

representation (Mignozzi and Hoffaker) utilize images and vivid descriptions that allow nonspecialists to engage with their erudite evaluations of artistic trends. Likewise, Tripp's explanations of the heated battle between proponents of the divided and united Magdalene(s) among scholars in the early 1500s make accessible a lesser known (but obviously intense) debate over the best interpretation of biblical texts, early Fathers, and subsequent church tradition, particularly when they conflict. The debate is of the entrenched sort that seems to repeat cyclically, whether the subject is Mary Magdalene or another figure.

Part 3 extends beyond traditional religious structures in the "Contemporary Period," and includes the last eight chapters: "The Magdalene of Contemporary Biblical Scholarship," by Teresa J. Calpino; "From Disciple to Deviant: The Magdalene in Contemporary Popular Film," by Erica-Lyn Saccucci; "The Magdalene of Internet: New Age, Goddess, and Nature Spiritualities," by James S. Mastaler; "Wife, Queen, Goddess: Mary Magdalene and the New Religious-Spiritual Movements (19th–21st Centuries)," by Carla Ricci; "From Galilee to India: There Is Something about Mary (Magdalene)," by Pierluigi Piovaneli; "Why the Church Needs a Prostitutes' Saint," by Mary Setterholm; "The Marys in the Contemporary Liturgical Practice of the Mary Magdalene (the) Apostle Catholic Community," by Jane Via; and "The Legionaries of Mary Magdalene?," by Ludovica Eugenio.

Calpino's chapter covers a surprisingly broad swath of biblical scholarship from the eighteenth century to the present (including, for examples of the variety, Elizabeth Cady Stanton, postcolonial readings, and Mormon exegesis) and the roles assigned to Mary Magdalene therein. In the last three chapters L. notes a distinction even within the subset of contemporarily focused chapters. For example, Setterholm's chapter is at once deeply personal—reflecting on her own experience in sex work and wrestling with the welcoming but historically problematic caricature of Mary Magdalene as a reformed prostitute—and academic, trying out theoretical lenses by which the Magdalene's role as exemplar might function, transposing conventional honor/shame paradigms. Via's chapter illustrates the ongoing use of Mary Magdalene and other women in Scripture as a mirror to the readers' convictions and experiences, as she relates her role and her community's practices within the Roman Catholic women priest movement.

The chapters are consistently intriguing, even as they vary substantially in length, quality, and scope. As noted, they range from technical studies of obscure texts to deeply personal reflections. Several of the chapters are translated from Italian-language originals. Many contributors utilize thorough and discursive footnotes, while others' notes are reserved exclusively for citations. Some of the chapters have a narrow range of implications, perhaps limited to the interpretation of a small set of ancient texts or obscure modern ones. Conversely, Creech's contribution (in part 1) uses the content of and evidence regarding a single papyrological fragment, now deemed a modern-day forgery, in order to ask pertinent and sweeping ethical questions regarding informal online scholarship, private ownership of artifacts, sensational finds, and historians' own inescapable subjectivity vis-à-vis the cultural *Zeitgeist* (see pp. 143–44). The volume includes color images that are exceptionally clear and deployed in helpful service of the discussion (e.g., the papyrus fragment of the *Gospel of Jesus's Wife* [p. 134]).

The diversity of approaches makes clear some unifying threads across centuries of reflection on Mary Magdalene that might not have been apparent otherwise: Mandaeen

Mirai (Magdalene), who acts as a feminine counterpoise to the masculine Christ (p. 91), has echoes in the Mary Magdalenes populating modern Internet spirituality (p. 338) and in New Age expressions (p. 390). Another recurrent theme is the pastoral benefit of characterizing the Magdalene as a repentant sinner, which is a major feature of the sixteenth-century "Divided Magdalenes" controversy. This idea was maintained by the earliest Reformers (pp. 269–72) and has echoes in modern ministries to sex workers (pp. 417–18). The question of the Magdalene's moral function extends to Hoffaker's examination of paintings from the Baroque period to the present. She identifies varying trends in the intersection of gender ideals, religiosity, and artistic representation in the person of Mary Magdalene. Whether in art, preaching, or biblical interpretation, one wonders whether the age-old fixation on Mary Magdalene's supposed sinfulness serves primarily to reinforce cultural gender norms, to humanize a saint in order to inspire transformation in fellow sinners, or perhaps merely to titillate audiences. What Saccucci observes regarding contemporary film renditions of Magdalene archetypes applies more broadly: "It may be easier to seek redemption as the prostitute than to lead as the disciple within the current western cultural setting" (p. 331). Locating similar analyses across wildly divergent contexts of study (art history, the preaching of early Protestant Reformers, modern film, and charitable organizations) drives home the importance of L.'s project.

Lupieri and his collaborators have demonstrated effectively the extent to which the reception of the figure of Mary Magdalene has absorbed other female figures from the Gospel narratives. It is possible that the literary, cultural, and historical contexts spanned by these articles are so wide-ranging that, collectively, they may present barriers to the volume's usefulness. Biblical scholars, for instance, would find relevant resources only in the minority of the included chapters (perhaps most of part 1 and Calpino's chapter in part 3). Yet, in light of the perpetual interest in Mary Magdalene herself, a fixation to which the volume at once attests and caters, scholarly purchasers of the collection will be guaranteed an expansion and enrichment of their knowledge of the diverse interpretive history of the Magdalene figure. Even if the chapters are used selectively, this volume would make a valuable addition to a specialist's collection and could prove to be a resource for multiple constituencies within an academic library.

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POPE FRANCIS, *The Gospel of Matthew: A Spiritual and Pastoral Reading* (Maryknoll, NY: Orbis, 2020). Pp. xiii + 257. Paper \$22.

This book is not an academic, systematic, and comprehensive commentary for study or a sourcebook for preaching. Rather, it is a "spiritual and pastoral reading" of the Gospel of Matthew, as the subtitle of the book suggests. Following the Gospel's outline, the book begins with Jesus's birth and significance through his public teaching and ministry to his death and resurrection. In the section on Jesus's birth and significance, one finds that God's self-revelation to the world is historical, and that Jesus is the divine revelation in its fullness. He is God, who strips himself of his glory and empties himself to be in solidarity with humanity in all things but sin. In the section on Jesus's public teaching and ministry, Jesus

is portrayed as one who cares deeply about the disadvantaged, the marginalized, and the vulnerable. He suffers with and for humanity, and he teaches believers to put the needs of the poor and vulnerable before their own. He is not afraid to ruffle feathers to challenge the status quo to build a more just and fraternal world. In the section on Jesus's death and resurrection section, readers will find the portrayal of Christ as one with humility who remains silent amid mockeries and responds with faith and obedience. In general, the pope stresses the theme of mercy: God is merciful, and believers are to imitate God's mercy by becoming neighbors to others through sensitivity and charitable outreach to the material and spiritual needs of the poor and marginalized, echoing the message in his latest social encyclical *Fratelli Tutti* and papal bull *Misericordiae Vultus* for the extraordinary Jubilee Year dedicated to mercy. For the pope, "Love of the neighbor reveals the love of God" (p. 202).

The book is aimed at a broad audience, and readers will find the book accessible, relatable, and practical yet inspiring and encouraging. It gives readers insights into the mission and substance of Francis's pontificate: his spirituality and pastoral sensibility, as well as his depiction of the main character, Jesus. From a spiritual perspective, the pope is the man of the Gospel, as reflected in his words and actions. From a pastoral perspective, the book reflects the passion of a spiritual leader who walks his talk about love, mercy, and service. He cares about and reaches out to the unchurched and those marginalized by society and the church. The image of Jesus presented is one who champions the peripheries. References to mercy, whose aspects include compassion and care for those on the margins, are frequently cited. The purpose of the book is to help readers meditate on the word of God and to draw them "closer to Jesus and discover the hidden treasure in the words of the Gospel, words that can make the heart burn again today" (pp. xi-xii).

The book is a compilation of different sources (i.e., homilies, meditations, speeches). The interpretive lenses are multifaceted: moral, theological, spiritual, and social. The approaches too are diverse: character analysis, narrative, catechesis, and evangelization. Due to these diverse interpretive lenses and approaches, as well as the eclectic sources originally tailored for different audiences and contexts, readers will find the transition from one passage to the next disjointed. At times, the writing is somewhat repetitive. Some passages are treated extensively and repeatedly, though varying in scope and depth (e.g., 2:1-12; 5:1-12; 16:13-20). Some are treated minimally or skipped entirely (e.g., 13:1-23; 16:1-12; 23:13-17). Readers might benefit from a list of suggested reflection questions at the end of each Gospel chapter or section.

All in all, the editors effectively weave together a coherent spiritual and pastoral reading of the Gospel of Matthew. The book is intended not for the classroom but rather for interested readers looking to reflect on their encounters with the word of God, to discern their spiritual growth, and to deepen their relationship with God in response to God's wholly unconditional gift, with Pope Francis as the spiritual guide. It is ideal for Gospel reflection groups. The pope has given readers much to contemplate. He writes in a way that encourages readers to read the Bible and to find more time for God. At the same time, the pope challenges readers to be instruments of mercy to their neighbors and to look to the future with hope.

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CARL S. SWEATMAN and CLIFFORD B. KVIDAHL (eds.), *Treasures New and Old: Essays in Honor of Donald A. Hagner* (GlossaHouse Festschrift 1; Wilmore, KY: GlossaHouse, 2017). Pp. xx + 406. Paper \$19.99.

In recognition of Donald Hagner's recent retirement, Carl S. Sweatman and Clifford B. Kvidahl offer an impressive group of essays written by scholars who have worked alongside or been directly influenced by Hagner's long reach into the field of NT studies. Hagner has an impressive catalogue of publications and academic honors spanning nearly fifty years. His curriculum vitae is listed at the beginning of the volume and evidences a highly productive career as a NT scholar.

The contents of the volume are split into five sections. Each section testifies to the breadth of Hagner's own interests. Part 1 contains four essays related to Second Temple Judaism and Jesus. Lee Martin McDonald does some comparative work between Second Temple Judaism and early Christianity ("Second Temple Judaism and Early Christianity: Similarities and Differences"). Craig A. Evans dialogues with Reza Aslan's work, *Zealot: The Life and Times of Jesus of Nazareth* (New York: Random House, 2013) and argues that Jesus had zeal but was certainly not a political zealot ("Was Jesus a Zealot? Finding the Right Context for an Ambiguous Concept"). Samuel Byrskog provides some insights after twenty years of research concerning Jesus as the "only teacher" ("Jesus the Only Teacher: Further Thoughts"). Peter Stuhlmacher considers Jesus's role as a priestly intercessor ("The Intercession of Jesus").

In part 2, the focus changes to studies in Matthew's Gospel. David Wenham begins the section with a tongue-in-cheek argument for Matthean priority ("Matthean Priority: You Must Be Joking"). Craig L. Blomberg addresses some of the parallelomania among studies of Matthew, Mithras, and Midrash, along with arguing that Jesus is a victim of oppression before he conquers oppression ("Matthew, Mithras, and Midrash"). Jeannine K. Brown offers a fresh look at Matthew's use of the servant motif in Isaiah ("Matthew's Christology and Isaiah's Servant: A Fresh Look at a Perennial Issue"). Richard A. Burridge blends his work on Matthew as biography and the topic of anti-Semitism in Matthew ("Matthew's [Portrayal of] Jesus: A Jewish Messiah in an Anti-Semitic Gospel?"). Roland Deines ("The Description of Faith in the Gospel of Matthew") reviews the topic of faith and its function in Matthew's narrative. The final essay addresses faith in Matthew once more, but from the perspective of the disciples' doubt (Benjamin Schliesser, "Doubtful Faith? Why the Disciples Doubted until the End [Mt. 28:18]").

Part 3 transitions from Jesus studies to studies in Paul. William R. Telford kicks off the section with an analysis of the relationship between Paul and Mark ("The Resurgence of the Paul/Mark Nexus: A History of Scholarship from Volkmar to Crossley"). In the next essay, Paul Barnett explores the complicated relationship of Paul and Peter from the textual evidence of Romans, Philippians, the Pastoral Epistles, and the Book of Acts ("Paul in Rome"). Charles Lee Irons rounds out the studies on Paul with an examination of righteousness in the *Psalms of Solomon* and its consequences for how we understand the term in Paul's critique of "keepers of the law" ("Righteousness in the Psalms of Solomon and Paul").

Part 4 offers two short studies on Hebrews. Thomas R. Schreiner reexamines the warning passages in Hebrews in response to some of his recent critics ("Another Look at