



THE CATHOLIC INQUIRY REVIEW 2/2008

sion of Butler's dissertation directed by James T. Spivey, Jr., at Southwestern Baptist Theological Seminary. The central thesis of the book is that "the *Passion* evinced Montanist influence throughout all its sections" (p. 2).

Butler's first chapter surveys the characteristics of Montanism, based heavily on Eusebius and nineteenth-century scholarship, but conspicuously lacking direct reference to securely identified Montanist materials—though Labriolle and Tabbernee do figure in his bibliography. The second chapter collects arguments on the identity of the author but breaks no new ground. Butler accepts Tertullian as editor but rightly grants that this is not essential to his argument; merely the Montanist identity of the editor suffices.

Chapter 3 examines the *Passion* for evidence of Montanism, specifically "prophecy, women's authority, eschatological expectation, rigorism and the exaltation of martyrdom" (p. 2). What makes Butler's reading interesting, though not entirely convincing, is his careful attention to currents and texts influential in Africa which influence the *Passion* and may link it to Montanism. This part of the book is weakened by his failure to distinguish "Montanist" characteristics from the distinguishing marks of North African Christianity generally. With the exception of women's leadership, his "Montanist" characteristics represent all of the strands of African Christianity from its origins to Augustine. He never proves a "schism" in Africa, although schism is vital to his analysis (e.g., p. 105). His overreaching conclusions, e.g., the *Passio* as warranting a belief in the treasury of merits (p. 131), and Perpetua as mediator between Montanists and Artotyrites (p. 130) do not help his case. He fails to recognize that the actions in Perpetua's and Satorius's dream are dream material and not historical occurrences. Rather than mounting a convincing argument, Butler details copious evidence for possible literary influences on the *Passion* from Hermas to 4 Ezra. Original to Butler's work is his extensive attention in Chapter 4 to the history of the appropriation of and revisions of the Perpetua story to tame it and keep it out of the exclusive clutch of Montanist sympathizers, but even here he cannot maintain a clear distinction between Catholics and Montanists. Because of significant lapses in logic and failure to attend to detail, e.g., the slave Felicity as married and named as wife of Christ (p. 89), and overreliance on dubious secondary material, this book cannot be recommended.

Fordham University

MAUREEN A. TILLEY

Conciliorum Oecumenicorum Generaliumque Decreta. Editio critica. Volume I: *The Oecumenical Councils from Nicaea I to Nicaea II (325-787)*. Edited by Giuseppe Alberigo, et alii. [Corpus Christianorum.] (Turnhout: Brepols Publishers. 2006. Pp. xiv, 373. €150.)

The decisions and canons of the ecumenical councils from Nicaea I to Nicaea II, including the Council in Trullo, have been collected in a new critical

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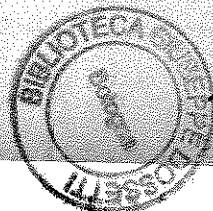
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MICHAEL W. HOLMES

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edition titled, *Conciliarum Oecumenicorum Generaliumque Decreta. The Oecumenical Councils from Nicaea I to Nicaea II (325-787), Corpus Christianorum*, general editor, Giuseppe Alberigo. The first of four volumes containing the texts of the decisions and canons of selected councils from Nicaea I to Vatican II, the present volume is a useful and accessible resource for students and scholars interested in the history of canon law and, more generally, in the discipline and doctrine of the Church. It replaces the first part of the one-volume collection of conciliar canons and decisions from Nicaea I to Vatican II, *Conciliarum Oecumenicorum Decreta (COD)*, published by the Bologna Institute for Religious Sciences (1962, rev. 1973), edited by Alberigo, P.-P. Joannou, et al. The current volume expands upon and updates the *COD* by including the canons of the Council in Trullo, which was omitted from previous editions, as well as slightly longer introductions to and bibliographies for each of the ecumenical councils. Because summaries of the councils can be found readily elsewhere, the introductions are most informative when they focus on the relevant history of the manuscript tradition. Among this volume's most important contributions are the updated critical edition of the canons of the Council in Trullo, edited by G. Nedungatt and S. Agrestini (the definitive critical edition is being prepared by R. Riedinger for the *Acta Conciliarum Oecumenicorum*), and the excellent new critical edition of the decisions and canons of Nicaea II, edited by E. Lamberz and J. B. Uphus, who have collated several manuscripts not included in previous editions and who are currently preparing a new critical edition of the complete acts. Although the texts for the remaining councils have been taken, without significance changes, from existing critical editions, as they were in the *COD*, the current volume improves upon the *COD* by listing each of the critical editions clearly. Students and scholars of canon law will find the indices of scriptural, conciliar, patristic, and canon law sources especially useful.

The Catholic University of America

SUSAN WESSEL

The Monk and the Book: Jerome and the Making of Christian Scholarship.
By Megan Hale Williams. (Chicago and London: University of Chicago Press.
2006. Pp. xii, 315. \$45.00.)

Jerome himself tells us that while he lived as a monk in the desert he took up the study of Hebrew to take his mind off its obsession with sex (*Epist.* 125.12.1). Williams, on the other hand, attempts to understand the saint's Hebrew scholarship "with the analytical tools of recent cultural history—including the work of Bourdieu, Foucault, and Roger Chartier" (so the blurb). She hereby comes to the conclusion that Jerome was the first to merge the monastic and scholastic life-styles. It may perhaps be felt that the "fundamental contradictions" between the two are somewhat overstated. After all, the same epistle 125 breezily prescribes both bookish and unbookish avocations for the monk: *texantur et lina capiendis piscibus. scribantur libri ut et*