

most clearly represents the changes in mind, body, and practice that informs Mark's theological anthropology. Following two chapters on theological anthropology, Rochester then proceeds with two chapters of in-depth analysis of the Healing of the Gerasene Demoniac, before two more chapters abstracting the results of his analysis to the Gospel of Mark more generally. He concludes that Mark primarily considers humanity to be a distortion of its potential after transformation. The transformed community is eschatologically marked by its renewed relationship with God, its openness to self-denial, willingness to suffer, and childlikeness.

It is rather surprising that the recent surge of interest in Mark as an ascetical writing (i.e., Mark inaugurating a new subjectivity) is largely absent from this volume, considering the centrality of transformative discourse to the project. Nevertheless, Rochester is regularly able to proffer insight to the Healing of the Gerasene Demoniac, as well as other issues in the interpretation of Mark. *Good News at Gerasa* would be a useful addition for seminary and research libraries.

Christopher B Zeichmann, Emmanuel College, University of Toronto, Canada
Also listed in **tbr** 24.1

226.3'0663

PERFORMING *the Gospel: orality, memory, and Mark*; edited by Richard A Horsley, Jonathan A Draper, and John Miles Foley.

Minneapolis, MN: Fortress Press, 2011.

256p.

ISBN 978-0-8006-9831-7, \$29.00

Performing the Gospel is a tribute to the influential scholarship of Werner Kelber in the fields of narrative criticism of Mark's gospel, orality, and cultural memory. While the chapters in the collection reflect Kelber's crucial contributions in one way or another, they also move the conversation beyond Kelber's work. As Richard Horsley states in the introduction, '[b]uilding on recent innovations on the three important fronts pioneered by Werner Kelber, this book develops a complex analysis of previously underappreciated of New Testament texts, their historical context, and their composition' (p.xvi). The essays in this collection specifically address the areas of narrative criticism, orality, and memory that were instigated and developed by Kelber.

The book is divided into three parts that represent the spheres of Kelber's influence. Part 1 consists of three essays on orality and literacy, ranging from the overall impact of orality on biblical studies to oral performance of a contemporary Zulu prophet. Part 2, entitled 'Orality, Literacy, and Memory' moves from the more theoretical work of Jan Assman and John Miles Foley to essays on Jesus in the gospels by Ellen Bradshaw Aitken and Jens Schröter. Part 3, 'Orality, Literacy, Memory, and Mark' is rooted in the gospel of Mark and reflects the high-quality work of prominent scholars Vernon Robbins, Whitney Shiner, and Richard Horsley.

The collection as a whole serves as a fitting introduction to a number of burgeoning schools of thought in gospel studies: orality, performance criticism, intertextuality, cultural memory, and canonical criticism are but a few of these. It makes the theoretical contributions of oral tradition and memory accessible, while demonstrating how these theories are making headway in interpretive schools. The brilliance of this collection is in the way it brings together these theories and their application together in one book.

Nick Elder, The Iliff School of Theology, Denver, CO, USA