

Pattenden in paying tribute to Salvador Miranda who has produced, and his institution, Florida International University has made available, a searchable database of all known cardinals and their biographies. I keep the URL for this extremely valuable resource on the speed dial of my browser.

Remembering the Reformation: Martin Luther and Catholic Theology. Edited by Declan Marmion, Salvador Ryan and Gesa E. Thiessen. Minneapolis, MN: Fortress, 2017. Pp. xxv + 248. \$79/£58.99 (hbk). ISBN 978-1-5064-2337-1.

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This collection of essays in the 500th anniversary year of the Reformation has its origin in a conference held at the Pontifical University, St Patrick's College, Maynooth, in 2015. The event ran under a longer title, too unwieldy for a front cover, but worth recalling when approaching the book that resulted: 'Remembering the Reformation: Martin Luther and Catholic Theology: What have we learned? What have we yet to learn?' It is in this spirit of openness that a gathering of Catholic, Lutheran, and Anglican scholars approach the task of remembering, not as respectful commemoration, but as an act that looks to a future in which ecumenical moves already begun might develop towards closer convergence.

As James Corkery SJ reminds us (a point underscored by David Bagchi in his Epilogue), the current ecumenical climate is not the sunny one of 1983, when celebrations were held in honour of the 500th anniversary of Luther's birth. His comparison of two German theologians in 'Luther and Pope Emeritus Benedict XVI' (pp. 125–41) would be a useful place to start, for anyone coming to the volume with a particular interest in the Joint Declaration on Justification issued by the Catholic Church and the Lutheran World Federation in 1999. Here, we see a skilful analysis of the extent of consensus, alongside ecclesiological and theological matters which still require negotiation. It is a reminder of the importance of common statements as a commitment to a shared journey, not as evidence of concluded business.

For readers who prefer to follow the editors' sequence, there are four sections: Historical Foundations; Luther and the Medieval Tradition; Luther and Catholic Theology; and What Can Catholics Learn from Luther? This arrangement makes it possible to place Luther in the context of his own times, before travelling forward to the 20th and 21st centuries. Contributors to the third section consider the role of Lutheran observers at Vatican II, the attention given to Luther by Pope Emeritus Benedict XVI, and the treatment of Luther's description of the sinner as *simul iustus et peccator* by Karl Rahner and Hans Urs von Balthasar. The final set of essays addresses matters of great significance to both Catholics and Protestants—the role of images, the reading of scripture, and the notion of the common priesthood—which have also been subjects of disagreement.

While it is not possible in the space of a brief survey to do justice to each contribution, there are particular insights to be noted in the course of commenting on some consistent trends. In every case, the authors have not only confronted, but relished the complexity

of the questions they address. Heinz Schilling reminds us that Luther is part of wider European developments and that we lose something by treating him as an exceptional phenomenon. Peter Marshall explores Catholic writing about Luther, both in his own time and in the 20th century. Its range, from hostile treatments to much more appreciative readings, has much to tell us about the construction and protection of identity.

Philip Cary shows that it is medieval sacramental theology which makes possible Luther's theology of grace, and not the theology of Augustine. Theodor Dieter takes us patiently and illuminatingly through Luther's approach to Scholastic theology, distinguishing between disputes with the thought of particular theologians, and more general contested points to give a more nuanced picture than has hitherto prevailed. The apparently conflicting strands in Luther's view of women are elegantly teased out in Charlotte Methuen's essay. She shows that, for Luther, spiritual equality can stand alongside subordination in other spheres, though the redoubtable Katharina is treated, even if ironically, as a spiritual *and* intellectual equal.

Pieter De Mey's intriguing account of the influence of Lutheran observers on the final texts of *Lumen Gentium* and *Unitatis Redintegratio* takes us into the 20th century. It is followed by analyses from James Corkery and Pieter de Witte of the treatment of Luther's theology by Catholic theologians: Benedict XVI, Karl Rahner, and Hans Urs von Balthasar.

Finally, we move into thematic territory. Gesa Thiessen teases out the paradoxes in Luther's approach to the image. She examines his fruitful partnership with Lucas Cranach in developing a new style of ecclesiastical art, yet points to a decline in quality as a didactic note begins to dominate the decoration of churches. She is optimistic that a renewed interest in the 'other than verbal' is beginning to have positive consequences for the quality of artistic commissions in churches (p. 186). Risto Saarinen compares Luther's method of reading scripture to that of Erasmus, arguing that his insistence on a rule of faith, rather than a dependence on external sources, is an approach, rather than a particularly Protestant technique. Christine Helmer examines the idea of the common priesthood in Luther's thought, finding in it challenges for both Catholics and Protestants in self-critically probing the tension between the use of power by an ordained priesthood, and the over-domestication of the idea of priesthood as an office belonging to all.

One of the great gifts which the 500th anniversary has brought to the Churches and the academy, is an application of the interest among the professional historical community in the way history itself is written. This has resulted in meticulous re-readings of primary sources, not just Luther's writings, but the works of his contemporaries who wrote about him or addressed the same subjects. Scholarly gatherings worldwide, like the one that took place at Maynooth, have thus had a profound impact on the fields of Luther studies and Reformation studies. For the Churches, the findings have immense potential to foster an already advanced understanding between the Roman Catholic Church and the Churches of the Reformation. The editors of this volume conclude with a section on what Catholics can learn from Luther. It is hoped that its afterlife will include attention to the reciprocal invitation that is implied, and a commitment among the Churches to a mutual and well informed learning process.