

as a symbol of renunciation, and Shenoute's teaching about the need for sanctity of the body as a resurrection body. As might be expected of a book in a series edited by Boyarin, Burrus, and Krueger, Schroeder filters Shenoute largely through Foucault and feminist theory. So the language of the text is the language of power, force relations, technologies of the body, and social constructions and performances. Her analyses are descriptive of Shenoute as a monk and leader who uses strategies of the body to organize and control his monastery by invoking the rhetoric of masculine discipline. Although I appreciate this perspective because of its sensitivity to the never-neutral process of normation, I was left wondering whether these body strategies were constructions that Shenoute consciously put in place, or that Schroeder put in place for him.

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## History of Christianity: Early

**RADICAL MARTYRDOM AND COSMIC CONFLICT IN EARLY CHRISTIANITY.** By Paul Middleton. Library of New Testament Studies, 307. New York: T & T Clark, 2006. Pp. xvi + 207. \$120.00, ISBN 0-567-04164-6.

In this revised dissertation on "radical" martyrs—defined as those who intentionally sought out arrest and death—in the period prior to Decius's edict in 249, Middleton seeks to redress a perceived marginalization of them in both early Christianity and contemporary scholarship. Chapter one documents the prominence of "radical" martyrs in pre-Decian narratives, while chapter two contrasts Roman and Christian perceptions (judicial execution versus martyrdom). Chapter three argues that in early Christian theology, radical martyrdom was considered a most powerful weapon in a cosmic conflict. Chapter four reinvestigates the origins of this theology (suggesting a Christianization of Jewish Holy War traditions as a major source), while chapter five finds basic components of the radicals' worldview already present in the NT. Middleton demonstrates his thesis successfully despite occasional overreaching to eliminate contrary evidence; e.g., in arguing that the Quintus episode in *MartPol.* 4 is interpolated, it is irrelevant that the earliest MS is tenth c. (thus allowing time for "a good deal of redactional activity"); the passage is paraphrased already by Eusebius. Moreover, eliminating the Quintus episode still leaves intact (and undiscussed) the foundational statement in *MartPol.* 1.2b (Poly-carp *waited* to be betrayed). In a surprising omission, J. B. Lightfoot's commentary on this text (supportive of Middleton's thesis) is unmentioned; indeed, the only reference to him in the volume is misattributed, in both bibliography and index, to R. H. Lightfoot (an inattentiveness to detail not uncommon throughout). In all, a provocative read for the specialist or graduate researcher.

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**WANDERING MONKS, VIRGINS, AND PILGRIMS: ASCETIC TRAVEL IN THE MEDITERRANEAN WORLD, A.D. 300-800.** By Maribel Dietz. University Park: The Pennsylvania State University Press, 2005. Pp. x + 270. \$50.00, ISBN 0-271-02677-4.

In a fascinating and beautifully written revision of her Princeton doctoral thesis, Dietz provides a counterpart to the apparent single-minded scholarly focus on pilgrimage to holy sites as the only "religiously motivated travel." Dietz's study takes us to Christian itinerancy that can be distinguished from the goal orientation of pilgrimage: we find here an attention to "travel as part of a wandering and ascetic life, either on a voluntary basis or as a religious justification for forced migration." In six chapters, arranged roughly chronologically, Dietz explores how ascetic travel developed from the fourth through the eighth centuries, noting throughout how prominently women feature in this story and culminating in an epilogue that argues for the ways in which the Benedictine Rule and its dissemination eventually led to the "elimination of monastic travel and wandering as a legitimate form of religious life." Critical to the narrative Dietz provides is precisely the tension between an increasingly formalized and institutionalized monasticism (and pilgrimage) and the many varieties of ascetic styles of living and wandering, especially travels to visit "living *sancti*." This volume is essential reading for anyone interested in early Christian travel around the Mediterranean world.

Kim Haines-Eitzen  
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**THE LIFE AND MIRACLES OF THEKLA: A LITERARY STUDY.** By Scott Fitzgerald Johnson. Washington, DC: Center for Hellenic Studies, Trustees for Harvard University, Cambridge, MA. Distributed by Harvard University Press, 2006. Pp. xxiv + 288. \$19.95, ISBN 0-674-01961-X.

A revision of Fitzgerald Johnson's Oxford thesis, this volume contributes significantly to recent scholarship on early Christian Thekla devotion by treating the afterlife of the *Acts of Thekla* through the "crowning jewel of Thekla devotion in late antiquity"—the fifth-century *Life and Miracles of Thekla (LM)*. The *LM* consists of two parts: a paraphrase of the second-century *Acts of Paul and Thekla* and a collection of forty-six miracles that Thekla performed. Fitzgerald Johnson's study is especially concerned with the literary aspects of the *LM*, and, in four main chapters, he attends to the literary and rhetorical techniques of paraphrase, the rewriting of biblical texts, collecting miracle narratives, and the classical models for such collections in early Christianity. Throughout, Fitzgerald Johnson points us to the interplay between the anonymous author of the *LM* and the figure of Thekla, and, in so doing, he reminds his readers that "text and cult mutually interacted to the point that there is no way today to separate them without doing damage to the surviving record." In Fitzgerald

Johnson's important study, the *LM* provides a window onto that complex historical web of narrative production and ritual devotion.

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**CHRISTIANIZATION AND COMMUNICATION IN LATE ANTIQUITY: JOHN CHRYSOSTOM AND HIS CONGREGATION IN ANTIOCH.** By Jaclyn L. Maxwell. Cambridge: Cambridge University Press, 2006. Pp. xii + 198. \$91.00, ISBN 978-0-521-86040-6.

In this study, Maxwell utilizes a specific case study—Chrysostom and his congregation in Antioch—as a window into the larger issue of the relationship and interaction between established patterns of social communication and the Christianization of late Antique society and culture. In addition, her study sheds light on interactions between elites and the masses, the range of religious practices and beliefs evident within a single congregation, and relationships between church leaders and lay folk. Chapter subjects illustrate the approach: the first two (on “Philosophical preaching in the Roman world” and public speaking in Antioch) set the context within which to examine Chrysostom and his congregation, his pedagogy, “Practical knowledge and religious life,” and “Habits and the Christianization of daily life.” An introduction and conclusion frame the six chapters, and a bibliography and index conclude the volume. Alert to the theoretical and methodological challenges attending a study such as this, the author offers a thoughtful and informative exploration of the primary focus that also offers delightful sidelights into the interaction between a strong and eloquent preacher and his often opinionated congregation as they wrestled not only with theological matters, but also such practical (yet symbolically rich) concerns as how best (or even whether) to celebrate the Kalends, weddings, and funerals.

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## History of Christianity: Modern

**LONDON: 1933-1935.** By Dietrich Bonhoeffer. Minneapolis, MN: Fortress Press, 2007. Pp. xxv + 524. \$50.00, ISBN 978-0-8006-8313-9.

This recent addition to the planned sixteen-volume English translation of Bonhoeffer's works documents his year and a half spent in London as pastor of two German congregations. The volume comprises three sections: personal correspondence, lectures and reports, and sermons. Bonhoeffer initially understood his move to London as a withdrawal from the church struggles in Germany following Hitler's accession to power, but as the letters and documents

in this collection indicate, London also provided an alternative context for his increasing involvement in those struggles, and allowed him, in the words of editor K. Clements, to intervene “in these conflicts at the highest level.” Of particular interest in this collection is his correspondence with Anglican bishop G. Bell, a letter from Barth criticizing Bonhoeffer's move to England, and a letter from Gandhi, inviting Bonhoeffer to stay with him in India (a journey that Bonhoeffer never undertook because of the conflict in Germany). Also intriguing is a letter Bonhoeffer wrote to Niebuhr, requesting information on an organization in the United States that might assist Jewish or dissident students in Germany come to America. The sermons show that Bonhoeffer grounded preaching in exegesis, even in turbulent times. The lectures comprise the shortest section of the book, but one of them contains a hauntingly relevant passage for our time: “[p]eace is the opposite of security.” Meticulously researched and footnoted, with ample editorial commentary, this volume is indispensable for scholars and libraries.

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**THE DISPENSATIONAL-COVENANTAL RIFT: THE FISSURING OF AMERICAN EVANGELICAL THEOLOGY FROM 1936 TO 1944.** By R. Todd Mangum. Studies in Evangelical History and Thought. Waynesboro, GA: Paternoster, 2007. Pp. ix + 319; plates. \$33.99, ISBN 978-1-55635-482-3.

Mangum's well-researched text offers a clear view into a significant event in American Presbyterian history. This technical and heavily footnoted treatise examines the causes— theological and sociological—for the pronounced rift that would develop between covenant theology and dispensationalism during the first half of the twentieth century. Mangum shows how these two schools of thought, not easily differentiated at the turn of the twentieth century, not only were clearly demarcated but were suspect of one another's orthodoxy by the 1940s. Two of the contributing factors that led to this fracture included a spirit of distrust of theological diversity residual to the modernist/fundamentalist battles, and the sociological/ecclesial differences between the American North and South. Mangum concludes that ultimately, reciprocal misunderstanding of the other's position resulted in the profundity and lasting character of this division. While the detail in this text is excellent, the author regularly assumes a familiarity, at least, with American Presbyterian history, thereby limiting this work to the hands of a senior American religious history student, at least. Finally, the title of this book overstates its scope. While this event was certainly significant in the history of American evangelicalism, it led only to a fissure within the Presbyterian wing of evangelicalism and not within the evangelical movement more broadly, as the title would suggest.

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