

BOOK REVIEWS

Sara J. Milstein. *Tracking the Master Scribe: Revision through Introduction in Biblical and Mesopotamian Literature*. Oxford, Oxford University Press, 2016. xviii + 244 pp. £64.00. ISBN 978-0-19-020539-3.

In recent years, biblical scholarship is witnessing an increased appreciation of the creativity of the ancient scribes who actually transmitted the scriptural texts and sometimes reworked them while doing so. At the same time, a movement is emerging towards focusing on so-called 'hard evidence' as the empirical basis for a more controlled form of literary criticism that avoids the conjectural and speculative guesses about the growth of texts that have been proposed in the past, and effectively brings literary criticism closer to textual criticism. This book, which is based on the author's doctoral dissertation defended at New York University in 2010 and which incorporates portions of papers published more recently, may be considered representative of both trends, and actually presents an original contribution to the ongoing debates. By focusing on the phenomenon of frontal additions that transform the entire text, it explores a specific scribal technique applied by Ancient Near Eastern 'master scribes', i.e., scribes who actively intervened in texts and controlled the stream of tradition, and are thus to be distinguished from scribes who merely copied the texts they were assigned. Millstein uses documented cases of textual growth to demonstrate that, within the collective and anonymous enterprise of producing literature, scribes regularly added a new introduction that allowed them to combine the preservation with the innovation of texts, or to put in the oft-quoted words of James Sanders, to repeat the tradition while also resignifying it. In order to locate the biblical texts within their Ancient Near Eastern context, the examples discussed have been drawn from the two different yet related corpora of Mesopotamian literature on the one hand, and biblical texts on the other.

As may be expected from a monograph focused on beginnings as a means to channel a reader's perception of a text, the first chapter – for which it may be surmised, despite the absence of so-called 'hard evidence', that it was added at a later stage to pre-existent materials – lays out the contours of the book in a very clear fashion. At the same time, it provides a general introduction to the study of Mesopotamian and biblical texts, paying particular attention to the 'hard evidence' for variant editions of biblical texts that comes from the Dead Sea Scrolls and the Septuagint, and it briefly surveys recent literature on scribal practices. The second chapter gives a general overview of texts for which 'hard evidence' or overt inconsistencies in the final form suggest the existence of variant editions. These include the *Sumerian King List*, the *Epic of Etana*, the *Community Rule* from Qumran and the biblical book

of Esther, where the so-called Greek 'Addition A' presents one of the best-known examples of revision through introduction. The ensuing chapters contain a fuller discussion of four more complex cases in point. Chapters 3 and 4 address examples from Mesopotamian literature that involve 'hard evidence' in the form of documented substantially different versions of a text (although even such 'hard evidence' still requires interpretation, as it is seldom straightforward!), more specifically *Adapa*, the story of the mythical sage who broke the wings of the South Wind and was offered immortality, and the better-known *Gilgamesh Epic* and its Sumerian antecedents. The two biblical examples that follow are taken from the book of Judges, for which it is well-known that inconsistencies in the final text suggest a complex process of literary growth. Chapter 5 analyses the narratives about Gideon and Abimelech in Judges 6–9, which in Millstein's opinion go back to two originally separate traditions that had become so inextricably linked at the time of Gideon's incorporation in the emerging book of Judges (or a supposed *Retterbuch*) that Abimelech ended up in it as well. Chapter 6 investigates the growth of Judges 19–21, which Millstein believes to have once belonged to a pro-Saulide narrative complex with 1 Samuel 1 and 11, that was later rendered into an anti-Saul account by the secondary frontal addition of the incident with the concubine in Judges 19. With still other 'revisions through introduction' that are only briefly mentioned, the book of Judges may be considered the prime example of this phenomenon in biblical literature.

Over all, Millstein succeeds in convincingly demonstrating that the addition of a new preface presents one of the most prominent and effective scribal methods for reshaping a text as a whole, and thus provides biblical scholars with a challenging new perspective on the literary development of the scriptural texts that aligns with their wider Ancient Near Eastern context. Her discussion of the evidence is sound, her conclusions are balanced, and the book as a whole is well-written. Moreover, she notes some important caveats along the way, for example by pointing out that many texts followed multiple trajectories of development and cannot be forced into the model of a single, linear development, which is nonetheless what biblical scholars often do. Constantly reminding her readers that we are looking at snapshots of a much larger set of traditions, she resists the temptation to nail down each and every verse in one of the proposed broad phases of development, and does not hesitate to leave certain points undecided. Further, she readily admits at the outset that 'revision through introduction' represents only one scribal technique to rewrite a text, and was often part of a broader reworking that also involved numerous smaller additions or omissions elsewhere, and/or was accompanied by the addition of a concluding counterpart.

In sum, this book is simply a piece of excellent scholarship. At the end of the first chapter, Millstein voices the hope that 'this book and its approach might open the door to a new way of tackling textual transmission in both fields, one that takes seriously the limits of our understanding yet also dances on the edge of those limits from time to time' (41). She may be congratulated for having performed this task with admirable focus and clarity.

Hans Debel
KU Leuven

Bradford A. Anderson. *An Introduction to the Study of the Pentateuch*. First edition by Paula Gooder, T&T Clark Approaches to Biblical Studies. London: Bloomsbury T&T Clark, 2017. xi + 211 pp. \$25.95, £18.99. ISBN 978-0-5676-5639-1.

Within the “T & T Clark Approaches” series, the present volume replaces an earlier one, entitled *The Pentateuch: A Story of Beginnings*, written by Paula Gooder and first published in 2000, with subsequent reprints. Gooder’s book was a slim beginner’s guide of 122 pages. The new book is roughly twice the size. Like most of the other volumes in the series, it combines a first-time reader’s guide with a German-style “introduction” manual that summarises current scholarly interpretations and supplies more bibliography than one could possibly wish to master – a list of 360 books and articles mostly published between 1990 and 2015, most items being in English, twelve in German, and none in other languages.

The first six chapters sketch an overview of the contents of the individual books of the Pentateuch, while chapters seven to thirteen offer more detailed studies. These explain scholarly approaches used in pentateuchal studies, and survey problems and solutions in the study of the primeval history, the ancestral narratives (not “patriarchal” narratives, mark the political correctness!), Moses and the exodus tradition, the “law,” and the wilderness wanderings. A final chapter, at nine pages perhaps a little too brief, comments on the Pentateuch’s reception history in Judaism, Christianity, Islam, and the general culture.

Although the author does not say much about changing paradigms of research, the readers will get a sense of broadly two periods: before the 1970s, history and source criticism were seen as the main keys to understanding Genesis to Deuteronomy, while later, and today, most scholars have preferred to focus on biblical theology and literary readings. Nevertheless, a closer look at the bibliography reveals a renewed interest in source criticism. The text is not easy reading. The author clearly enjoys working in a well-stocked library such as that at the École biblique in Jerusalem, and expects his students to do the same. He seems to recommend that his students should get up early, be first to arrive at their university or seminary library, and find a desk near the shelves of research literature on the Pentateuch. And please, never forget to take along your Bible, because Anderson’s *Introduction* rarely quotes the biblical text. Since this is a serious and valuable book, the reviewer forgives the author’s omission of *biblos* in what should be *biblos geneseōs* on page 9.

Bernhard Lang
University of Paderborn

Charles Marsh, Peter Slade, and Sarah Azaransky, eds. *Lived Theology: New Perspectives on Method, Style, and Pedagogy*. Oxford: Oxford University Press, 2017. xi + 270 pp.; \$29.95, £19.99. ISBN: 978-0-19-063072-0.

Lived Theology aims to clarify the interconnection between theology and lived experience and to reflect on the resources of theology in the pursuit of social justice and human flourishing. On the one hand, lived experience is seen to

offer rich and generative material for theological work. On the other hand, theology matters. It contributes important ideas and resources for public conversation about civic responsibility and social progress and it retrieves valuable resources from the Christian faith that can give assistance in the work of building just and compassionate communities. In these movements, the aim of the book is to help bridge “the widely lamented and discussed division between the academy and congregations” (vii) and to help remedy the lack of connection between theology and life by easing the move from the “phraseological to the real” (Bonhoeffer, quoted on p. 2). The book aims to rediscover the theological vocation as an awakening to “the movement of life” and the theological task as sketching “the bird in flight” (Barth, quoted on p. vii). These goals translate in, on the one hand, a recognition of work done on the ground, by the people living Christian lives outside the academy. On the other hand, it translates in a recognition that work is to be done by both Christians on the ground and academics if their theology is not to remain sterile and lifeless, or worse, is not taking the shape of a damaging self-deception.

In an introductory chapter Charles Marsh narrates how both the project *Lived Theology* and the book originate from his own experience as a theologian looking for ways to understand the theological meanings enacted in lived experience and for ways to appropriate narrative accounts of faith-formed lives as essential building blocks for theological knowledge (6). The first part, which discusses lived theology as method, is comprised of essays reflecting on how human experience can be seen against the horizon of the triune God and how a focus on embodied particularity can be developed while keeping narrative space open to the actions of God in experience. The question is raised of how the work of theology can be understood in close relation to social reality and in recognition of the importance of a sense of place and aspects of human experience resistant to theoretical appropriation. For Ted Smith this means that theologians should ask the question of how the wild presence of God in ordinary and familiar places can be addressed and how space can be given to the idea that “it is not all up to us” (37). His own answer lies in making space for the silent messianic. William Jenkins answers these questions through an understanding of Martin Luther King’s belief in Christ not as a cognitive idea but as “a lived reading of the movement as participation in the incarnating God” (64). The second part understands lived theology as style and focuses attention on writing, on sketching the “bird in flight.” Contributors here look for ways of writing that do not mute the polyphonies of life, neither of those discussed in the book, nor of those reading who read it. In “Insert soul here” David Dark understands religion broadly as networks and narratives that bind hearts and minds, as a non-optional sociality, always already underway and with an open-ended form. One is, also as theologian, always already in the middle of things, bound and binding. Lived theology appears here as witness, as response inviting the reader to respond as well, rather than, as Du Bois put it, to let the book fall stillborn into the world-wilderness (164). Rather than tell about a movement, lived theology is understood to take up the movement and carry it forward (167). The third part concerns lived theology as pedagogy, exploring its inner logic of outward movement in the context of theological education, as well as grassroots activism and community organisation.

Not surprisingly, the book shows much overlap with the theology and ethnography discussions. A chapter by Mary McClintock Fulkerson, who is

a key figure in these discussions, places ethnography in theology under the “lived theology” umbrella. Similar motivations and similar orientations lie behind these two trajectories, especially when the concern is to seek the theological *in* ethnography: an interest in the sociological work of Bourdieu and Wacquant, a focus on the body and practices, a strong concern not to reduce theology to a shade of religious studies, an emphasis on place and particularity. As Jennifer McBride notes, we learn through our bodies that “awareness and critical reflection on the location of our bodies is non-negotiable for writing constructive theology that seeks also to be discipleship” (224).

The difference – a difference in degree – lies in lived theology’s use of the notion “lived” – though I wonder if “living” might not be more true to its movement – to give a clearer orientation not only to everyday life but also to God’s presence there and to indicate a clearer reflection on how theology is to be of service in these ongoing realities. Lived theology involves engagement, commitment. The book shows that to speak from human experience and to human experience involves skills of seeing and writing that aim to keep living realities alive. But an orientation towards living theology leads to difficult questions. In his chapter discussing disfigurations of Christian identity through the perichoresis of merchant, soldier, and missionary, Willie Jennings asks the most challenging one: lived theology and the theology and ethnography debates take leaps forward in recognising that movement and place, or particularity in time, are fundamental, but do they do so in fruitful ways or in ways that still make them inheritors to this rather unsavoury perichoresis, this interplay between merchant, soldier, and missionary in the New World that transformed our relationality and our ways of becoming? The book shows that a theology which aims explicitly to avoid getting lost in “a no-man’s land of concepts without footprints” (9) must itself take the shape of a movement in time, exploring in every step taken further steps that open up.

Lieve Orye
KU Leuven

Bradford E. Hinze and Anthony J. Godzieba. *Beyond Dogmatism and Innocence: Hermeneutics, Critique, and Catholic Theology*. Collegeville, MN: Liturgical Press, 2017. 302 pp. \$39.95. ISBN 978-0-8146-8415-3.

This new volume is an example of an increasingly rare, and yet more urgently necessary type of scholarly collaboration. It’s no secret that edited volumes are becoming scarce in the humanities, and the slow loss of this format will continue to challenge scholars to adapt their methods to the times. This volume does not depart from the standard “edited volume” format, but it does innovate in terms of the content of the essays presented and their overall relation to one another. Godzieba and Hinze have assembled what can be read as a textbook on fundamental theology and theological methodology. The individual chapters in the book were adapted from the results of a three-year seminar at the Catholic Theological Society of America’s annual convention that focused on the continuing relevance of hermeneutics and critical theory in Catholic

theology. The book consists of twelve contributions from both established and up-and-coming scholars, split into three parts: “State of the Questions,” “Disputed Questions,” and “Rewriting the Questions.” Essentially, the first four chapters establish the state of the art in biblical hermeneutics (Sandra M. Schneiders), critical hermeneutics and its theological reception (Francis Schüssler Fiorenza), intercultural hermeneutics (Robert J. Schreiter), and theological aesthetics (John E. Thiel). The authors have constructed chapters that are both sufficiently introductory and thought provoking for students and scholars alike. The next two parts of the book both deepen and broaden the volume’s scope in the sense that Part Two delves into pressing problems for Catholic Theology, and Part Three proposes rethinking the foundations of theological hermeneutics altogether.

Some of the highlights of Part Two are Andrew Prevot’s chapter on negative dialectics and theologies of hope, and Ormond Rush’s hermeneutical-critical understanding of the *sensus fidei*. Prevot argues that rather than identifying theology in the Catholic tradition primarily with tradition hermeneutics, it is more productive to engage it from the perspective of critical theory and ideology critique. He lays out the ways in which apocalyptic, prophetic, ascetic, and mystical traditions already act as forms of critical resistance to hegemonic discourses on tradition. Rush highlights the role of the *sensus fidei* in forming the local and global church. The balancing act between local and universal sites of faith should disallow absolutising historically conditioned elements of diverse traditions, while also affirming the total unity of the church as a “synodal church.” This chapter brings the contemporary recognition of revelation to the forefront of our theological conversations in an interesting and timely way.

Part Three contains four important contributions, including Judith Gruber’s “Revealing Subversions: Theology as Critical Theory,” which won the Catherine Mowry LaCugna Award for New Scholars at the 2017 CTSA convention. Susan Abraham’s essay on postcolonial hermeneutics is an essential introduction to postcoloniality for anyone working in or entering the field of Catholic theology. The final two essays by the editors themselves seek to add an essential element to fundamental theology, without which, the authors argue, our work will be inadequate. Godzieba presents, in the most complete form to date, his model of “performance hermeneutics” for Christian discipleship. Like a musical score, Christianity is played out in diverse historical situations and conditions in time and space, but it maintains certain constants as a “bass line.” He uses this analogy to get away from essentialist interpretations of Christianity that are narrowly identified with aspects of Western culture, or that deny the necessary plurality of theological interpretations within the one church. These observations go to the heart of a more fundamental issue: the contemporary eclipse of time through social acceleration and the de-temporalisation of tradition. Hinze’s chapter rounds out the volume by arguing that “lament” as a prophetic and eschatological category is a necessary component to all theological discourse. The biblically attested genre of lament is essential for theology to retain a social significance, even in a secularising environment. Hinze ends what is often a highly theoretical volume in a way that directly points towards Christian social praxis.

Beyond Dogmatism and Innocence is nominally about the Catholic use of hermeneutics and critical theory in theology, but it quickly outpaces even that

ambitious goal. Most of the essays contained in this volume are teachable to upper-level undergraduates (especially Part One), and for Masters students. This could be utilised as a textbook for classes on fundamental theology and theological methodology in conjunction with supplementary material. The volume presents an interesting outline for a contemporary fundamental theology course, and individual essays that can be utilised in a variety of teaching contexts. The editors have crafted both a scholarly volume and a textbook by selecting excellent contributions around an important subject, while also allowing the individual authors the freedom to do theology without lowering the level of scholarly discourse. This is a standard that all edited volumes should aim for, possibly as a means of revitalising an important type of publication that we have long taken for granted, but will be increasingly scarce in the future.

Daniel Minch, Jr
KU Leuven

Lizette Larson-Miller. *Sacramentality Renewed: Contemporary Conversations in Sacramental Theology*. Collegeville, MN: Liturgical Press, 2016. xviii + 189 pp. \$29.95. ISBN 978-0-8146-8273-9.

Sacramental theology can be a forum ecumenical dialogue these days. It increasingly focuses on the academic study and pastoral application for what is called “sacramentality,” and not exclusively on ecclesial sacraments anymore. This is one of the basic intuitions that Larson-Miller, an ordained priest in the Episcopal Church and professor of Sacramental Theology and Liturgical Studies, builds on in this book. For her, “creation, or matter, is the fundamental meeting place for humanity and divinity” (xii). In the first chapter, she defines the core concepts at stake in contemporary theological discourses within different churches. After that, central theological topics such as “incarnation” and “paschal mystery” are reflected on in the second and the third chapters. The fourth and the fifth chapters deal with the central notion of God’s “presence” and “absence” in sacramental practises: notions that are broader than only the different interpretations of the Eucharist. Finally, the notion of “sacramental ecclesiology” is discussed in the sixth chapter, followed by some concluding remarks. The author impressively crosses the boundaries of different theological traditions. She offers some challenging connections that point the reader to a broad common ground, rooted in creation, and at the same time the specific demands of different ecclesial practises. The rediscovery of sacramental theology, that is for example built on the work of the French Roman Catholic scholar Louis-Marie Chauvet, has different implications in Anglican churches because the questions at stake vary. Nevertheless, the sources are shared and the comparison of different views offers fresh impulses. Larson-Miller sees the renewed understanding of sacramental theology as a fruit of the different liturgical movements that started in the late nineteenth century. However, sacramental theology takes a different perspective. She concludes that in her own tradition, the Episcopal church, one needs to “reorient who is worshipping whom and how what we are doing is ‘real’ – real presence, real absence, real divinity, real humanity, real eternity, real church” (159). The book does not

want to offer an historical overview of different interpretations of sacramentality, but shows in a creative and profound way, how theological notions can help churches to rediscover their identity by reflecting on their practice of lived faith – within their particular traditions and open for the universal meaning of “mystery and meaning,” two of the main points of reflection theologians are invited to explore in their study and practice.

Thomas Quartier, *osb*
Leuven & Nijmegen

Kevin Schembri. *Oikonomia, Divorce and Remarriage in the Eastern Orthodox Tradition*, Kanonika 23. Roma: Edizioni Orientalia Christiana/Valore Italiano, 2017. 327 pp. €35.00. ISBN 978-88-97789-39-0.

It seems that the Roman Catholic Church has finally come to terms with the thorny issue of divorce and remarriage in its own midst. However minimalistic the solution may appear to some and how much contested it still is by others, Pope Francis' postsynodal exhortation *Amoris laetitia* has opened a path at the end of which divorced and remarried Catholics after careful personal and pastoral discernment can receive the sacraments of reconciliation and the eucharist. Although the exhortation does not explicitly refer to the Orthodox practice, it can be taken for granted that the principle of *oikonomia* which governs the Eastern Churches' approach to divorce and remarriage has inspired to some degree the new stance in the Latin Church. That at least has been the motif and starting point of Kevin Schembri's study which was submitted as a doctoral dissertation in Canon Law at the Pontifical Gregorian University. A Catholic priest from the Archdiocese of Malta, Schembri offers an historical and systematic analysis of the Eastern Orthodox Churches' position on marriage, divorce, and remarriage, thus covering a history of almost two millennia and a geographic area that includes the Mediterranean Near East as much as the Slavic and Balkan countries, and even stretches to (the Orthodox Church of) North America. Such a comprehensive overview naturally carries the risk of being reductive and awkwardly schematic but the reader is rewarded by a global synopsis which – at least for an English speaking audience and in such comprehensiveness – is unparalleled (it has to be noted, however, that Schembri does not take into account similar studies in German such as G. Lachner, *Die Kirchen und die Wiederheirat Geschiedener*, 1991; A. Belliger, *Die wiederverheirateten Geschiedenen: eine ökumenische Studie im Blick auf die römisch-katholische und griechisch-orthodoxe (Rechts-)Tradition der Unauflöslichkeit der Ehe*, 2000; F. Schuppe, *Die pastorale Herausforderung - Orthodoxes Leben zwischen Akribeia und Oikonomia: Theologische Grundlagen, Praxis und ökumenische Perspektiven*, 2006; M. Eckert, *Gottes Segen für die zweite Ehe!? Ein katholischer Ausblick auf die orthodoxe Ehe-theologie und die Perspektiven für die wiederverheirateten Geschiedenen*, 2012).

The study is divided into four chapters that add a systematic perspective to the material which in the respective chapters is then mainly presented in a chronological way. In the first chapter Schembri provides a general overview of the Orthodox doctrine and discipline concerning the sacrament of marriage.

Here he first traces the slow emergence of a properly Christian understanding of marriage over the first centuries, describes the reciprocal interaction between the Byzantine Church and State in shaping marriage as a religious ceremony and civil obligation, and briefly points to particular developments in the national churches after the fall of Constantinople. Subsequent sections on the theological understanding, liturgical celebration, and canonical regulations acquaint the reader with the characteristics of Orthodox marriage. The second chapter contains a study on the significance, aim, scope, and application of the canonical twin principles of *akribia* (exactness) and *oikonomia* (flexibility). Here, as throughout his entire study, Schembri is keen to raise the reader's awareness of the otherness of the Orthodox tradition when examined with a Latin mind. While westerners are afraid that any suspension of the law will undermine the whole legal paradigm and lead to lawlessness and disorder, the Orthodox mind-set regards leniency and flexibility as a necessary complement to the exact application of the law. Adaptation to ordinary circumstances and human weakness in the church's discipline does not mean that the divine order is thwarted, but on the contrary more adequately reflected. *Oikonomia* thus does not counteract the saving mystery but leads right into the heart of it. It is here probably that Pope Francis draws most on the Orthodox tradition when insisting that mercy is not contrary to justice but precisely God's way of rendering justice.

Having thus prepared a basic understanding of the Orthodox tradition, Schembri develops in the following two chapters the central argument of his study. Chapter 3 turns to the indissolubility of marriage and analyses the underlying theological teaching, its foundation in the Scriptures and the tradition of the Eastern Church, its expression in the liturgy and in canon law, and its implications for successive marriages. The author points out that "the Orthodox tradition lacks an official, updated and all-binding doctrine of the indissolubility of marriage" and that "its teaching and discipline on this matter is not presented in a linear, systematic or codified manner," but rather selectively refer to "various unsystematic teachings of the early Christian writers and the Fathers, and to canonical promulgations of ancient Regional Synods and Ecumenical Councils" (126). Here again the comparison with the Latin doctrine reveals how deeply rooted and highly cherished that teaching is in the Orthodox Churches: While Western theology conceives of the indissolubility of marriage as a legal bond that is terminated by the physical death of one of the spouses, the Eastern concept regards the sacrament of marriage as a fundamentally spiritual-eschatological reality that transcends the fleshly union and the contractual bonding. Consequently, indissolubility points to an eternal relationship that is not broken by death but grounds an absolute monogamy that cannot be followed by another sacramental marriage, not after divorce but also not after being widowed. This is a good illustration of how different Eastern and Western theology conceive of the saving mystery and how to respond to it under the conditions of this world: Whereas Western thinking includes the earthly human condition from the outset in its concept of indissolubility and then includes an encounter with the divine mystery within the strict limits of this framework, the Orthodox approach does not shy away from invoking an eschatological concept of indissolubility that runs counter to every human experience. If, however, in real life spouses do not live up to that ideal, they are not cut off from God's salvific work but rather get to know a different side of it. Only then, in the face of human brokenness, the

Orthodox sense for reality manifests itself, showing itself ready to offer forgiveness, healing, and a new chance to those who have failed by granting ecclesiastical divorce and tolerating successive marriage(s). No wonder that from a Latin perspective this looks pretty much like watering down or even forsaking the standards of indissolubility. The Eastern perspective however, as Schembri points out, draws a clear distinction between the *sacramentality* of marriage on the one hand, which, indissoluble because rooted in the divine mystery and conferred by the blessing of the priest, makes the couple sharers in God's Kingdom, and the earthly fragile *exercise* of this mystery on the other hand, which is subject to manifold limitations.

In the fourth chapter Schembri explores the concession for divorce and successive marriages in the Orthodox tradition by describing its doctrinal and historical roots, the requirements, and limits for being granted and the canonical procedures and effects connected to it. It is to be noticed here that following Jesus' teaching as expressed in the Matthean *porneia* clauses the Orthodox Church regards the granting of divorce in cases of adultery as a strict application of the law (in the sense of *akribia*). *Oikonomia* is applied in all other cases whereby a fundamental distinction is made between *divortium bona causa* (on the basis of morally neutral or positive circumstances such as impotence, mental illness, absence of a spouse, entry into monastic life, assumption of an episcopal office, etc.) and *divortium cum damno* (based on immoral acts by either one of the couple, such as sexual perversion, treason, malicious abandonment, serious calumny, false accusation of adultery, threat on the life of a spouse, abortion, etc.).

In his concluding observations Schembri provides a short account of whether and to what extent the Catholic tradition could benefit from the Orthodox approach. Although he strongly sympathizes with the Eastern tradition and recognizes that it could inspire the Catholic theology of marriage in various regards, he also repeats some of the often-heard caveats. From a systematic perspective, it would have been interesting and innovative to start from such Catholic appraisals and warnings and test the Eastern doctrine and practice against them. But this has clearly not been the intention of this study. Be that as it may, Schembri has provided a comprehensive, well-documented, solid, and coherent monograph which will serve as a major reference work for everybody who is interested in marriage, divorce, and remarriage in the Eastern Orthodox tradition.

Thomas Knieps-Port le Roi
KU Leuven

Jonathan Pye, Peter Sedgwick, and Andrew Todd, eds. *Critical Care: Delivering Spiritual Care in Healthcare Contexts*. London and Philadelphia, PA: Jessica Kingsley, 2015. 280 pp. £19.99. ISBN 978-1-84905-497-3.

In *Critical Care: Delivering Spiritual Care in Healthcare Contexts* (2015), contributions are gathered both from academics and practitioners with the overall aim to help construct professional person-centred spiritual care and negotiate

its value within healthcare contexts. The volume is edited by Jonathan Pye, Peter Sedgwick, and Andrew Todd, who are at present, in respective order, Lead Tutor for Chaplaincy Studies at Cardiff University; Principal of St. Michael's College (Cardiff); and Director of the Cardiff Centre for Chaplaincy Studies.

The construction and negotiation of spiritual care is set within the current crisis in the healthcare sector. The imperative of "cost-benefit" analyses urges healthcare professions to demonstrate their "value for money" by pointing out the targets and the outcomes of their interventions (37, 39, 73, 78-79, 185). Meanwhile, patients have "become increasingly dissatisfied with the personal dimension of their care in which they feel neither 'heard' nor 'seen'" (14). The need for spiritual care to negotiate its value has "catalysed" a process of professionalisation, which includes the development of a professional framework and the support of a research base (73-74, 78-79, 106, 185). The volume particularly focuses on the development of a research base. This focus on research is shared by the European Network of Healthcare Chaplaincy (ENHCC). In a collaborative statement from 2014 the network highlights the imperative for healthcare chaplains to engage in research: "Although it is not straightforward to evaluate spiritual care practice it is important to conduct research in order to improve the quality of care. Therefore, the European healthcare chaplaincy community actively promotes research as an integral part of chaplaincy activity. (...) All chaplains must develop their ongoing practice in the light of current research. (...) Sharing research findings will also inform healthcare providers and faith communities of the role and importance of chaplaincy and thus promote chaplaincy services." (The European Network of Healthcare Chaplaincy, 13th Consultation, Statement, "Healthcare Chaplaincy in the Midst of Transition," 2014, Salzburg, Austria, http://www.enhcc.eu/2014_salzburg_statement.pdf, accessed August 10, 2016.) The network's fourteenth consultation (2016) was expressly focused on sharing research by and for healthcare chaplains. At present, the network is establishing a European Center for Research in Healthcare Chaplaincy.

The challenge of constructing spiritual care (part one: *Constructing Spiritual Care*) and of negotiating its value in healthcare contexts (part two: *Negotiating Spiritual Care in Public*) is faced by means of examples in current academic research involving empirical methodologies (part three: *Researching Spiritual Care*) and examples in reflective healthcare practice engaging certain critical issues (part four: *Critical Issues in Spiritual Care*).

Spiritual care should be constructed in such a way as to attend to the person in all of their dimensions. This demands a "person-centred rather than task-centred" (12) approach as well as a narrative approach to spiritual care (12-22). Indeed, authentic attention to a patient's bodily performed story subverts the impersonalisation and atomisation of the patient as "the object of care" (11); actualises a fundamental recognition of the patient's "indispensable dignity of personhood" (13); helps the patient to reconstruct their "sense of self" in times of illness and distress; and helps to construct a "genuinely other-oriented" (13) and "person-centred" caregiving (11-14, 16-18, 21, 241-242, 255-260). Person-centred spiritual care takes the shape of "a shared journey" (33) with "all the twists and turns of a spiral stairway" (254) in which the selves of both patient and caregiver are implied, which qualifies spiritual care as "an essentially relational project" (14; 13-14, 33, 254). It demands from the spiritual caregiver

certain skills, virtues, and a fundamental “*agapeistic*” ability (15, 21) to be “gentle or vulnerable with others” (250; 13, 15, 19, 21, 250). Critical issues, such as attention to personal needs and vulnerabilities, personal spirituality, and lived religion, bubble up within a “reflective practice” (15) and are addressed in the volume’s final part.

The need to justify the use of public funding for spiritual care in health-care contexts has intensified an “outcomes-based approach” to spiritual care and the imperative of “evidence-based practice” (73, 78, 122, 133, 185). However, for research also to be of relevance to the internal construction of spiritual care, it should be informed by “practice-based evidence” (148, 150). The third chapter gives an overview of possible empirical quantitative and qualitative research methodologies (patient reported outcome measure, user-centred research, action research, empirical theology), and examples of academic research by spiritual care practitioners. Aligned with the dominant outcomes-based approach to care, such research is often concerned with the quantification of the outcomes of spiritual care (33, 78-79, 185-186). As an aside, Steve Nolan, in reference to Fitchett, puts case studies to the fore as providing an indispensable base for researching the outcomes of spiritual care in healthcare contexts (156-157).

It appears that the challenges in constructing a person-centred spiritual care (part one) are primarily addressed through the examples of reflective practice (part four), whereas the challenges in negotiating spiritual care (part two) are mainly confronted by means of examples in academic research (part three).

A research base which supports both the construction and negotiation of spiritual care in healthcare contexts should draw both on academic research and reflective practice. The fact that the examples of reflective practice are not officially subsumed under the heading *Researching Spiritual Care* can therefore be considered a missed opportunity. In so doing, the place and importance of reflective practice within research in spiritual care in healthcare contexts remains unsettled.

Furthermore, while the professionalisation of spiritual care in healthcare contexts involves the development of a research base, the development of a professional framework – including levels of accreditation, standards of practice, codes of conduct, expected competencies and capabilities, etc. – is likewise necessary (74, 79-80, 90-93). The volume could have benefited from a more elaborate general introduction, clarifying its vantage points, aims, and limits.

Nevertheless, the volume definitely provides a stimulating point of departure for anyone who wishes to engage in the professional advancement of spiritual care in healthcare contexts. An extensive bibliography is included in each part of the volume. As the volume voices an array of different opinions, one will have ample opportunity to position oneself in the debate and to develop as a reflective researcher and/or practitioner.

Evelyn Peeters
KU Leuven

