

A HISTORY OF PRAYER: THE FIRST TO THE FIFTEENTH CENTURY. Edited by Roy Hammerling. Leiden: E. J. Brill, 2008. Pp. xviii + 484. \$200.

Hammerling's volume aims to address scholarly difficulties associated with studying prayer. In addition to the problem even of defining prayer, the editor's introduction identifies complications such as content, context, form, and practice. The book's fourteen essays are divided chronologically into four unequal sections. For example, prayer to the fourth century has seven essays, while prayer after the fourteenth contains only three. As the editor notes, the range and themes of the essays are quite eclectic. Evagrius of Ponticus appears as a central figure in three essays, Francis of Assisi in none. A survey of Ashkenazic Piyut in the Central Middle Ages presents an aspect of Jewish prayer, but Muslim traditions are absent. Five essays revolve around The Lord's Prayer, while the Mass appears in the margins of only a couple of contributions. Some essays are summary, covering periods such as the first four centuries of Christianity, or groups such the Benedictines. Other essays focus on individual people, like Gregory of Nyssa, Thomas Aquinas, or Jan van Ruusbroec. A couple of chapters reprint earlier publications, but most are original. Many of the individual articles will prove quite useful to scholars, but more on an essay-by-essay basis than as parts of a whole.

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SOLDIERING FOR GOD: CHRISTIANITY AND THE ROMAN ARMY. By John F. Shean. Leiden: E. J. Brill, 2010. Pp. xvii + 452. \$224.00.

Shean has provided a much-needed monograph on the development of Christianity within the Roman army, the role it played in the conversion of the Empire, and the ultimate Christianization of Europe. Examining primarily literary evidence, chapters include discussions on the role of religion and ritual in the pre-Christian army, a survey of Christian attitudes to military service prior to Constantine (in which Shean challenges notions that early Christians were primarily pacifists), a long chapter advocating for a sociological methodology toward understanding the process of Christianization (à la R. Stark), followed by four chapters that attempt to show a steady growth of Christian participation in and indeed the wholesale Christianization of the Roman army through to the fifth century. The book is marred by a curious organization of the chapters. For example, chapters two and three refer to the steady growth of the ranks of Christians in the military from at least the late second century, but the chapter that attempts to establish the evidence for their presence does not appear until chapter five. Also, the book contains an introduction of twenty-nine pages addressing the scholarly background but contains thirteen footnotes; moreover, predecessors are called "modern authors" and scholarly "narratives." Nevertheless, the book is worth braving such minor frustrations not only for the importance of the topic but also for the great breadth of the work which collects

an incredible amount of information about the steady Christianization of the Roman army and the establishment of the concept of "just war."

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THE ARCH-HERETIC MARCION. By Sebastian Moll. WUNT, 250. Tübingen: Mohr Siebeck, 2010. Pp. xiv + 181. €59.00.

This iconoclastic dissertation seeks nothing less than to overturn Harnack's venerable proto-Lutheran portrait of Marcion. It argues that Marcion's dualistic theological system was founded on the distinction not between "Law" and "Gospel," but between an evil and a good God, the former revealed in the Jewish Scriptures and the latter in the gospel of Jesus, the Messiah of the good God (the antithesis of the evil god). "It is exactly due to this antithetical relation of the two Gods in his system that Marcion could never have actually excluded the Old Testament from his church"—it in fact "forms part of Marcion's canon of Scripture." Indeed, the Jewish scriptures are so crucial to his theological perspective that—contrary to Harnack's claim—it was in light of them that Marcion interpreted early Christian writings such as Paul's letters. Marcion was, in short, a biblicistic dualist who was also a Docetist but not likely Gnostic. After surveying previous scholarship and the problem of sources, Moll analyzes, in chapters 2-7, Marcion's Life, Gods, Bible, Works, Church, and Time, concluding that Marcion was not a reformer ahead of his time but instead an influential person whose contribution nonetheless proved to be "purely negative" and to whom, furthermore, one may apply the term "heresiarch" without anachronism. Overall, a provocative and frequently persuasive dissertation that repeatedly forces one to reassess both the sources and traditional formulations.

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MARTYRDOM FROM EXEGESIS IN HIPPOLYTUS: AN EARLY CHURCH PRESBYTER'S COMMENTARY ON DANIEL. By W. Brian Shelton. Eugene, OR: Wipf and Stock, 2008. Pp. xi + 178. \$22.00.

Among the flurry of recent (and dissonant) scholarly works on the obscure third-century Roman theologian (A. Brent, 1995; J. A. Cerrato, 2002; Bradshaw, Johnson, and Phillips, 2002; and A. Stewart-Sykes, 2001 and 2006), Shelton offers in this reworked dissertation a careful study of Hippolytus's biblical commentary (which he dates to c. 204 CE) and its use pastorally and paraenetically for his community facing the Severan persecution. Shelton benefits from the textual progress made on the fragmentary work, most recently the revision of Bonwetsch's text by M. Richard (Berlin, 2000). With the Maccabean literature and Revelation of John as backdrop, Hippolytus offered a figural interpretation of various characters in Daniel's apocalypse (e.g., Daniel, Susanna, and the three young men in the furnace) who might