

rights, and against violence and materialism sounds like an argument for what every Christian should do. Yet realistically Swartz shows us that leaders did squabble about things: which issues were the most important, and whether their own sociological groupings — e.g. women, African-Americans, Anabaptists — were even more important. Perhaps the waxing multitude of emerging issues of the 1960s was a burden itself for any general leftist group.

Through it all, Swartz suggests that it was not easy to form a coalition of the huge group known as evangelicalism. The evangelical left, aka the Moral Minority, failed in this. As for leftover lessons, the Moral Majority quickly pulled together some evangelicals, Roman Catholics, and other religious for a conservative front. However, the impact of the evangelical left never fully disappeared; many conservative evangelicals have added social action to their ministries and theologies. Sider and Wallis are still influencing people. Perhaps many today would sign something like the famous 1973 Chicago Declaration if it was presented again (p. 267).

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DORU COSTACHE and PHILIP KARIATLIS, eds: *Cappadocian Legacy: A Critical Appraisal*. Sydney: St Andrew's Orthodox Press, 2013; pp. 444.

This substantial volume is a collection of articles from the first three St Andrew's Orthodox Theological College (Sydney, Australia) Patristics Symposia, which were focused on the three Cappadocian Fathers, St Basil the Great, St Gregory the Theologian (Nazianzen), and Basil's younger brother, St Gregory of Nyssa. In the process of producing the book, papers from the symposia have been augmented by seven new articles, giving a total of twenty-two chapters and a "Preface" by the editors. The opening chapters, David Bradshaw's "The Cappadocian Fathers as Founders of Byzantine Thought" and Adam G. Cooper's "Were the Fathers Proponents of a Familial *Imago Trinitas?*," are strong statements of themes that are further elaborated in later chapters. Bradshaw's contention is that the Cappadocian Fathers "helped shape the ethos and spiritual culture of Byzantium" (p. 12), and through this make it possible to discern the meaning of Scripture and to perceive the "unity, and indeed the virtual identity, of the aesthetic, the moral, and the spiritual" (p. 17). This beautifully written, exceptionally clear piece leads in interesting ways to Cooper's investigation of the congruence of Trinitarian theology and spiritual anthropology, in particular the use of familial analogy in the explanation of the Trinity. He concludes that the "Adam-Eve-Seth triad" was broadly accepted by the eighth century (p. 43).

The seven chapters dealing with St Basil the Great cover a wide range of topics, from the type of Greek that Basil wrote (such as John A. L. Lee's chapter, "Why Didn't St Basil Write New Testament Greek?" which expounds the Attic Greek tradition of the schoolrooms of the time, and Basil's immersion in it), via the *Weltanschauung* found in the saint's writings (such as Doru Costache's exploration of the little-researched Basilian cosmology in "Christian Worldview: Understandings From St Basil the Great," which is particularly fascinating on the topic of Basil's attitude to science), to Basil's eschatological writings (see Mario Baghos' "The Recapitulation of History and the 'Eighth Day': Aspects of St Basil the Great's Eschatology," which unpacks the idea in the *Hexaemeron* that a single day encapsulates the whole of creation from origin to

fulfilment). The third part contains eight chapters focused on St Gregory the Theologian. This section opens with a translation of a 1966 paper by His Eminence Archbishop Stylianos Harkianakis, the Primate of the Greek Orthodox Church in Australia, "The Teaching of Gregory of Nazianzus on the Trinity," which focuses on the distinctiveness of the theologian's formulation of the three Hypostases in the divine unity (the Archbishop also contributes a "spiritual portrait" of St Gregory). This section also contains Georgios Mantzarides' "Self-Knowledge and Knowledge of God According to St Gregory the Theologian" (which continues the thread of the contemporary relevance of the Cappadocians for twenty-first century Christians, and arguably, non-Christians) and Margaret Beirne's "Scripture in the Works of St Gregory the Theologian" (which explores the saint's exposition of Scripture as exemplary, despite the lack of extended commentary in his works).

The fourth section is devoted to St Gregory of Nyssa and is somewhat shorter, consisting of five chapters. It opens with Bronwen Neil's "Divine Providence and Free Will in Gregory of Nyssa and his Theological Milieu," which contrasts Gregory's exposition of these matters with three other thinkers, Sarapion of Thmuis, Leo the Great, and Theodoret of Cyrrhus. Other chapters include co-editor Philip Kariatlis' "'Dazzling Darkness': The Mystical or Theophanic Theology of St Gregory of Nyssa" (which investigates the use of darkness as an image for the encounter with God, rather than the more common use of light) and second essays from Costache, Baghos, and Beirne (Kariatlis also authored two chapters).

The strengths of the volume include its clarity of layout which increases readability, the impressively accessible yet intellectually acute content, and the wide range of topics tackled by the contributing authors. The editors are to be congratulated on *Cappadocian Legacy: A Critical Appraisal*, and as the St Andrew's symposia are ongoing, readers may hope for further volumes of similar quality. This volume is highly recommended.

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CHRISTOPHER HARTNEY: *Secularisation: New Historical Perspectives*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2014; pp. vi + 272.

This book is a collection of chapters drawn from the Religious History Association (RHA) sessions of the 2012 Australian Historical Association (AHA) conference, with additional scholarship that sharpens the focus. Secularisation in the Australian context is the focus of more than half the chapters, but interesting and challenging work on New Zealand, the United States, and Ibero-America also features. For this reader, the two outstanding chapters are Barry Kosmin's "Secular Republic or Christian Nation? The Battlefields of the American Culture War" and Steve Bruce's "History, Sociology, and Secularisation." Kosmin and Bruce tackle the vexed issue of whether secularisation is actually progressing (they conclude that it is), what this means for Western nations and the wider world (in which it is less clear whether the "secularisation thesis" applies in many cases), and how scholars in some disciplines (usually History) misunderstand the work of those in other disciplines (usually Sociology) and produce academic work that argues from narrow, historically limited case studies that secularisation is not occurring or in fact that people in the developed world are becoming more religious, or at least remain as religious, as those of past eras. Both Kosmin and Bruce provide reliable, large-scale data to back up their arguments, and Bruce, in particular, is merciless in exposing the shortcomings of historians dealing with secularisation.