

Science in Theology takes a comprehensive look at the academic scholarship relevant to his three test cases that is both deft and sensitive. The comprehensive nature of his research is obvious in both the text and an excellent concluding bibliography. *Science in Theology* is clearly written and Messer's argument is easy to follow; he begins each chapter with a summary of his argument, divides chapters into clear subsections, and concludes each with salient observations. Introductory and concluding chapters suggest how a reader might use or extend his typology to examine further questions in science and religion or to bring in other voices, such as philosophy or the arts.

The book's strength is also its weakness. *Science in Theology* is an excellent text for a graduate student seminar or for early scholars in the field. For one who already has some knowledge of the scholars whose work Messer engages, the book provides a clear map of who is starting where. A general reader, however, might easily get lost in the thickets of nuance and names. This is an academic book—about academics and for academics—and, thus, likely to have a somewhat limited audience. Still, Messer has made a valuable contribution to the toolbox of typologies and written a work that will go a long way toward “helping students and researchers position their own work” and make explicit “their own understanding of what they hope to achieve.” Had we had this book on that long-ago summer day, our seminar could have been saved from a day of wrangling and confusion.

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Reading Revelation at Easter Time. By Francis J. Moloney, SDB. Collegeville, MN: Liturgical Press, 2020. xix + 197 pages. \$24.95 (paper).
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I am somewhat embarrassed to admit that I know less about the Book of Revelation than almost any other biblical book that regularly appears in liturgy or in study. As a priest who prays the Liturgy of the Hours, I would try to hold the main message in mind as I prayed the Office of Readings during the Easter season: the Lamb who was slain is victorious, inaugurating the New Jerusalem. I just did not know what to make of the dragons and beasts, the bowls and seals, the falls of the woman and Satan, as well as the different colored horses and locusts that behave like scorpions. Francis Moloney's book has turned the tide for me, providing a framework for the entire work, innumerable insights into individual verses, and clear explanations of all of what had been mysterious to me. Knowing that I was to review this book, I decided to use it as an accompanying text during the

Easter season as I prayed the Office of Readings. I would not claim that all the mysteries of the Book of Revelation are solved for me, but I can assure readers that Moloney's *Reading Revelation at Easter Time* helped me both spiritually and intellectually over this past Easter season.

Reading Revelation at Easter Time is designed specifically to accompany the Office of Readings during the Easter season, weeks 2 to 5. In addition, Moloney's commentary can also be used to understand these same texts as they appear in the four canticles at Evening Prayer, in the lectionary readings that include Sundays, the feasts of All Saints and the Assumption of Mary, and daily readings in the last weeks of Ordinary Time in the Year 2 cycle. Moloney alerts the reader when such texts are used, and he employs a different typeface for his commentary on these passages.

Moloney has purposely simplified his large scholarly commentary on the Book of Revelation, *The Apocalypse of John: A Commentary* (Grand Rapids, MI: Baker Academic, 2020) so that it is more accessible to a wider audience. As such, *Reading Revelation* does not contain many footnotes. This has enabled Moloney to focus on what he says "makes Easter sense," fittingly, for he maintains that the theme of the death and resurrection of Jesus Christ dominates Revelation. Opposed to the majority interpretation of Revelation—it is a work to encourage Christians, living through suffering and persecution, to be faithful in their Christian beliefs and practices so that, in the end, God will reward their faithfulness and punish the wicked—Moloney argues that Revelation celebrates something that, in a Christian view of history, has already happened.

Moloney's central point is that Jesus Christ's death and resurrection is an event that determines all of time, from the foundation of the world to the present. This insight provides a unique reading, for instance, of the "saints," who most interpreters link with the prayers of the Christian community rising before the Lamb. Instead, Moloney argues that the expression "the saints" is prominent in Daniel 7, which has in mind the faithful during the persecution under Antiochus IV. These "saints" represent loyal people of Israel experiencing violence and rejection because of their steadfastness to the law and the prophets, and their faithful and patient waiting for the fulfillment of the messianic promises made to Israel (see Dan 7:19–27). Within Israel's history of rejecting God in the midst of false gods and corrupt political authority, there are some names written in the book of the Lamb slaughtered from the foundation of the world and will be present until the end (see Rev 1:8, 22:13). The saints of Israel already participate in the reign of the crucified and risen Christ, but a new era of God's life-giving presence has begun with the death and resurrection of Jesus and the establishment of the Christian community, the New Jerusalem. Directed to the latter, Moloney states,

“John challenges them to live as visible fruits of the death and resurrection of Jesus within the powerful and attractive context of a Greco-Roman world, already mirrored in the participation of Israel’s martyrs, especially during the time of Antiochus IV, in the saving effects of the Lamb, slain before the foundation of the world (13:8).” In this light, it is easier to see how Revelation speaks to contemporary Christians who try to negotiate a world with its own powerful and attractive temptations. Moloney’s last word is one of hope for a positive outcome in this journey. He notes that “We do not have to wait for an imminent eschatological climax to all of history for a victory that gives life and light ... God has transformed the human story, while continuing his perennial saving presence, in and through the death and resurrection of the Lamb, Jesus Christ. Amen.”

The words on the dedication page of this book come from the *Roman Ritual for the Order of a Deacon*: “Believe what you read, teach what you believe, and practice what you preach.” Anyone who makes use of this commentary will be able to give thanks for one who took these words to heart when he was ordained a deacon, and then a priest, more than fifty years ago. Amen.

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God Ever Greater: Exploring Ignatian Spirituality. By Brian O’Leary, SJ. Collegeville, MN: Liturgical Press, 2019. xiii + 126 pages. \$19.95 (paper).
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In *God Ever Greater: Exploring Ignatian Spirituality*, Brian O’Leary proposes an accessible text that will appeal both to an introductory and seasoned audience, which is a goal that he accomplishes in this work. The narrative voice and historical references used throughout contribute to this task.

The text is divided into two basic sections, the first primarily theoretical and the second primarily practical, though even in the primarily informational first section, the narrative framing of the text makes it feel practical and accessible. In part 1, the author broadly addresses the category of spirituality before laying out the historical and textual foundations that provide an interesting introduction to Saint Ignatius of Loyola. The author rounds out part 1 by including a helpful overview of discernment within the larger Christian tradition, while recognizing discernment as a key Ignatian category. O’Leary also addresses the specific themes of mysticism and the distinction between personal and corporate spiritual practice. Part 1 comprises the majority of the book.