

beauty particular to *res sacramenti*. However, the deeper Johnson moves into the territory of sacrament and beauty's iconic peregrination, the more do his omissions of the categories of form and drama become noticeable. Readers may wonder why Johnson has foregone these categories, which seem apposite when engaging beauty's phenomenology of appearance as well as its relation to communal and ecclesial experiences.

Johnson's efforts in presenting a case for beauty as objective, recognizable, and efficacious are clear and persuasive. This book will satisfy those who recognize the historic voices behind Johnson, as much as those who approach his arguments without a deeper knowledge of the scope that informs his position. It will be useful both in undergraduate and graduate classrooms. It is an academic asset to any library. The scriptural grounds for this book, and its commitment to the Christian tradition, make it valuable to all who wish to understand and offer evidence in support of beauty as much more than what is simply in the eye of the beholder.

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Avery Dulles: Essential Writings from America Magazine. Edited by James T. Keane. Notre Dame, IN: Christian Classics, 2019. xxiv + 354 pages. \$24.95 (paper).

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In this volume, James T. Keane draws together a broad selection of Avery Dulles' contributions to *America* magazine. The appreciations and reflections Dulles penned on the work of scholars who shaped theology before, during, and after Vatican II offer context for Dulles' intellectual world. Similarly, the introduction by James Martin, SJ, provides a portrait of Dulles that depicts him as personally and professionally generous, diligent in his vocation as a theologian and Jesuit, and deeply faithful to Christ and the church.

The collection is divided into several sections. "Reports and Reflections" illustrates how Dulles engaged with Vatican II as well as questions related to faith, infallibility, and authoritative teaching. He combined theological precision with pastoral care in addressing the conscientious reception of *Humanae Vitae*, and his essays on the teaching authority of episcopal conferences point to another ongoing issue in the church. "Lectures and Addresses," the second section, provides access to Dulles' ideas later in his career. This portion composes the majority of the book, and a third of its texts center on John Paul II. Here as elsewhere, the generous reading Dulles gave to other authors is on display, even as his reading of John Paul is seldom

accompanied by the nuanced criticism he was also quite capable of offering. Some of these lectures might serve as a general introduction to John Paul's thought for undergraduates or a helpful recollection of the church's historical pilgrimage, for instance, John Paul's preparations for the celebration of the new millennium.

The final sections include book reviews, appreciations, and a 2001 interview a month after Dulles was made a cardinal. This last offers a fuller exposition of a tension present throughout the collection (351). Dulles' evaluation of theology rested on whether a theologian's work provided a fresh expression of the church's teaching for new times and contexts or whether it risked innovation to the degree that it moved beyond candid questioning into unorthodox assertions (289). His characteristic carefulness of thought suggests Dulles drew these distinctions with nuance, even if others come to different conclusions. A limitation of this collection is that the occasional nature of the texts does not give insight into the details of his discernment of problematic versus orthodox developments.

Much of Dulles' apprehension about innovation had to do with the church's relationship to culture. Although he understood the necessity of engaging culture, he also perceived the potential for culture to uproot the church from the truth of divine revelation, particularly as articulated by the magisterium. Dulles did not rule out conscientious dissent but was concerned by the prevalence of dissent he perceived in a culture characterized by "relativism, historicism, subjectivism, individualism, and egalitarianism" (187, 191). Even if one disagrees, in whole in or part, with Dulles' cultural criticism, his position is illustrative of a larger ecclesial debate that often plays out within the discipline of theology.

This volume also reveals some narrowness in Dulles' evaluation of culture. For instance, he seemed to be relatively unconcerned about the cultural impact of capitalism as practiced in the United States and, in his reflection on the distinctive traits of the Jesuits and their present mission, he made no mention of Superior General Pedro Arrupe's leadership of the society into further commitment to care for the poor and oppressed, but rather deferred to papal evaluations of the society's mission (278). He also betrayed a cultural chauvinism in asserting the superiority of Western culture (217). Finally, although he is correct that many Christians do not practice their faith commitments publicly, Dulles was mistaken in attributing this to Christianity being a minority religion in the world (190).

This collection functions as substantive appetizer of Dulles' thought. The reader gains a sense for his method and commitments, as well as the historical and cultural streams to which he responded and in which he was caught up. For some, it may prompt further examination of Dulles' life and work, and

many readers will gain insight into how Vatican II, John Paul II, and US culture shaped his theology.

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Inquiry into the New Testament: Ancient Context to Contemporary Significance. By David T. Landry with John W. Martens. Winona, MN: Anselm Academic, 2019. 468 pages. \$44.95 (paper).

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Inquiry into the New Testament: Ancient Context to Contemporary Significance is an academic textbook pitched to undergraduates in the university setting. In the introduction, Landry indicates the portions of the volume that should be attributed to Martens, who stepped in during an illness, as well as the origins and intentions behind the text. He covers critical biblical interpretation with a focus on context and evidence-based conclusions, and then gives a nod to his predecessors. Herein, he acknowledges his debt to and modeling after Bart Ehrman's work in terms of structure and inductive presentation of exegesis in the context of content.

This textbook has much to commend it. Twenty-two chapters are followed by a glossary of selected terms and a subject index. Although the entirety of the text is black and white, there are numerous pictures, maps, and explanatory text boxes along the way that greatly enhance the presentation and pedagogical strategy. Following the introduction, each chapter culminates in a list of key terms, review questions, discussion questions, and a brief bibliography and suggestion for further study. Each of these components could be invaluable in the pedagogy of a New Testament survey course. The first five chapters offer what could be allocated as background: the formation of the New Testament, some prominent noncanonical gospels, Greco-Roman religions, ancient Judaism, and the Roman Empire. Chapter 6 provides an introduction to the Gospels and chapter 7 does the same for biblical criticism. Chapters 8 to 13 cover the Gospels and Acts (Mark, source criticism and the synoptic problem, Matthew, Luke, Acts, John and his letters), and chapters 14 to 18 study Paul and the letters attributed to him (introduction, Paul's "genuine letters"/rhetorical criticism and Philemon, Paul's letters to the Thessalonians/Philippians/Galatians, Paul's letters to the Corinthians/Romans, and the "deuteron-Pauline and Pastoral Epistles"). Chapter 19 focuses on Hebrews and the general epistles, and chapter 20 exposites the Book of Revelation. Chapters 21 to 22 round out the textbook with discussions of the quest for the historical Jesus and the relevance of the New Testament in