

die Sammlung als Hauptthemen; Schriftstellen und Sachthemen sind durch Indizes erschlossen (323–341).

Besonders beachtenswert unter den Arbeiten zu den Zehn Geboten ist „The Good Neighborhood: Identity and Community through the Commandments“: Erstmals berücksichtigt Verf. soziologische Momente der Konstitution von Gesellschaft durch den Dekalog auf systematische Weise, darunter die transzendente Begründung der Gesellschaft, moralische Identität und kollektives Gedächtnis. Anregend ist auch der Vergleich der auf Gott und den Nächsten hin orientierten Ethik des Dekalogs mit Theorien von E. Lévinas, in denen „der Andere“ im Fokus ethischen Handelns steht (vgl. 63). In ähnlicher Weise heben die Überlegungen zu „The Commandments and the Common Good“ die soziale, auf Gemeinschaft ausgerichtete Dimension des Zehnwortes hervor. Verf. bedenkt zudem besonders die Stellung des Dekalogs in der Tora (3–16), seine Hermeneutik (37–50), sowie die narrativen Kontexte des ersten Gebots in den Büchern Ex (68–79) und Jos (80–90).

Die Studien zum Psalter umfassen Einzelbeiträge zu Ps 9–10 (167–177), zur Schöpfungstheologie von Ps 104 (178–192), zur Anthropologie in Ps 8 (226–236) sowie allgemeinere Abhandlungen zur gottesdienstlichen Verwendung des Psalters (203–213) und zu seinem theologischen Gehalt (214–225). Die Überlegungen hinsichtlich der heiklen Gewaltaussagen am Ende von Ps 137 (191–202) beweisen Gespür für die Möglichkeiten und Grenzen der Rezeption solcher Texte.

Die bibeltheologischen Beiträge wagen sich an schwierige Themen: Verf. richtet sich gegen einseitige Missinterpretationen von Gottes Zorn und Gericht im Alten Testament (269–285) und versucht unter dem programmatischen Titel „What the Scriptures Principally Teach“, hermeneutische Voraussetzungen für die Frage nach einer Bewertung von Homosexualität im AT abzuklären (286–296): Die einschlägigen Aussagen in Lev 18 und 20 müssen wie andere Regelungen des mosaischen Gesetzes auch in ihrem Verhältnis zu höherrangigen Forderungen der Tora sowie im Rahmen ihrer historischen und sozialen Einbettung interpretiert werden. – Die Überlegungen zur Gesamtbedeutung des Dtn als „Constitution or Instruction“ (253–268) münden in dem vernünftigen, synthetischen Urteil: Dtn „is to bring about a community of those faithful to the Lord, who demonstrate in the totality of personal, communal, and institutional life their devotion and their proper reverence“.

Insgesamt liegt die Stärke der vorliegenden Arbeiten in der Vermittlung von hermeneutischen und systematisch-theologischen Fragen mit biblischen Texten und ihrer bibeltheologischen Relevanz. Mehrfach sind dabei Probleme und Chancen der Rezeption von Texten in der Gegenwart im Blick (z. B. 160–162). Mit Weitblick bringt Verf. die Positionen von Vertretern der christlichen und jüdischen Tradition (Thomas von Aquin und Luther: 26, Rashbam: 33) ein; er berücksichtigt auch deutschsprachige Exegeten (z. B. 24f.) und Philosophen der Gegenwart (C. Taylor: 48; Lévinas vgl. oben). Seine Positionen können daher im theologischen Fachdiskurs über nationale und konfessionelle Grenzen hinweg durchaus als fruchtbar gelten. Die gut lesbare Sprache erleichtert zudem einen Zugang zu teils schwierigen und belasteten Themen. Der niederschwellige Stil birgt jedoch auch die Schattenseite, dass – wie häufig im US-amerikanischen exegetischen Diskurs – wenig spezifische Fachkenntnis bei den Adressaten vorausgesetzt wird; exegetische Präzision und Argumentation im Detail sind daher meist nicht zu erwarten. Was insgesamt an dem Buch zu kritisieren bleibt, liegt größtenteils am Genre des Sammelbds.: Nicht selten finden sich Wiederholungen, und die Qualität der Beiträge fällt sehr unterschiedlich aus; eine strengere Auswahl hätte das Niveau des Bds. insgesamt noch heben können. Dennoch bleibt der erfreuliche Eindruck, dass mit dem Buch vielfältige und anregende Impulse eines ernsthaften und besonnenen Theologen im ökumenischen Diskurs vorliegen.

D. MARKL S. J.

GRILLMEIER, ALOIS, *Jesus der Christus im Glauben der Kirche*; Band 2/3: Die Kirchen von Jerusalem und Antiochien, herausgegeben von Theresia Hainthaler. Freiburg i. Br. [u. a.]: Herder 2002. XXVI/694 S., ISBN 3-451-22026-1.

The late Cardinal Grillmeier's massive survey of Christology in the early centuries continues on its majestic way. In volume 2/3, the history of Christology between Chal-

cedon and the end of the sixth century is discussed from the perspective of the patriarchal cities of Jerusalem and Antioch. Here, all the theological currents that flowed in and out of Chalcedon are represented: principally the clash over Chalcedon itself, between those who accepted the Definition of the Council and those who rejected it as betraying the legacy of St Cyril of Alexandria, but also the continuing tradition associated with Antioch that had been condemned at Ephesus, though this has mostly been held over for another volume (2/6) which will deal with Persia and the Caucasus (Armenia, Georgia and Albania). One thing that becomes clear from the successive parts of volume 2 is that geography does matter: the complexion of the controversy round the Eastern end of the Mediterranean is not the same everywhere, save for the change of place names; each region has its own complexities. This sensitivity to geography is one of the triumphs of Dr Hainthaler's continuation of Grillmeier's project, and it seems likely that the full grasp of this perception is something that we owe to her amazing learning. In this volume, more and more – as one would expect – we find Hainthaler's name attached to sections complementing work that Grillmeier had already done, as well as to sections that he had not been able to reach during his lifetime; particularly notable are the sections on the monastic involvement in the Christological controversy that she has contributed, as well as major sections on the supporters of Chalcedon, Ephraem and Anastasius of Antioch, and important sections that fill in the historical picture and draw the whole work together. For the Syriac contribution to Christology of Jacob of Serug, Philoxenus of Mabbug and the less-known Habib, Hainthaler has turned for help to Tarios Bou Mansour and Luise Abramowski.

What transpires from most of this volume is a picture of a region profoundly affected by issues the centres of gravity of which were mostly located elsewhere. This is partly because of the decision to treat Severus of Antioch and the two Leontii, of Byzantium and Jerusalem, in the volume concerned with Constantinople (2/2), even though Severus' years in Antioch from 512 to 518 were of real importance, both for the consolidating of his authority as the interpreter of Cyril and his Christology and for his pastoral activity, and the two Leontii both had strong links with Palestine. Nevertheless, the decision to treat them in that volume was unavoidable, as the debates of Justinian's reign could hardly be understood without a detailed treatment of Severus' Christology, and it was in Constantinople that the Christological arguments of the Leontii had their primary impact. This decision, however, leaves this volume with no really major thinkers, save for the continuing tradition of Syriac theology (to which, of course, Severus does not belong, though most of his works are preserved in that language) and the mysterious Dionysius the Areopagite. The monastic world is thoroughly treated by Th. Hainthaler, but there is nothing in Palestinian and Syrian monasticism to rival the discussion of monastic Christological concerns among the Copts, dominated by the figure of Shenoute, which formed such an important part of volume 2/4. Neo-Chalcedonianism, forged mostly in the capital out of the controversy with Severus, had frequent echoes in Palestine and Syria, which are well discussed in this volume, as did the Tritheist controversy and, to a lesser extent, it seems, Aphthartodocetism. Origenism, too, flourished particularly in Palestine, and is discussed here – concisely and somewhat episodically – but to grasp the full context it is necessary to refer to volume 2/2. But minor figures are just as much part of history as major ones, and it is a great strength of this volume in particular that they are not neglected. Another factor not neglected, as so often it is in histories of doctrine, is the complicated evolution of the hierarchical structures of the Church – especially complex in this region – and the equally complex political factors of a Church on the Persian edge of the Empire, where the presence and movement of the Arab tribes cannot be neglected.

This is consequently a difficult book to review; there is so much detail, that simply to survey it would take up a good deal of space to very little profit for the readers of the review. There are, however, two major topics about which something might be said. These are the emergence in this region in the early sixth century of the body of writings ascribed to the Apostle Paul's convert, Dionysios the Areopagite, and the discussion, already mentioned, of post-Chalcedonian Syriac Christology. For the history of Christology, Dionysios' works are frustrating. Precisely because of his attempt to be faithful

to his first-century pseudonym, he can be expected to avoid all the technical vocabulary of post-Chalcedonian Christology, and this is only enhanced by his philosophical position which places the divine beyond the realm of being and nature (*ousia* and *physis*). Furthermore, Christology is placed in a much more elaborate framework of Neoplatonic inspiration, that envisages a complex spiritual world reflected in the structures of the Church's liturgy. Grillmeier seems to endorse the judgment of Stiglmayr that Dionysios was sympathetic to the *Henotikon*, which seems to me very plausible, so long as one realizes that the *Henotikon* attracted a very diverse sympathy in the East. The Christological significance of Dionysios lies mostly in his far-reaching influence in the Eastern world – Syriac, Byzantine and Armenian. As his influence grew, and his pseudonym came to be accepted, the language and concepts of the Areopagitical works became more and more popular. Seventh-century monenergism sought credibility through its use of the adjective used by Dionysios to characterize the activity of Christ: *theandrikos*. It is perhaps a weakness of this volume that the beginnings of this influence are only sketchily explored. There is, for example, little on Stephen bar Sudaili, who created a fusion of Evagrianism and Areopagitism popular in the Syriac world, and the discussion of the work of John of Scythopolis, who produced the first edition of the Areopagite, together with scholia, to which the whole Greek manuscript tradition can be traced, is quite slight (both Stephen and John are discussed before Dionysios is reached).

The sections on post-Chalcedonian Syriac Christology are masterly. The irenic theology of Jacob of Serug and the more polemical theology of Philoxenus of Mabbug are expounded concisely but without glossing over significant detail. The rather different ways in which they make their own the Greek distinction between *theologia* and *oikonomia* are expounded with care, as is the different ways in which they incorporate into Syriac the technical philosophical vocabulary of Greek Christology. I don't know where else one can find such an accessible theological introduction to Philoxenus' opponent, Habib.

It hardly needs saying that the scholarship manifest in this volume, as in the others, is awesome. There are lengthy references to much, often very obscure, literature, and careful discussion of the problems of interpretation thrown up in this discussion. What we have here is much more than a survey of Christology in Syria and Palestine in the sixth century; there is also a careful exposition of the problems involved in interpreting the immensely diverse sources on which the scholarship depends. It is amazing, too, that there is no sign of weariness as this project advances under the guidance of Dr Theresia Hainthaler. On the contrary, to every new challenge she seems to rise like a giant refreshed with wine. This is the best volume yet, and we look forward to more to come.

A. LOUTH

WOLF, HUBERT (HG.), *Römische Inquisition und Indexkongregation*. Grundlagenforschung 1814–1917. Paderborn [u. a.]: Ferdinand Schöningh 2005.

*Einleitung 1814–1917* in vier Sprachen (Deutsch, Italienisch, Englisch, Spanisch). 429 S., ISBN 3-506-72950-0.

I: *Römische Bücherverbote*. Edition der Bandi von Inquisition und Indexkongregation 1814–1917. Auf der Basis von Vorarbeiten von Herman H. Schwedt bearbeitet von Judith Schepers und Dominik Burkard. 604 S., ISBN 3-506-71722-7.

II: *Systematisches Repertorium zur Buchzensur 1814–1917*. Indexkongregation und Inquisition. Bearbeitet von Sabine Schratz, Jan Dirk Busemann und Andreas Pietsch. In 2 Bänden. 1087 S., ISBN 3-506-71387-6.

III: *Prosopographie von Römischer Inquisition und Indexkongregation 1814–1917*. Von Herman H. Schwedt unter Mitarbeit von Tobias Lagatz. In 2 Bänden. 1636 S., ISBN 3-506-71386-8.

Diese bisher sechs Bde. (ein Registerbd. soll noch folgen) sind zweifellos das wissenschaftlich wichtigste Ergebnis der bisherigen Arbeit in den seit 1998 geöffneten Archiven der Glaubenskongregation und der Indexkongregation. Sie werden elementares Rüstzeug für jeden sein, der sich mit den Hintergründen der Verurteilung von Autoren und Büchern durch die Römische Inquisition oder Indexkongregation in dem betreffen-