

begins in modern commentaries) with those of the early reformation and counter-reformation period. Two exceptions are made to this chronological scheme: after the chapter on the later medieval traditions in the West, another treats of Eastern (especially but not exclusively Greek) readings. This is a prudent move, for the Apocalypse's reception in the East is famously distinct from that in the West, and for two reasons: first, because the book was accepted into the canon with much greater reluctance in the East, but second, and less well-known, because of the great popularity and influence of the *Acts of John* by Prochorus, an apocryphal biographical tradition which accreted its own additions and parallel oral traditions, such that Patmos became the setting not just for the Apocalypse but also for a substantial chunk of St John's life, and sometimes even of his death.

The second exception to the chronological scheme is a substantial and fascinating chapter on Patmos in the visual arts, illustrated with eight full-colour plates in the middle of the book. Here Boxall is able to take full advantage of a recent burgeoning of study of scripture-inspired art, a growth industry that, as much as text-based reception criticism, is often vulnerable to accusations of a lack of analytical rigour; as with the rest of this book, Boxall's excursion into art history avoids this entirely, and had this reviewer flicking back and forth between text and illustration with engrossed fascination.

The available space does not permit to do more than hint at the great riches of this book: Patmos as place of exile and bloodless martyrdom, as new Eden, as the boundary between heaven and earth, as an etymologically-encoded cypher for Judea, or as type of the monastery; the surprising genealogical links between these and other ideas; the unique contributions of St Francis and St Christodoulos; Patmos in romantic poetry and in Greek cave paintings; or the surprising notion of a typological relationship between St John and Jacob in a Dominican commentary of the thirteenth century. Yet the reader could gain a great deal, and without any distortion, simply by reading the introduction and conclusion, in which Boxall enunciates a deeply convincing case for a form of biblical theology of which he has provided a superb and most engaging example.

RICHARD J. OUNSWORTH OP

**SAINT ANSELM OF CANTERBURY AND HIS LEGACY** edited by Giles E. M. Gasper and Ian Logan, [Institute of Medieval and Renaissance Studies, Durham University, UK], *Pontifical Institute of Medieval Studies, Toronto, 2012, pp. xii + 461, \$ 95, hbk*

This is a substantial collection of papers, which derives from the conference held in 2009 to commemorate the nine hundredth anniversary of Anselm's death. It is a pity that no one contributed an essay on the problem of the origin of the soul, which Eadmer says preoccupied Anselm on his death-bed and which he wanted to resolve before he died. However, the Editors begin their Introduction by noting this episode as an indication of Anselm's own enduring interest in resolving such theological problems even very late in life. They assemble the evidences that he was less interested in seeking any memorial (such as the *Life* he discovered Eadmer was writing). They describe the immediacy of his legacy and the continuing influence which is still prompting fresh study and bringing some new names as authors into this collection.

The papers are arranged in topical groupings. A study of the correspondence between Anselm and Henry I's Queen, Matilda, is a reminder of the social intimacy of the leading figures of a realm in which the politics of troubled Church-state relations were to become fierce. Samu Niskanen provides an invaluable review of Schmitt's findings about the evolution of the letter collection. There is

a study of the implications of Anselm's changing standing in the move from Bec to Canterbury and a useful enquiry by Sally Vaughn into the subsequent careers of the known students at Bec.

From these articles on the various contemporary 'communities' to which Anselm belonged, the collection moves on to 'twelfth century perspectives', concentrating on topics of theology and intellectual history, then to 'thirteenth and fourteenth century perspectives', including a valuable analysis by Michael Robson of the process by which interest in Anselm as an authority moved out of the cloister into the universities.

Part Four includes two papers on 'vernacular visions', containing studies of the Middle English tradition. With Part V the collection moves into the twentieth century, where there are eight papers. Several of these deal with the way modern thinkers (including Karl Rahner; Hans Blumenberg; Hans Urs von Balthasar; Michael Ramsay; Jean-Paul Sartre) have engaged with the thought of Anselm. Others make fresh attacks on problems which interested Anselm: God's goodness (Marilyn McCord Adams), arguments for the existence of God (Martin Lembke). Sara L. Uckelman contributes an important review of the legacy of the work of D.P. Henry in the reception of Anselm's logic.

It is difficult to form the contributions to a conference into a coherent volume. The papers included here have been selected from those presented and the authors given time to expand and develop them. The result includes some important items, though in terms of the proportion of topics covered, it leans towards Anselm's 'legacy' rather than adding to our understanding of Anselm in his times.

G.R. EVANS

**METAPHYSICS: THE CREATION OF HIERARCHY** by Adrian Pabst, foreword by John Milbank, *Eerdmans*, Grand Rapids MI, 2012, pp. xxxv + 521, £ 35.99, pbk

Adrian Pabst has written an astonishing first monograph that would have been almost unimaginable thirty years ago. *Metaphysics*, precisely because of its hierarchies, was then the bogeyman of the academy, restrained by Kant, killed by Nietzsche, deconstructed by Heidegger and Derrida as the sinister and hubristic project of 'ontotheology', 'phallogocentrism', or whatever. As these labels imply, theology was usually implicated in this conspiracy, so that many theologians, from Barthians to postmodernists and phenomenologists, rushed to plead their innocence by showing how anti-metaphysical they were. Not so Pabst! This lecturer in politics at the University of Kent does not deny the linking of metaphysics with particular political philosophies, but seeks rather to recover and extend, not least for political and ethical reasons, the Christian Neo-Platonic metaphysical tradition which has been at best marginalised in modernity. At a number of points Pabst clearly links this proposal with the intellectual and political project of Pope emeritus Benedict XVI, as summarised particularly in his controversial Regensburg lecture of 2006. Here Benedict linked both aggressive secular rationalism and religious fundamentalism with the voluntarist and dualist separation of faith and reason which impoverished both. Against this Benedict called for a 'rehellenisation' of Christianity according to the patristic and medieval model of Christian philosophy.

Pabst develops this argument about the relationship between theology, philosophy, and politics to include the claim that the secularisation of metaphysics and politics coincides with the rise of notions of anti-relational individuality. What makes something a unique individual? Is this some sort of self-identity, or is it rather to be found in terms of the gift of a particular relational situation, both