

presupposed ideas about God to Greek philosophy, including the notion of divine simplicity that is key to some of the theological developments in the book (107), or the notion of an unmovable God (189). Hence, unless one is ready to fully embrace Augustine's and Aquinas's theological and philosophical presuppositions, it becomes hard to accept some of the arguments in this book.

Last, but not least, Levering writes in the conclusion that "in Scripture, the Holy Spirit is repeatedly associated with gift, as well as with love, the greatest gift. But the Spirit is also repeatedly associated with truth" (359). And further in his conclusion he pens: "I do not mean to deny that there are other ways of describing what the Spirit brings about in the people of God. In fact, a number of these ways are connected specifically with truth; for example, the Spirit inspires the prophets and inspires the Scriptures" (370). Why not then make the case for using "Truth" as a proper name for the Third Person of the Trinity? Is the Spirit more "Love" and "Gift" than He is "Truth"? Moreover, where does truth fit in when dealing with the important aspects of church holiness and church unity?

Drawing mainly from Augustine and Aquinas, Levering argues that naming the Holy Spirit "Love" and "Gift" is "biblically and theologically justified." (359) While showing great theological ability in his exposition, and proving to be an exemplary interlocutor with disagreeing theological positions, Levering's thesis and main arguments will probably fail to convince most non-Catholic readers. Many would most certainly be ready to join Levering in praising the third Person of the Trinity, as well as celebrating what he presently does in, for, and through the church, in bringing about unity and transformation. Many would probably also join in praising the Holy Spirit for leading humans to Jesus and his truth while empowering the church to proclaim the good news of the gospel of Jesus. However, all of this can probably be accomplished without embracing Levering's proposal to rename the third person of the trinity, "Love" and/or "Gift".

Berrien Springs, Michigan

GERARDO OUDRI

Marandiuc, Natalia. *The Goodness of Home: Human and Divine Love and the Making of the Self*. AARAS. New York: Oxford University Press, 2018. x + 214 pp. Hardcover. USD 99.00.

In *The Goodness of Home*, Natalia Marandiuc—currently Assistant Professor of Christian Theology at the Perkins School of Theology, Southern Methodist University—presents an integrated approach to the "notions of home, love, and the self" (1). *The Goodness of Home* is the culmination of her Yale dissertation, advised by famed theologian Miroslav Volf. Marandiuc's own back-

ground as an immigrant (from Romania) informs her concern for developing a theory of “home” that transcends national borders.

Marandiuc defines home as consisting “of love relationships that constitute the human self” (12), rather than physical walls of studs and sheetrock. Relational homes may include, or be defined by, attachments with family and/or non-family members (17). A nurturing home is created by unselfish relationships between the self, others, and God, with God as the “pneumatological middle term” between human loves (12, 193).

The initial chapter situates Marandiuc’s research within the context of migration and mobility which, she argues, creates an environment of “relational impoverishment” (4). The formation of the self is directly tied to healthy and stable attachments—the need for love and relationality being planted in humanity by God (5). In dialogue with Augustine and Kierkegaard, Marandiuc proposes that “human love attachments” can and do occur in the natural world (contra Augustine), but are elevated and sanctified by the indwelling of the Spirit (16).

The second and third chapters engage secular scholarship on the formation of the self, the necessity of human relationships and attachment theory. Chapter two is a lengthy discussion of Charles Taylor’s work on selfhood. Marandiuc helpfully translates his notion of frameworks into Christian terms and discusses the challenges modernity and (especially) postmodernity have presented in doing away with the certainty of frameworks by which the self is able to evaluate the good, as well as actualize relationships, both with the self and others.

Chapter three is, perhaps, the most important chapter of the book, in that it presents an approach to attachment that is a blend of neuroscience and theological anthropology. Sadly, this is the shortest chapter. Marandiuc’s discussion of attachment theory places her concept of “home” in the scientific world of human psychology and gives credence to her argument that human relationships are integral to the constitution of the self.

The second half of the book focuses on theological discussions of the self, especially as articulated by Kierkegaard. Chapter four focuses on human attachments and particularity, engaging Scotus’s *haecceity* as precursory to Kierkegaard’s understanding of particularity. Marandiuc, through Kierkegaard, establishes the importance of neighbor love prior to any particular loves (109).

Chapter five is a natural continuation of the previous chapter’s theme of particular loves, emphasizing the co-creative nature of the self in relation to human and divine love. Again, Kierkegaard’s philosophy is central, with other interlocutors including Kant, Lee C. Barrett, and David Kelsey. However, all analysis is in light of Kierkegaardian thought.

The sixth and final chapter fleshes out a concept hinted at throughout the book, namely the mediatory role of the divine within human love attach-

ments. The uniquely Christian belief of the Spirit as sanctifier allows a Christian confidence in human relationships that is not available to a nonbeliever. Dependence on God as the “middle term” paradoxically allows for independence in human relationships. As the ultimate source of love, God replenishes the “reservoir” of human love (193).

By combining philosophy, theology, neuroscience, and anthropology, Marandiuc succeeds in presenting a nuanced Christian perspective on human attachments and the making of the self. However, her dependence on Charles Taylor and Kierkegaard significantly impacts the depth of a topic that would have been enriched by a broader diversification of sources and lends the book a repetitive tone. It is curious, perhaps, that so much time is dedicated to Kierkegaard’s understanding of human love attachments, given his own complicated personal relationships. While his interpretations of biblical concepts, such as love for the other, love for the self, and love for God, are meritorious and illuminating, Marandiuc could have included at least one other primary theologian/philosopher to provide balance to her work.

One aspect of love that was not fully developed in this book is that of Christ’s sacrificial love in relation to the cross. Although Marandiuc references the incarnation, she does not provide a thorough discussion of Christ’s death on the cross as the ultimate example of unconditional love or how it repairs and enables the human-divine relationship. In addition to the co-creation of the self, Marandiuc could have analyzed attachments in relation to the re-creation of the self. How does the self change after conversion? How does conversion alter relationships? These are not so much omissions as they are opportunities for further development and research.

Ooltewah, Tennessee

SARAH E. BURTON

Schenk, Christine, CSJ. *Crispina and Her Sisters: Women and Authority in Early Christianity*. Minneapolis: Fortress, 2017. xx + 459 pp. Softcover. USD 29.00.

Christine Schenk has done admirable research exploring the scope of female authority in the first five centuries of Christianity in her new book, *Crispina and Her Sisters: Women and Authority in Early Christianity*. She has divided the volume into eight chapters and fourteen appendixes. The chapters do not follow the same structural pattern throughout the book. Some chapters have an introduction and a conclusion, while others do not. The book itself has a main introduction, which is very well written. It delineates the book well and defines authority, a crucial concept throughout the document. Broadly speaking, *Crispina and Her Sisters* focuses on two main things: context and material. Looking at the sociocultural context, the author draws heavily on books such as the one by Carolyn Osiek, Margaret Y. MacDonald, and