text of *Thomas* itself with little or no resort to such external contexts (p. 254). We will have to decide in each case when the methodical stripping of context from an enigmatic parable or other logion is truly enabling a better perspective on its primitive import and when it is merely depriving us of the very clues we need in order to understand its meaning in the teaching of Jesus or as a part of the *Thomas* tradition. That Zöckler's book presents us with this challenge in most every chapter makes it interesting reading.

MICHAEL A. WILLIAMS. University of Washington.


The essays contained in this volume were first presented in an annual seminar on Christianity and Judaism in Antiquity at the University of Notre Dame. In 1995–96 the subject of this seminar was "Miracles," and both the editor and six of the nine contributors teach at Notre Dame. The essays are as follows: Randall C. Zachman, "The Meaning of Biblical Miracles in Light of the Modern Quest for Truth" (pp. 1–18); Jerome H. Neyrey, S.J., "Miracles, in Other Words: Social Science Perspectives on Healings" (pp. 19–55); Joseph Blenkinsopp, "Miracles: Elisha and Hanina ben Dosa" (pp. 57–81); Mary Rose D'Angelo, "Gender and Power in the Gospel of Mark: The Daughter of Jairus and the Woman with the
The Journal of Religion

Flow of Blood” (pp. 83–109); Michael A. Singer, “Restoring the Balance: Musings on Miracles in Rabbinic Judaism” (pp. 111–26); Benedicta Ward, S.L.G., “Monks and Miracle” (pp. 127–37); Sidney H. Griffith, S.T., “The Signs and Wonders of Orthodoxy: Miracles and Monks’ Lives in Sixth-Century Palestine” (pp. 139–68); Joy A. Schroeder, “Virgin and Martyr: Divine Protection from Sexual Assault in the Peristephanon of Prudentius” (pp. 169–91); J. Massyngbaerde Ford, “Millennial Modesty: A Study of Miraculous Fertility as Portrayed by Commentators on Apocalypse 20:4–6” (pp. 193–213). The volume also includes a preface written by the editor (pp. vii–ix) and a single index of subjects, ancient persons, ancient writings, and modern scholars (pp. 217–43).

The first four essays are concerned primarily with miracles in the Hebrew Bible and the New Testament. Beginning with John Calvin and ending with the contrasting approaches of Bultmann and Barth, Zachman examines the history of interpretation of miracles in the Bible during the last five centuries, giving “particular attention to the shift of interpretation which takes place in the Enlightenment, in order to begin to unfold the epistemological and philosophical issues influencing biblical interpretation during this period” (p. 1). Moving beyond the questions traditionally asked by historical-critical inquiries, Neyrey builds on the work of John Pirk by focusing on the larger social contexts and “systems” within which miracles are said to occur. Neyrey’s essay discusses New Testament healing miracles in relation to ancient economic theory, patronage-benefaction, honor, symbolic anthropology, and status transformation rituals. Blenkinsopp offers a thoughtful form-critical analysis of seven accounts of miracles worked by the biblical prophet Elisha and by the first-century Rabbi Hanina ben Dosa. He also attempts to sketch the social contexts that gave rise to these miracle stories and mentions, usually in passing, numerous fruitful comparisons with the forms of miracles attributed to Jesus in the Gospels. D’Angelo appropriately and persuasively dismisses, by recourse to various ancient understandings of purity and disease in women, the implicit anti-Jewish sentiments in certain feminist interpretations of Mark 5:21–43: she finds instead in Mark a portrayal of human beings whose faith in Jesus’ ability to heal is a prerequisite for the manifestation of a miracle.

The remaining five essays discuss Jewish and Christian reports of miracles not earlier than the second century C.E. Singer notes, in an erudite study of the Rabbinic materials, that even in the case of miraculous acts bringing about the conversion of a non-Jew, “the Rabbis would emphasize the source of the miracle rather than the person performing the miracle” (p. 117). Following Alexander Guttmann and Efraim E. Urbach, Singer explains this concern in terms of Jewish-Christian co-emergence: whereas Christian writers “placed emphasis on the miraculous as a warrant for religious truth, . . . the Rabbis attempted wherever possible to create a religious world that deemphasized the miracle as a source of the proof of their own authority” (p. 124). Ward’s contribution is interesting for its discussion of monks in fourth-century Egypt who were remembered for having refused to behold miracles and visions because they considered themselves unworthy. Yet Ward’s essay disappoints because the rigid distinction between “miracles” and “signs” (pp. 127–29; cf. p. 135) is neither philologically sound nor supported by the primary sources she discusses. Griffith offers an insightful comparison of how Cyril of Scythopolis and John of Ephesus “systematically incorporated the miraculous into their histories [of monks’ lives] for the express purpose of commending orthodoxy” (p. 142), whether Chalcedonian (Cyril) or Monophysite (John). Schroeder’s essay uncovers a shift, from earlier writers like
Clement of Rome and Tertullian who praised women "for their bravery and endurance in the midst of sexual violation," to later authors like Prudentius who emphasized miraculous intervention as the source of "the women's immunity to violation, even in the face of overwhelming odds" (p. 171). In the volume's final essay, Ford finds significance in "the absence of Miracles" in the vision of the millennium in Rev. 20:4–6 (p. 208, emphasis original) and considers a number of ancient parallels to, and later Christian interpretations of, this passage. Ford's observations have merit, but the subject matter is peculiar in this particular collection of essays.

The essays by Blenkinsopp, Singer, Griffith, and Schroeder are particularly notable for their comparative approach. Most of the volume's other contributions also merit serious consideration and contribute to the prolegomenon that would further enable such an approach to ancient Jewish and Christian (not to mention Greco-Roman) depictions of the miraculous.

JAMES A. KELHOFFER, McCormick Theological Seminary.


"Liturgy is people doing things for which they've forgotten the reasons." This statement (the original source of which I do not know) represents a kind of conventional wisdom concerning liturgical performance: that liturgy privileges form for its own sake, to the exclusion of motivation and potentially even meaning. Even for such notable scholars as Beryl Smalley, liturgy represents at best a passive mode of interacting with scripture, one that is antithetical to the more assertive and interpretive practice of commentary or exegesis (*The Study of the Bible in the Middle Ages* [New York, 1952]). William T. Flynn's study of tropes and sequences, *Medieval Music as Medieval Exegesis*, however, argues the opposite. For Flynn, the new liturgical repertory of the eleventh century was a form of exegesis that performed the functions of scriptural commentary through rhetorical gestures involving both words and music.

The book, in fact, seems almost inappropriately named, since Flynn's analysis treats far more than what might traditionally be defined as "music." This broader treatment fits well with his contention that clerical communities before the rise of the universities—both monastic and secular—were constituted by their communal performance of the Mass and Office. In this "liturgical culture," divine service was the primary mode of interacting with scripture. For clerics such as those in the Autun cathedral community that is his primary focus, it was in the texts and practices of the liturgy that "the synthesis of all the artes was effected," as Jean Leclercq once said (*The Law of Learning and the Desire for God: A Study of Monastic Culture* [New York, 1982], quoted in Flynn, p. 139). Because liturgical performance drew upon and synthesized forms of knowledge that modern educational institutions have apportioned to disparate academic disciplines, Flynn's study provides a welcome move beyond the disciplinary boundaries that artificially isolate "music" in the liturgy, as he draws upon an impressive array of expertise, from theology to Latin syntax and pedagogy, in his effort to reconstitute the contexts of liturgical discourse. In this respect, it is unfortunate that the book is not more accessible to nonmusicologists who might profit from its erudition.

Receiving the greatest amount of attention is the relationship between medieval understandings of music and grammar. While other scholars have noted mo-