

examines a shift in focus in biographical accounts. Namely, Lutherans' biographies focused on God's activity in the life of the faithful, as opposed to the medieval emphasis on the individual's worthiness and power in relation to God's gift. Henning Jürgens' essay looks at how intra-Lutheran debates, as seen in the case of Benedict Morgenstern, shaped the Reformation movement in Prussia and Poland.

The "Contemporary Perspectives" section finds J. Todd Billings looking for congruency between Luther's and Calvin's theology in their respective understandings of "union with Christ." The essay is helpful in providing an historiographical overview of how Luther and Calvin have been juxtaposed by a comparison of their theological descendants. Billings acknowledges that the differences cannot be resolved, and claims that they tend to overshadow what might be seen as greater agreement between Luther and Calvin. Theresa Latini uses Billings' scholarship as a springboard into speculation, with a proposal for finding true *koinonia* through the use of imagery of the church as mother in the works of Calvin and Luther. Christine Helmer explores Schleiermacher's method of finding unity through a hermeneutical and critical analysis. Consequently, she identifies the Barmen Declaration of 1934 and its treatment of the "word of God" as a pivotal moment of division between Lutheranism and Calvinism, and in the contemporary understanding of Luther as an "occasional writer" and Calvin as a systematician.

This book reflects a pattern of analysis and discussion of Luther and Calvin similar to other works written over nearly five hundred years. Scholars and graduate students are well served when reading this book as it reflects the diverse field and agendas in Calvin and Luther studies.

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Rupturing Eschatology: Divine Glory and the Silence of the Cross. By Eric J. Trozzo. Minneapolis: Fortress, 2014. vii + 182 pp.

Trozzo is an Evangelical Lutheran Church in America missionary professor serving in Malaysia. This book, based on a doctoral dissertation

at Drew University Theological School, is a constructive appropriation of Luther's theology of the cross in concert with the Lutheran mystical tradition, represented by Jakob Boehme and Paul Tillich. It seeks to forewarn any triumphalism latent in Christian eschatology, securing Christian superiority over all else. Hence, relieved of such triumphalism, Christians can acknowledge momentary glimpses of justice when it impinges on the world. Trozzo appeals to the "abyss" described by mystics, seeing it as parallel to Luther's "hidden God" (*deus absconditus*), and uses it as a way to neutralize triumphalism. With this move, he seeks to establish a rapport between Luther's cross-theology and that of the contemporary American philosopher of religion John Caputo, for whom God is an "event" or force working within the world for justice (3), present in events such as the fall of the Berlin Wall. As the mystics acknowledge, the proper stance before this divine agency is silence, and is attested in the dénouement of the Gospel of Mark where the women, terrified because they encounter an empty tomb, still encounter hope in the angel's message. Trozzo's is a complex thesis that seeks to put the voices of Luther, Moltmann, Boehme, Tillich, and John Caputo into conversation.

Trozzo notes that Luther's theology of the cross is a critique of misplaced glory (2): God's glory is found properly in Jesus' weakness (37) and not in human strength. In spite of Luther's theological innovation, Luther failed to draw out its political implications, as seen in his turn against the peasants. Perhaps Trozzo thinks that if the peasants had won their war, they would have established a non-violent, classless society. History has never borne out such assumptions. Trozzo appeals to Moltmann as a corrective to Luther's failure to draw out the political implications of the theology of the cross. But for Trozzo even Moltmann fails since Moltmann thinks that the cross trumps all, even nothingness. "In the cross, then, the *nihil* is annihilated. It sets into place the glorious fulfillment of the cosmos. Yet, again, we must ask whether this glory is misplaced. Is the glory of the world fulfilled by being subsumed into God at the end of time truly divine glory, or is it a hopeful projection of the theology of glory?" (80). Trozzo does not consider that the good news might be a promise which permits believers to take God at his word in spite of divine hiddenness which humans find disconcerting

or judgment against us. Trozzo notes, "What of the more wispy glory of those who suffer standing together for justice despite every expectation that it will be denied them?" (80).

It was presumed in the past that justice will be granted to such on the Last Day. But this represents the triumphalistic spirit that Trozzo wishes to exorcise from Christianity. So he appeals to the mystical tradition of Boehme and, to a degree, Tillich for in their view of the "abyss," the unfathomable depth dimension to reality, such convictions of an ultimate fulfillment in history are lost. Tillich too is found wanting, but the abyss can move us finally to Caputo who espouses no ultimate triumph in history, and so can finally secure a genuine theology of the cross that sneaks no hidden theology of glory into it. Hence, for example, when apartheid ends, we see God as the force for justice at work but it is only a trace of this goodness and it does not guarantee some ultimate eschatological plan. The problem with Luther is that he used glory as "a tool of the logic of fulfillment rather than of the logic of open transformation implied in his early explications of his *theologia crucis*. Instead "any fulfilling glory" should be "terminally deconstructed" all so that a "more fragile, more open glory" can be "discerned in the everyday occurrences of the world" (178).

From the start, Trozzo's work is awash in philosophical categories that more inhibit than liberate the gospel. While he is dexterous with thinkers esteemed in the American Academy of Religion, it is hard to see how his work would help the average congregation whether in the United States or in Malaysia.

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Woman, Women, and the Priesthood in the Trinitarian Theology of Elisabeth Behr-Sigel. By Sarah Hinlicky Wilson. London: Bloomsbury T&T Clark, 2013. 200 pp.

To those familiar with Orthodox Christianity, Elisabeth Behr-Sigel is often best known as "Mother of the Church." Living virtually the entire twentieth century (she died at 98 in 2005), Behr-Sigel