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Not found as cited. Nothing by Kelhoffer in contents for vols 5 or 7.
source." Stevenson found evidence of the encyclopaedic materials by Galen (2nd c.) and Oribasius (4th c.) in the comments on the character of semen and the formation of the foetus respectively. That the Laterculus counts, though with some reconciling hedging, a gestation period of 276 days means that the birth occurs on 25 December after conception on 25 March! An intriguing set of exegetical connections based on Ephraem allows Christ to fulfill in the flesh from Scripture the "six as stated, but as named" seven grades of office: doorkeeper, gravedigger, reader, subdeacon, deacon, priest, and bishop—the sequence itself worthy of note! In spite of the concern for the exact age of the world, and the affirmation that "the six thousands . . . have been fulfilled," the Laterculus does not become apocalyptic, but sets its argument within the affirmation of the Triune God (23-24).

Nevertheless what is of most importance is the case Stevenson meticulously builds that this "sole surviving complete text" comes not merely "from seventh century Canterbury" but precisely from the hand and mind of its seventh archbishop, the "Southumbrian" Theodore of Tarsus (c. 602-690, consecrated 668), even if she must admit the text "is too sophisticated in some ways and too silly in others." But her Theodore is a "clerical iatrosophist," and this work is important as his "teaching document" with its orthodox creedal Christology.

Thus her introduction (pp. 1-116) takes up in sequential chapters the "contents" (2), "date and origin" (3), "nature" (4), "sources" (5), "Latinity" (6), "translational techniques" (7), and "manuscripts" (8) of this "Laterculus." Useful discussion of theology and polity in the later seventh century focuses upon Theodore standing judiciously between East (his own origin) and West (his new role). Within her detailed commentary there is evidence for the Latin of biblical citations and allusions coming as frequently from Vetus Latina, Septuagint, or independent versions as from Vulgate—all of which ties this work into the "Biblical Commentaries from the Canterbury School of Theodore and Hadrian" which have been edited by Bernhard Bischoff and her own mentor Michael Lapidge (CSAE 10 1995), and into the "Commemorative Studies on his <Theodore>'s Life and Influence," likewise by Lapidge (CSAE 11 1995). Lapidge had provided this restorative concern in his essay ["The School of Theodore and Hadrian," ASE 15 (1986) 45-72], and we now see fruits of these labors. Stevenson perceptively suggests as topics for further study the influence of Syriac sources on Anglo-Saxon writings, and of Greek thought on vernacular Old English prose and verse. The quality of these volumes is high, but their level is for professionals within their several fields. One might only have asked from the publishers the inclusion of photographs of the manuscript and character of the two manuscripts.

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Pieter W. van der Horst, editor
Aspects of Religious Contact and Conflict in the Ancient World
Utrechtse Theologische Reekens, 31
Utrecht: Faculteit der Godgeleerdheid, Universiteit Utrecht, 1995
Pp. 166. f39,00.

This volume contains eleven essays in English by scholars from the Universities of Utrecht and Leiden. The foci range from Jewish texts of the Hellenistic and Roman periods to aspects of first through fifth century Christianity.

The first essay by Jan den Boeft argues that Julian's polemics against OT sacrifice and devotion to Neoplatonic philosophy illustrate how the emperor valued ritual and sacrifice for recognizing true or acceptable religion. As in Celsius, however, mocking the practices of Moses could just as easily be viewed as a way to criticize Christian appeals to scripture. Also unclear is the relationship assumed between extolling Neoplatonic thought and placing emphasis on sacrifice. Gerard Mussies suggests that the τεμελος and Star of Bethlehem in Matthew 2 reflect the presuppositions of Babylonian astrologers and not of Persian fire-priests. The discussion has the advantage of explaining why this use of τεμελος differs from all other NT texts which view with suspicion the work of pagan magicians and superstitious quacks.

H. J. de Jonge argues that in the fourth Gospel three objections by Jews—that God's eschatological agent will remain forever, that Jesus led people astray and that Jesus' place of origin was unknown—have some historical basis at the time John wrote. The most insightful section concerns the charge that Jesus deceived the Jewish people. The essay would have benefitted from clarifying whether these were reactions to the ἀποκαταστάσις community and/or if the evangelist incorporated traditional objections and responses.

An insightful analysis of Confessions III.6.10 and related passages by Hans van Oort demonstrates that Augustine deliberately and explicitly criticizes the doctrines of the Manichaeans by playing on favorite theological words of this sect. Archaeologist K. J. H. Vriezen suggests that the Byzantine church built at Umm Qeis (ancient Gadara) replaced an ancient Roman theater. This house of worship thus differs from many other fourth and fifth century churches that were built over pagan sanctuaries. P. W. van Boesel studies the context within which Mark 7:1-13, Matthew 15:1-9 and rabbinic texts cite Isaiah 29:13 and argues that the presentation of honoring parents in Matthew is a radical reformulation of the Markan passage.

In an examination of eschatological judgment in the Testaments of the Twelve Patriarchs, Harm Hollander contends that these texts were entirely "composed by and for Christians ... without any missionary purpose at all" to the Jewish people and that Israel's disbelief is only a negative example for Christians. While the comparison with Paul and Justin Martyr (who were less confident in Israel's future acceptance of Christianity) is illuminating, this study will probably not convince most scholars that the quest to define Jewish and Christian elements should be abandoned.
In this revised doctoral dissertation written at the University of Toronto, Daniel H. Williams deals with the conflict between Nicene and Arian Christianity in the West. Williams prefers the term Homoian to Arian because “Arianism” was a rhetorically conceived polemical notion assuming a monolithic system which never existed. His work, which challenges certain presuppositions and prejudices, deals with the unfolding of events from the Council of Rimini (Ariminum) in 359 to the Council of Aquileia in 381. Influential studies from the nineteenth and early twentieth centuries, for example those of John Henry Newman, H. M. Gwatkin, and Adolf von Harnack, all presuppose a uniformly pro-Nicene West and a politically manipulative Arianism. More recent studies, for example those of M. Meslin, R. P. C. Hanson, and H. C. Brennecke, have broken through the polemics of old and have shed new light on Latin Homoianism. Williams clearly sees himself in this tradition of revisionist scholarship and explicitly seeks to present a new interpretation of the evidence surrounding the so-called “triumph of Nicea” in the West. Three of his conclusions are particularly significant.

First, Williams disconnects the rise of Arianism in the Latin speaking world of the fourth century from the Germanization of western Christianity through the Gothic and Vandal Volkerwanderungen into Italy and Africa. He considers the missionary efforts of the Gothic bishop Ulfila the exception rather than the rule. In this he is consciously building upon the work of M. Meslin, whose contributions and limitations he equally acknowledges. Homoianism flourished in the West neither because of the influx of refugees from the Gothic invasions, nor because of the patronage of sympathetic emperors. Latin Homoian and Nicene communities existed side by side in the West, each with its own devotional, exegetical, and polemical literature. In other words, Homoianism was not moribund from the start but represented a vibrant indigenous religious tradition.

Second, the Council of Aquileia of 381 is in no way comparable to the Council of Constantinople of the same year. In the past these two councils have been regarded as dual western and eastern versions of the inevitable progress of Nicene orthodoxy. In reality, the Council of Aquileia was little more than a provincial synod of Italian and Illyrian bishops. Furthermore, the two councils dealt with different issues while Aquileia produced no creedal formula. After refusing to state that the Son is verum deum, Palladius of Ratiaria and Secundianus of Singidunum were condemned at Aquileia. Williams insists that it is absolutely false to assert that the Council of Aquileia marked the end of Arianism in the West. On the contrary, the decisions of the council did not go unchallenged and a Homoian revival took place in Milan soon after the council. Palladius wrote a vigorous apology sharply critical of the council and its decisions and of Ambrose personally. With the support of the emperor’s mother Justina, Auxentius of Durostorum arrived in Milan in 384 and, assuming the role of local Homoian bishop, he was soon seeking to take over a basilica for his community. In fact, Homoianism remained strong in the West until death of the emperor Magnus Maximus and the entrance into Milan of emperor Theodosius, whose occupation of the western provinces marked its demise.

Third, critical of the hagiographic tradition of Paulinus’ Vita Ambrosii which continued into the twentieth century with the biography of F. Homes Dudden, Williams places greater emphasis on the political astuteness of Ambrose rather than on his orthodoxy or sanctity. Early in his career Ambrose was certainly not in control of the events which unfolded in Milan. In fact, he was constantly under siege. He was accused of heresy before the emperor and had to defend himself to Gratian. Later, during the pro-Homoian administration of Valentinian II and his mother Justina, Ambrose struggled to prevent the Homoians from occupying the basilica which Gratian had previously removed their possession. The finding of the relics of Gervasius and Protasius was more than a stroke of good luck on the part of Ambrose. The people of Milan had been clamoring for their own martyrs like the martyrs of Rome. In Epistola 77 to his sister Marcellina, Ambrose himself discloses that the inventio and subsequent dispositio