managed and nuanced study that critically yet in a fruitful manner interacts with the secondary literature. It would have been better if the author had explained the peculiarities of Theodore's theology to the unexperienced reader, especially his technical term "Two Ages" that is frequently referred to in her text. In addition, it should be said that the title of the book is misleading, because it only reflects the content of the third part while the scope of the book is much broader than its title suggests. Moreover, there are some other smaller errors and confusions in the text, such as references to Robert Charles Hill sometimes as Robert Hill and sometimes as Charles Hill, or word-for-word repetitions (e.g. the same footnote on p. 6 and 49 or a passage "the Twelve serve... the Son of God" on p. 44 and 75). But overall, this book makes an important contribution to the study of biblical interpretation in Late Antiquity and deserves the attention of scholars of patristic exegesis.

S. PUCHKOVA

*Paulin de Périgueux, Vie de saint Martin. Prologue. Livres I-III. Introduction, édition critique, traduction et notes Sylvie LABARRE (Sources Chrétiennes, 581). Paris, Cerf, 2016. (12,5×19,5), 403 p. ISBN 978-2-204-10653-5. €47.00.*

Sometime around 470 the Latin poet Paulinus of Périgueux published a long bio-hagiographical poem (3622 verses divided into six parts) on St. Martin, the famous bishop of Tours, based on the information he could read in Sulpicius Severus' equally famous *Vita*. It was the first of many re-writings of the life story of the almost legendary bishop and the first attempt to create an epopee *à la Virgil* starring St. Martin. Sylvie Labarre, author of a monograph on this poem and the one by Venantius Fortunatus in the sixth century (*Le manteau partagé*, 1998), has re-edited the first part of this lengthy work. The edition is preceded by a substantial introduction in which the reader finds valuable information on the author, his intellectual milieu, the poetic reworking of Sulpicius' *Vita*, a survey of the manuscript tradition and previous editions, a brief analysis of the structure and contents of the poem with reference to the parallel scenes in Sulpicius and Venantius which shows in a succinct but helpful way that the former's *Vita* is a major source for Paulinus in the first three books, but that he also relies on other works of Sulpicius in the second half of the poem, and a bibliography. The work had been edited before, the last time by M. Petschenig for CSEL (16/1, 1888). Labarre has based her edition on a broader basis, including a number of manuscripts that were known to Petschenig, but that he had not consulted.

Apart from the literary qualities of the poem, on which Labarre has no doubts whatsoever, one is above all struck by a couple of more or less unique features that single out this text when compared with Sulpicius' work. First, there is the

strange figure of Grace that accompanies the saint all through his life and ministry. It is a sustained feature that adds to the divine and prominent character of the protagonist. Second, readers who are familiar with Sulpicius' *Vita* will note the transformation the hero has undergone. Labarre describes it as follows: "Alors que le Martin de Sulpice apparaît comme un 'marginal' défendu par un avocat passionné, celui de Paulin ressemble au portrait de l'évêque-patronus idéal du Ve siècle, défenseur des opprimés et ordonnateur de la charité, investi d'une mission civique et sociale autant que religieuse" (26). Here is a bishop in the making after the model that would become the generally accepted way to conceive of such a figure in times to come.

The edition and translation are accompanied by short notes, as this is usual in SC. These show the poetic quality of the text when compared to the models of old. In the opening lines of the famous section on the partition of the mantle, Labarre notes, *inter alia*, the word "cum subito" to introduce an unexpected encounter of a quasi-divine character, the phrase "glaciali frigore" that has a parallel in Ovid, the way Paulinus dramatizes the scene by emphasizing the ascetic lifestyle of the protagonist, the nudity of the poor man, and the harsh conditions in which the meeting takes place to the point that the man, half frozen, is said barely to be able to stutter a few words: "Dans uix uerba frementi / dimidians prae fracta sono, les fricatives et les dentales traduisent la diction saccadée de celui qui a froid. On croit entendre les dents qui claquent" (141 n. 4). The scene is awful, and so are the personages, but the reader senses something great is going to happen. It is just one example of the poetic skills of the author that help impress the reader. One hopes Labarre will soon publish the second part of the poem, so as to enable us to stay with Martin till the end of his life.

J. VERHEYDEN

Emilio BRITO. *De Dieu: Connaissance et inconnaissance* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 300A-B). Leuven – Paris – Bristol, CT, Peeters, 2018. (16×24), LVIII-634 + 635-1255 p. ISBN 978-90-429-3647-8. €155.00.

Emilio Brito SJ est un des plus importants historiens de la philosophie. Son œuvre commence avec des livres sur les grands idéalistes allemands, sur Fichte, Hegel, Schelling dont l'essentiel reste l'exposé et la discussion des thèmes religieux et théologiques de leurs écrits. Par la suite, son travail s'élargit et passe résolument à une seconde problématique où ce très grand connaisseur de la philosophie et de la théologie de l'Occident présente sa pensée à travers de véritables résumés des grands thèmes. D'abord les deux volumes de *Philosophie moderne et christianisme*, puis deux autres volumes *Sur l'homme: Une traversée de la question anthropologique*, et maintenant, toujours en deux volumes, une étude sur *Connaissance et inconnaissance* de Dieu. Autant dire qu'il y a un passage de la philosophie allemande à ce qu'on pourrait appeler une histoire de la pensée, une histoire d'ordre métaphysique. Les quelques 1300 pages de l'ouvrage se divisent en dix-huit chapitres, avec de notes immensément savantes et qui constituent souvent de véritables exposés en raccourci de thèmes et de thèses. Quant à la Bibliographie, elle est comme un catalogue sélectif de l'historiographie de la philosophie

occidentale et les dix-huit pages à double colonnes de l'Index onomastique offrent un guide précieux de cette Somme.

La lecture de cet énorme livre pourrait être commencée à partir de la fin. À savoir de la conclusion en six pages où le déroulement des 18 chapitres est divisé et rassemblé dans trois parties principales. La première partie va du traitement de 'la Religion' et de la théologie naturelle aux preuves de Dieu et leur reformulation chez les grands penseurs allemands. La seconde partie contient les chapitres sur le monothéisme, l'athéisme, sur la mystique et sur la question de Dieu chez Heidegger. Quant à la troisième partie, elle constitue une reprise et une relecture d'ordre théologique chrétien-catholique des grands thèmes qui précèdent à travers la discussion de la révélation, de la connaissance de Dieu dans la foi, de l'essence et des attributs de Dieu et finalement, de Dieu et la mort (1176s).

E. B. parle de tous les grands philosophes de l'Occident et il en parle à partir de la lecture systématique et souvent complète de leurs œuvres. Évidemment, cet exposé philosophique des philosophes subit une forte influence d'importants penseurs religieux. H. Urs von Balthasar est certainement le plus proche d'E. B. parmi les théologiens contemporains. Or, «pour les détails», des détails à travers tout ce livre, l'auteur le plus important avec un très grand nombre de références dans l'Index, est W. Kasper, un théologien dont l'œuvre – on l'oublie souvent – a commencé par un excellent livre sur Schelling! Le second auteur contemporain sur le plan de références dans l'index est H. Kung dont E. B. a beaucoup appris, mais qu'il critique aussi de temps en temps. Évidemment, K. Rahner est présent un peu partout et on trouve d'importantes références à un auteur quelque peu oublié, J. Mouroux. Toutefois – et c'est finalement surprenant, mais surprenant seulement à première vue – la néo-scholastique sous-tend ce livre, notamment la pensée d'E. Coreth dont E. B. présente un brillant exposé-discussion (92-101). Quant à la discussion, la discussion critique, avec un auteur contemporain, elle est surtout marquée par une énorme note en bas de page sur J. Moingt (396s n. 616).

Cet ouvrage immensément savant est d'une grande humilité et d'une grande simplicité. Il présente toutefois de temps en temps aussi de fulgurantes formules. Qu'on en rappelle deux, parmi un grand nombre. Dans le contexte d'une discussion de la pensée de Balthasar, on lit «les êtres sont invités à la table de l'existence» (44). Et toujours dans un contexte balthasarien: notre Dieu n'est pas un Infini indifférencié, sans figure mais plutôt «une superfigure infiniment déterminée» (702). Or, au-delà de belles formules, ce livre très lisible, d'un style fort agréable, présente un grand nombre d'enseignements finalement neufs et novateurs.

Tout d'abord, qu'on renvoie à deux affirmations essentielles. La première se trouve déjà dans l'*Avant-Propos*. E. B. cite H. de Lubac pour rappeler «cette vérité de la tradition philosophique que l'idée de Dieu ne peut venir que de Dieu lui-même» (xxxiv n. 152). La seconde, toujours concernant un écrivain étudié, provient d'un théologien oublié, J. Delanglade qu'E. B. réhabilite en résumant sa pensée sur presque quarante pages du premier tome de son livre: «Nous ne pouvons comprendre Dieu. Mais nous pouvons le connaître» (193). Ces affirmations fondatrices ne font que précéder et situer une immense quantité d'admirables exposés et définitions dont nous rappelons, peut-être arbitrairement, quatre qui nous ont frappé particulièrement. Tout au début de l'ouvrage, E. B. parle de la problématique du Dieu personnel et, renvoyant à des textes religieux très anciens, il affirme que «Dans l'horizon archaïque... la notion d'impersonnalité n'a... guère de sens» (3). Toujours au début de l'ouvrage, on trouve une note longue et

riche, désireuse de réhabiliter le *Cogito* cartésien qui serait, selon les grands théologiens protestants Barth et Jüngel, une position «accoucheuse de l'athéisme moderne» (41 n. 265). Cependant, E. B. sait aussi louer la richesse de la théologie protestante contemporaine. Par exemple, le brillant enseignement de J. Moltmann sur la Trinité économique qui ne révélerait pas seulement la Trinité immanente, mais réagirait aussi sur elle (1138s). Finalement, comment ne pas mentionner 'le résumé' lumineux d'un exposé de Ricœur sur l'histoire de la notion du Père dans la Bible? Dieu est désigné dans l'Ancien Testament d'abord Yahveh et seulement après Père. Père est dissocié de l'engendrement et, contrairement à ce qu'on pourrait penser, Jean comporte plus de cent fois la désignation de Dieu comme Père, tandis que Marc ne l'appelle ainsi que quatre et Luc quinze fois (1101ss).

Ces thèmes et ces trouvailles pourraient être multipliés, ils illustrent l'immensité des connaissances d'E. B. et la sublimité de la réflexion. Ils sont aussi bien d'ordre philosophique que théologique et on pourrait poser la question: quelles sont les limites entre philosophie et théologie dans ce travail? La réponse provient de trois sources. H. de Lubac a écrit il y a presque trois quarts de siècle: «il n'est pas un chrétien dont la philosophie puisse être en tout ce qu'elle eût été sans la foi» (1179). Bien plus récemment Jean-Yves Lacoste parle «des questions qui semblent pouvoir jouer d'une double nationalité» (1180). Et pour conclure avec la conclusion d'E. Brito lui-même: le discours que tient mon ouvrage «n'est pas obligé d'opposer d'entrée de jeu visée philosophique et visée théologique. En se souvenant de son Maître, il s'efforce plutôt de parler, sans les confondre ni les dissocier, l'un et l'autre langage» (1180).

M. VETO

Susan M. FELCH (ed.). *The Cambridge Companion to Literature and Religion* (Cambridge Companions to Literature). Cambridge, Cambridge University Press, 2016. (16×23,5), XII-289 p. ISBN 978-1-107-09784-1. £23.99.

This volume discusses in sixteen chapters various aspects of acts of reading of (religious) texts from different traditions while taken seriously the literary character of these texts as well as what they have to say about religion and religious topics. In the first part are presented three reading practices – a theological (R. Williams), a confessional (J.M. Wilson), and a post-secular one (Z. Ni). The second part, entitled “Intersections”, consists of five essays on topics both religious and literary: ethics (S.M. Felch), dwelling (J. Reinhard Lupton), imagination (M. Potts), sacrifice (M.M. Matthiesen), and repetition (S. Brietz Monta). The third part opens the perspective still wider and presents reading practices in various faith traditions: Hinduism (C. Kearns), Buddhism (R.K. Payne), Judaism (S. Handelman), Eastern Orthodoxy (L. Branch and I. Patuleanu), Roman Catholicism (P.J. Contino), Protestantism (W.J. Hennings), and World Christianity (S. Vanzanten).

Starting from three recent plays with a religious subject (of different kinds), Rowan Williams ponders on what binds religious speech and poetry and what distinguishes the one from the other. The first aspect Williams sees expressed in the fact that both religious language and (secular) poetry evoke a world the

audience was not expecting or asking for, but one that nevertheless urges us to answer to. The other aspect, as Williams sees it, is that the religious world is one in which moral and other obligations are such that there is also always a place for healing and restoration. Michon Matthiesen studies the recently published *A Prayer Journal* of Flannery O'Connor, an account written in the late 40s of the author's search for explaining the meaning of human suffering. The *Journal* offers an insight in the "confessional homeland" of the author (117), which is, so Matthiesen, instrumental in understanding the scenes of violence and violent characters in O'Connor's later work. Susannah Brietz Monta studies a category that is both religious and literary. Repetition can be functional as a literary concept but also as a religious one, e.g., in prayer. She illustrates this from an analysis of an late-medieval poem entitled "Sodenly afraide". Repetition helps form the poem and at the same time express its author's sentiment. These three examples may perhaps suffice to give the reader an idea of the kind of questions addressed in this volume and the way they are approached through a combination of text analysis and theoretical reflection. If anything, they show that religion and literature are intrinsically interwoven, not only as form and content, but also as ways of expressing experiences that one feels transcend "normal language".

J. VERHEYDEN

Matthieu ROUILLÉ D'ORFEUIL. *Lieu, présence, résurrection: Relectures de phénoménologie eucharistique* (Cogitatio Fidei, 300). Paris, Cerf, 2016. (13,5×20,8), 402 p. ISBN 978-2-2041-1022-8. €34.00.

Ce livre exploratoire propose de penser la réalité de l'être et de l'eucharistie à partir de trois catégories: le lieu, la présence et la résurrection. L'A. souhaite également remettre en cause la notion de «substance». Or, est-ce aussi une remise en cause de la métaphysique? Dans un premier temps, le lecteur peut avoir du mal à comprendre sa position concernant le rôle de la métaphysique à l'intérieur d'une question traditionnellement traitée et considérée comme purement métaphysique. En effet, il soutient d'une part que : «s'il y a bien quelque chose qui est mort qui n'est ni la métaphysique, ni le thomiste, comme tels, qu'est-ce donc?» (10-11, n. 2). Et d'autre part il atteste que: «dire que la métaphysique, comme telle, est défunte, serait d'ailleurs une affirmation approximative, partisane, voire fantasmatique» (10, n. 2). De ce fait, on peut conclure que s'il ne considère pas la métaphysique comme défunte, c'est parce qu'en France dans la figure de Claudine Tiercelin (professeure de la Chaire de «Métaphysique et philosophie de la connaissance» au Collège de France) il y voit le signe de sa vitalité (une vitalité qu'il déplore car il n'y voit nulle référence à Heidegger!). Donc, malgré de possibles contradictions, l'A. propose clairement de se débarrasser d'«une encombrante clef de lecture métaphysique» (36) et de proposer à sa place une lecture plutôt phénoménologique (52).

Le livre est composé de quatre chapitres suivis par quatre annexes (de grande utilité pour le lecteur). Dans le premier chapitre «Philosophies eucharistiques du dogme ontologique à la nécessité de la phénoménologie», l'A. s'attache principalement à établir le droit de citoyenneté de la phénoménologie en théologie. Plusieurs points historiques sont abordés et il est notamment question de proposer d'étudier les notions de «lieu», «présence», et «résurrection» en lien avec la tradition

phénoménologique. Il ne s'agit donc pas d'étudier seulement les dites notions mais aussi de les mettre en relation. De ce fait, l'A. propose par exemple de voir l'eucharistie à partir de la résurrection, de comprendre la présence du Christ comme une «présence-absence» (126) (juxtaposition contradictoire?) et d'explorer d'autres pistes dans son livre afin d'ouvrir une voie à la phénoménologie.

Dans le deuxième chapitre «Eucharistie et absence de Dieu», l'A. relit la présence eucharistique à partir de saint Augustin. Il s'agit «d'aborder sans *a priori* philosophique» (130) les textes de l'évêque d'Hippone afin de privilégier une lecture de tradition plutôt heideggérienne (136) qui nous conduit jusqu'aux travaux d'Emmanuel Falque et de Jean-Luc Marion (deux figures importantes dans cette recherche). À travers cette lecture, l'A. invite le lecteur à échapper à «toute tentative illusoire de localisation» et à «renoncer à toute réification de la présence, à toute "chose" présente, à toute éternité, qu'il s'agisse d'une présence de Dieu ou d'homme» (156). À sa place, l'A. favorise une compréhension de la présence comme: «source»; «état mutuel», «intimité», «communion» (*ibid.*). Ces idées et concepts clés seront également explorés dans le troisième chapitre «Le IX<sup>e</sup> siècle: la théologie phénoménologique», où l'A. aborde Jean-Scot Érigène et Paschase Radbert et souligne plusieurs pistes et idées de tendance phénoménologique. Les discussions autour de la matérialité et la véracité de l'eucharistie soulèvent de nombreuses questions servant à interroger les biens fondés d'une métaphysique substantialiste pour penser la présence du Christ dans l'eucharistie.

Dans le dernier chapitre «Le XIII<sup>e</sup> siècle, tournant métaphysique et *epoché*», l'A. propose une relecture de Thomas d'Aquin et de saint Bonaventure. Ce parcours amène le lecteur à s'interroger sur la question de la vérité et sa relation avec le réalisme. Ainsi, il s'intéresse aux énoncés «la neige est blanche» (de Tarski) et «ceci est mon corps» (328-332) et scrute les possibles différences (y en-a-t-il vraiment?) entre les deux énoncés afin de comprendre le réalisme impliqué par l'eucharistie. Sa conclusion est alors décisive (bien que les chemins entrepris par l'A. ne soient pas toujours les meilleurs): pas besoin d'une métaphysique de substances!

Si nous pouvons être d'accord avec l'une des idées principales de l'A., à savoir, qu'on n'a pas besoin d'une métaphysique de substances pour penser la présence réelle du Christ dans l'eucharistie, nous ne le suivons pas dans une série de malheureuses conclusions (361-363). Peut-on parler de relations entre A et B mais faire disparaître ou oublier A et B (374-380)? Au-delà d'un rejet de la métaphysique, il nous semble qu'il s'agit de chercher à comprendre autrement la présence. Le livre de Rouillé d'Orfeuill invite tant le théologien que le philosophe à comprendre autrement un sujet problématique et cela constitue le grand intérêt de ce livre.

A. PÉREZ

Gaspard SALATKO. *Le dieu situé: Une enquête sur la fabrique de l'art sacré dans le catholicisme contemporain* (Anthropologie du Monde Occidental). Paris, L'Harmattan, 2016. (13,5×21,4), 201 p. ISBN 978-2-343-10064-7. €21.50.

Quelle impression étrange saisit le théologien et encore plus le liturgiste, à la lecture de ce livre! Qu'un anthropologue étudie le même objet que nous – ici l'espace liturgique – n'est pas une nouveauté. De ceci surgit parfois des dialogues

particulièrement riches. Ici l'auteur étend son objet à la théologie elle-même. La posture de l'auteur, voire son épistémologie, mérite quelque attention, objet de son chapitre introductif. Ce n'est donc pas seulement une anthropologie du christianisme que l'auteur entend faire, mais une anthropologie de la théologie. De plus, il présente sa propre compréhension de la théologie: «Le terme "théologie" ne désigne pas seulement la discipline pratiquée par les théologiens. Il réfère aussi aux modèles descriptifs et compréhensifs produits par les sciences sociales pour décrire et qualifier l'activité religieuse en tant que théologie en acte» (13). Une telle approche ne choquerait peut-être pas des théologiens pratiques, mais poserait probablement problème à des systématiciens. Salatko prend une autre position de départ, qui serait loin de faire l'unanimité, cette fois chez les anthropologues, qu'il développe dans son paragraphe «Faire du dieu chrétien un objet d'anthropologie» (13-16). Je le cite longuement pour bien faire comprendre le propos de ce livre: «Le programme d'investigation développé dans cet ouvrage implique l'adoption d'une acception processuelle de la *croyance*, comprise comme résultant d'opérations réflexives, projectives et critiques, contribuant à consolider réciproquement deux catégories d'énoncés et d'objets symétriquement construits. La focale retenue à cette fin relève de l'adoption d'une posture *théiste méthodologique* qui vise à rendre compte de la croyance, non pas comme de l'ordre des techniques institutionnelles de persuasion, mais comme un ensemble de dispositions cognitives et de compétences critiques dont la mise en œuvre instruit les potentialités du divin» (14-15). Le chapitre 2 pose le cadre de l'étude, à savoir le renouveau de *l'art chrétien* ou *art sacré* au 20<sup>e</sup> siècle. Salatko s'attache d'abord à préciser ce qu'il entend par «Rituel», notion clé de sa réflexion. Il délimite aussi son objet à l'espace culturel, donc surtout au sanctuaire et à ses pôles constitutifs. Il avance déjà une de ses hypothèses, d'ailleurs intéressante, que c'est la focalisation post-conciliaire sur les pôles (autel, ambon, présidence) qui mérite l'attention de l'anthropologue pour rendre compte des mutations de fond de la liturgie catholique. Il aborde longuement l'exemple atypique de Saint François de Molitor, nouvelle église qui «abolit» la dialectique chœur-nef (33-42). Le vocabulaire utilisé surprendra sans doute les théologiens: le rituel comme activité allographique, l'esthétique analytique, la tangibilité, etc. Dans le chapitre 3 (45-67), l'auteur présente principalement une relecture mise en perspective de la revue *L'Art sacré* et de ce qui tournait autour dans le catholicisme français, dont les liens entre certains artistes et des théologiens. Il utilise les clés dégagées dans le chapitre 2. Le chapitre 4 me semble mériter plus d'attention. L'auteur relit l'évolution de la prise en considération de l'art sacré et de l'espace autour du binôme conservation / restauration, la première entendue comme le versant patrimonial et la seconde comme le but du Mouvement liturgique puis de la réforme liturgique. Cette idée d'une restauration comme un retour à un état d'antériorité (82) est une clé essentielle pour appréhender la question du livre. L'auteur étudie la naissance et l'évolution des commissions diocésaines d'art sacré (depuis 1924) prises dans cette tension entre conservation et restauration. Au centre de la recherche théologique émerge à la fin des années 1940 en France la notion décisive d'assemblée (en soulignant ici le rôle d'Aimé-Georges Martimort). Notons encore le paragraphe sur «la minorisation de la place accordée aux images» (102-106). Je cite ici longuement sa conclusion: «Plus qu'un mouvement univoque, classiquement analysé en termes de 'sécularisation', les tentatives de patrimonialisation appliquées au religieux peuvent alors être comprises comme des dynamiques

d'oscillation entre deux pôles: soit *conserver*, c'est-à-dire maintenir la chose mémoriellement qualifiée dans un état stable; soit *restaurer*, c'est-à-dire restituer la chose mémoriellement requalifiée dans un état d'antériorité (réel, supposé ou idéalisé). Plutôt que d'opposer un programme *culturel* de conservation des choses du culte chrétien et un programme *cultuel* portant sur la restauration du rituel, on peut alors se demander si les deux programmes ne constituent pas deux polarités de l'appareil commémoratif chrétien» (114). Cela conduit l'auteur à développer une réflexion proprement anthropologique sur les «instanciations mémorielles du divin» (chap. 5). Ce chapitre est consacré à une étude de cas de la restauration (au sens précédent) de l'espace liturgique de Saint Jean-Baptiste de Belleville à Paris. L'auteur détaille les interactions entre le curé, les experts de la Commission diocésaine d'art sacré, l'architecte et les monuments historiques. Il en fait une analyse anthropologique dans son chapitre 6 (dans les pages 148-164), surtout sur l'emplacement du tabernacle et sa hauteur. Il utilise pour cela la notion d'affordance (ce qu'un environnement offre comme ressources à un être). Il s'attache à ce qu'il nomme un «agencement de cadres d'expériences» (147). Ce livre, étonnant pour un liturgiste, offre quelques ressources intéressantes pour déplacer les catégories habituelles en théologie. On appréciera l'étude de cas dans la paroisse qui fut lors du Mouvement liturgique celle de Georges Michonneau (de 1956 à 1966), tant la description que l'analyse. On évitera la définition du baptistère dans le lexique, qui est en fait celle d'un bénitier et non d'un baptistère (187). Enfin, ma plus grande critique est l'absence de littérature secondaire théologique, si ce n'est Jean-Yves Hameline, incontournable ici. Plusieurs liturgistes allemands notamment (comment faire l'impasse sur Albert Gerhards!), ont énormément travaillé ces questions. Cette absence de considération pour la recherche scientifique théologique est malheureusement récurrente dans le monde universitaire français, comme on l'a vu dans des travaux d'historiens du christianisme et de sociologues de la religion.

A. JOIN-LAMBERT

Wouter DRUWÉ. *Scandalum in the Early Bolognese Decretistic and in Papal Decretals (ca. 1140-1234)* (Spicilegium Sacrum Lovaniense, 55). Leuven, Peeters, 2018. (16×24), x-110 p. ISBN 978-90-429-3546-4. €38.00.

Wouter Druwé has provided a fine, if brief, piece of scholarship on the medieval meaning and uses of *scandalum* in the canonical tradition. It is divided historically, with subdivisions providing clear guidance through the various themes and meanings arising in each author's work. I will briefly survey the work before offering some closing evaluative comments.

Druwé's Introduction is a helpful survey of the current literature on medieval notions of *scandalum* from the same period. He outlines clearly his *Begriffsgeschichte* methodology, which focuses on the various meanings a single term takes up.

The first chapter deals with *scandalum* as it appears, albeit in a limited manner, in the works of Gratian. Separate attention is given to pre-Gratian sources on *scandalum* – unsurprisingly, Augustine, Jerome, Gregory the Great, and Pope

Gelasius are the most common – as well as the established two recensions of what is called the *Decretalum Gratiani*. Still, Gratian himself only commented eight times between the two recensions on *scandalum* and in his dicta the concept “was only of minor importance” (29).

The second chapter is subdivided into sections covering three generations of Bolognese decretists (ca. 1140-1180). The first generation (i.e. Paucapalea and Magister Rolandus) indicates how relatively insignificant *scandalum* had remained immediately after Gratian’s publication. The significance of *scandalum* only really began to take hold in the second-generation decretists (i.e. Rufinus and Stephen of Tournai). In these two, we find particular attention to the advantage of keeping certain wicked deeds occult, and thereby avoiding a scandal. Stephen of Tournai even suggested the solution of transferring a priest to a new location if he had done something wicked (42). Simon of Bisignano constitutes the only member of the third generation of Bolognese decretists covered, and it is he who both explored the option of lying to avoid a scandal and arguing that there are some truths that can never be avoided, even though they would cause scandal. Druwé indicates that this relation between scandal and truth would come more and more to the fore in early and mid-13<sup>th</sup>-century authors like Raymond of Peñafort and Hostiensis. Absent, however, in each Bolognese decretist, is any speculative definition of *scandalum*.

The monograph’s third chapter explores the papal decretal traditions as they appear in the *Liber Extra*. Included are nine passages from the *Compilationes antiquae* and two from *Compilationes latinae*, that were excluded from the *Liber Extra*. Druwé covers the nine roman pontiffs beginning with Pope Alexander III in 1159 through the earliest decretals of Pope Gregory IX until the publication of the *Liber Extra* in 1234. The Pope receiving the greatest attention, perhaps expectedly, is Innocent III (1198-1216). It was in the latter that *scandalum* became a regular part of criminal law. Prior to that, *scandalum* was used in a great number of ways, though still as a self-evident concept not requiring clarification (81). Pope Innocent III was the first to give some “theoretical reflections on the notion of *scandalum*”, himself noting the term’s ambivalence (82).

In the final and briefest chapter, Druwé takes us into the influential *Summa de Paenitentia* of Raymond of Peñafort. For the first time “in canonical literature” (83), Peñafort dedicated an entire title to the topic of *scandalum* itself (book 3, title 30). In treating it more speculatively, Peñafort “introduces several distinctions and nuances” (87), including the threefold truth in relation to scandal: *pro vita, pro doctrina, pro iustitia*.

The Conclusion offers a healthy summing up of various trends in meaning *scandalum* enjoyed in the surveyed years. Druwé concludes that a basic notion of *scandalum* from the period under investigation is equivalent to “indignation” (91). While *scandalum* shifted slightly in meaning, that change was not great. Far more notable was the way it came to be utilized in more and more contexts. Looking back over authors of the canonical tradition covered, Druwé argues that the multiplication of uses of the term *scandalum* even led to its contradictory employment. Both its relative ambiguity and its occasional contradictory employment by different authors supports Druwé’s general thesis that the medieval Church took advantage of the opacity of the meaning of *scandalum* to achieve the course of action most useful at the time. He quickly adds that this is not a moral judgment of the medieval Church. He concludes by indicating the contemporary ecclesial

relevance of *scandalum*, noting that its ambiguity in today's Code of Canon Law is not dissimilar to that of the medieval Church's situation, though the contemporary clerical sex abuse scandals have highlighted important limits on the sorts of reactions permissible in the face of reprehensible deeds. Furthermore, with an increasing occidental secularity, one wonders about the future where even the open proclamation of Jesus's Gospel can give rise to scandal. The issue of *scandalum* and how those inside the Church understand it is not going away.

A few evaluative comments on Druwé's fine piece of research. Readers will be pleased and helped to find the large space allotted to the footnotes. The author has not only included both references and original Latin passages, but also swaths of recent scholarly literature. While these footnotes can sometimes occupy even half the printed page, this feature makes the work the quality scholarship it is. For the most part the English is not flowery, and can even be a bit parched in places. In the end, it works well enough. Still, there are some rather unpolished mishaps that seem easily avoidable, such as the author's consistence use of the obsolete "inobedience". Usually these infelicities seem to stem from either misspellings or a phonetical English and so do not inhibit the author's meaning, e.g. "if a family member was willing to go an a crusade for him" (74). The work's subdivisions are sometimes quite terse and perhaps could have been expanded with more analysis. As it stands, these subdivisions can be so brief, they almost read as simple lists. Nevertheless, the suggestive concluding remarks at the end of this brief book are well worth the wait. Regarding the overall conclusion, I do have one misgiving. One might wonder why we must presume a singular account of *scandalum* in all authors surveyed, rather than disharmonious appropriations within those same authors. Druwé seems to have done the former. Why not, though, understand two authors as being in possession of non-identical notions, or at least different salient limitations on the same concept, which gives rise to it being employed in contradictory ways. This is an important and unaddressed presumption on which rests Druwé's conclusion. Yet, if I am correct, then such a question – and others like it – beg for more study, not less. Druwé has done us the great service of beginning, not ending, an intriguing and important discussion, even for our own contemporary ecclesial situation. As such, I heartily recommend this brief monograph. It will certainly prove interesting for scholars and students alike interested in canon law, the history of canon law, medieval theology, and moral theology.

J.M. ANDERSON

