

an excellent overview of Giussani's life, work, and theology. Without this introduction many readers would have wondered why a book that has been published almost fifty years ago and that fails to add anything to recent scholarship was republished. Nevertheless, the present work may be of particular interest for a reason that exceeds the brief survey of Protestant theological history in North America: The book was originally written at a time when the world anticipated improved relationships, unity, and reconciliation between Catholics and Protestants (after Vatican II), hopes that many people currently connect to the pontificate of Pope Francis. Giussani's observations of American Protestantism from a Catholic perspective may play a role in the inter-faith dialogue and everyone interested in these should be familiar with his book.

Berrien Springs, Michigan

DENIS KAISER

Gnasso, Alessandro, Emanuele E. Intagliata, Thomas J. MacMaster and Bethan N. Morris eds. *The Long Seventh Century: Continuity and Discontinuity in an Age of Transition*. Oxford: Peter Lang, 2014. viii + 315. Paperback, \$72.95.

This book, published through Peter Lang in 2014, is a collection of papers presented at a conference at the University of Edinburgh in 2013. It is an edited volume containing 315 pages with fourteen chapters. Eleven chapters were written by a single author, and three were written by multiple authors. The main body of the book begins with the Preface on page one and ends on page 298. This is followed by a six-page list and description of the contributors, and finally a ten-page index. Each chapter focuses on the seventh century A.D. within a particular region, moving from England to as far east as Khuzistan.

Two chapters explain the purpose of the conference: the Preface, written by Emanuele E. Intagliata and Bethan N. Morris, and the Afterword, written by Thomas J. MacMaster. Intagliata and Morris state that their purpose is to examine if the seventh century represents a break in the *longue durée* between the sixth and eighth centuries. In their view, studies in the seventh century have been too fragmented by scholars bound by their respective regions and disciplines. Consequently, a fragmented picture of the history of Europe in the seventh century as well as in the Middle East has been the result. In the Afterword, Thomas J. MacMaster elaborates further that previous scholarship focused on the Latin-speaking West and, specifically, on Christianity and its literature. In the last twenty years seventh-century scholarship has undergone a paradigm shift. For example, MacMaster explains that regions that were not considered important are now considered vital. Thus, this volume integrates works from the regions of Arabia, Iran, Scandinavia, and others in order to create a broader picture of the seventh century. This review will focus on two articles: one, the topic of which is not very familiar to the reviewer, and the second on a region with which the reviewer is familiar.

The first article of this volume after the preface is titled "Sutton Hoo and Sweden Revisited," written by Alex Woolf. Woolf compares and contrasts the

links previously made by scholars between the seventh-century ship burial—Mound 1—at Sutton Hoo in Suffolk, England, with those found in Vendel and Valsgärde located in Sweden. While previous works focused on the links between the burials, Woolf argues from an archaeological perspective that they only have two aspects in common: military gear and using the boat as a burial. He posits that the helmets found in Uppland, Sweden and Sutton Hoo represent a core material culture with the epicenter located at the Danish island of Skåne. The basis of his argument relies on the interpretation that rich burial mounds were constructed by those who were trying to appear powerful. Therefore, the origins of the inhabitants at Sutton Hoo should be found where this type of display of power is not needed, i.e. the Danish Islands, Skåne. His theory is not cited with any examples, and there is no mention of an opposing hypothesis for this type of ship burial. Woolf clearly knows the region under discussion, but his writing style is not as clear as the reader could wish for. In the beginning he argues that the archaeological connections are not as strong between Sweden's burials and Sutton Hoo, but by the end he argues that they represent a core material culture with a different, albeit very similar depositional process. This sounds like the similarities between them are more plausible than he argues, and the connections are not as conflated as he maintains. The differences he describes sound more like regional variations with the core culture found at Skåne. Ultimately, he seems to have a larger purpose: the origin of the Anglo-Saxons. And he is using the burials at Sutton Hoo and Vendel and Valsgärde as a case study.

The second article reviewed is titled “Continuity and Discontinuity in Seventh-Century Sicily: Rural Settlement and Economy.” This article was co-authored by Giuseppe Cacciaguerra (eastern Sicily), Anotonio Facella (western Sicily), and Luca Zambito (central Sicily). The primary focus of the article, stated by the authors, is the settlement patterns in rural contexts during the seventh century. They limit their research to material culture and its relevance in an economic and social context. One area of research the authors chose not to include is the distribution of coins in Sicily. This might have extended their paper longer than necessary, yet it would have been a helpful addition especially when discussing the economic contexts. With that minor critique aside, the authors provide other evidence, i.e. amphorae types, that describes Sicily's economic role in the seventh century. Cacciaguerra observed that the presence of transport amphorae demonstrates that Sicily's economy was based on a grain “monoculture” (216). Their writing style was clear and the authors presented the evidence for their points with clarity. Based on the lack of evidence for changes in settlement dynamics, they find that there was more continuity in the seventh century and more evidence of discontinuity in the eighth century. Finally, they maintain that Sicily still belongs to the world of Late Antiquity in the seventh century and not of the Early Middle Ages.

This work is not an introduction to the history of the seventh century nor is it intended to be so. The articles are intended for more advanced students and specialists who already have a working knowledge of this period. And at the end of every article the authors provide a bibliography of primary and

secondary sources, which makes further research easier for those interested. The specialist will appreciate the publication and synthesis of recent data within his/her respective region.

Berrien Springs, Michigan

CHRISTOPHER R. CHADWICK

Hiestand, Gerald and Todd Wilson. *The Pastor Theologian: Resurrecting an Ancient Vision*. Grand Rapids, MI: Zondervan, 2015. 188 pp. Paperback, \$18.99.

Todd Wilson and Gerald Hiestand, senior pastor and senior associate pastor of Calvary Memorial Church (Oak Park, Illinois), cofounded the Center for Pastor Theologians (CPT) in 2006 with Hiestand as executive director. The CPT's mission is to assist pastors "in the study and written production of biblical and theological scholarship, for the ecclesial renewal of theology and the theological renewal of the church" (10).

Their book is an extended appeal to pastors to pursue a life ministry of intellectual rigor and theological study and thus provide essential ecclesial and theological leadership to the contemporary church. They define ecclesial theology as "theology that is germinated within the congregation, that presses toward distinctly ecclesial concerns, and that is cultivated by practicing clergy" (18), and they contend that this role of "ecclesial theologian" has been in fact the historically normative role for the pastor (for example Irenaeus, Athanasius, Augustine, Calvin, and Jonathan Edwards). The authors, however, bemoan the long-ago vacating of that role in favor of the more pedestrian "intellectual middle management" pastoral role in the faith community today.

Thus, Hiestand and Wilson assert, the church must confront the "bifurcation of the theologian and the pastor" in order to heal the "theological anemia of the church and the ecclesial anemia of theology" (79). They maintain such healing will come when the neglected paradigm of *ecclesial* theologian (in distinction to the pastor as *local* theologian and *popular* theologian) is restored in the pastorate. "The native home of theology is the church, and the responsibility of the church's theological leadership lies with the pastoral community" (77). To bolster their conclusion, the authors include a comprehensive appendix, replete with a 35-page chart, chronicling the shift of theological study and writing from the pastorate to the academy (from Clement of Rome [1st century] to William Nichols [d. 1712]). The book is moderately footnoted, particularly in the historical overview that covers the span of theologians (clerical [i.e., pastoral], nonclerical, and monastic) from the Apostolic Fathers to the post-Enlightenment church.

In building their argument, Hiestand and Wilson offer two caveats. First is their recognition that *academic* theology, "theology developed and sustained within an academic social location and driven by academic questions and concerns" (69), is essential to the life of the Body of Christ. They maintain, however, that it was *because* the church ceased to provide a receptive environment for clergy to pursue theology in the local church that the siphoning of "the best and brightest minds away from the pastorate to