

scene, a scene that has experienced and continues to experience the effects of the largely “Continental” dismantling of unifying discourses. This, of course, is the challenge that faces most thinkers inspired by the Angelic Doctor’s tendency to synthesize. If it is at all intelligible to speak of Maritain’s philosophy as one that assumes, at least implicitly, the posture of “transformation”—to borrow a familiar category from Kenneth Baynes, James Bohman, and Thomas McCarthy, editors of the influential book *After Philosophy: End or Transformation?* (1987)—how might one spell out such a stance responsibly without capitulating to disparaging dialectics of superiority? This, as I see it, is one of the fundamental philosophical challenges posed by the appearance of this new series for future Maritain scholarship.

With regard to the present format of the book, my only complaint is that it does not contain an analytic index of technical terms and concepts. The book does include an insightful but short introduction by Ralph McNerny (xix–xxi), Director of The Jacques Maritain Center (University of Notre Dame), and a somewhat detailed Maritain Chronology (xxii–xxviii), which pinpoints the dates of his many publications as well as certain significant events surrounding his life. However, I suspect that the serious student and the busy scholar of Maritain, not to mention the “casual” reader, would have profited more from a detailed, analytic index. One only hopes that the editors will rectify this in future volumes, even though such a practice should have begun with an elaborate volume like *The Degrees*.

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Dialogue on the Two Natures in Christ. By Peter Martyr Vermigli. Trans. and ed. with introduction and notes by John Patrick Donnelly, S.J. The Peter Martyr Library 2. Kirksville, MO: Sixteenth-Century Essays and Studies, 1995. ISBN 0-940474-33-6. Pp. xxvi+214.

With Patrick Donnelly’s translation of Vermigli’s 1561 Latin edition of *Dialogue on the Two Natures of Christ*, the editors of the Peter Martyr Library continue to treat the modern reader of ancient controversies to yet another easily accessible text. Care has been taken to translate sense rather than letter, without, however, sacrificing the integrity of the original. A succinct introduction sets the scene within which Vermigli’s *Dialogue* must be read, namely as a response to the Lutheran theologian Johannes Brenz and his notion regarding the ubiquity of Christ’s body. As such, the eucharistic quarrel that Vermigli’s *Dialogue* reflects comes rather late in the sixteenth century and indicates the hardening of positions on the matter in the Lutheran and Reformed camps.

To give this particular eucharistic text a frame of reference, Donnelly writes a brief introduction. As he rightly indicates, Vermigli entered the inner-Protestant debate rather late. Earlier discussions date back to an exchange of eucharistic tracts between the Swiss (notably Calvin and Bullinger) and the Lutherans Joachim Westphal and the younger Martin Chemnitz. Donnelly leaves his reader with

no illusion as to Martyr's success in convincing his Lutheran opponents, notably among them Johannes Brenz. The latter's opinion of Vermigli's *Dialogue* was simply that it served "better at showing the weakness of his mind than in attacking the truth" and that the arguments advanced in the *Dialogue* were "contrary to the teaching of Scripture" (xviii).

The translation is from the Zurich edition of Vermigli's *Dialogue*, supplemented by the topical headings and subdivisions provided by the editors of the 1581 Basel edition. The translator shows great skill in rendering sixteenth-century Latin texts into good, modern English and demonstrates his grasp of the intricacies of the often wearisome eucharistic debates of that period. Perusal of this well-crafted modern translation should advance greater appreciation for the theological acumen of Vermigli and his immense debating skills; while at the same time deepening appreciation for the fact that eucharistic differences served not only as a wall of division between Catholics and Protestants, but also between Lutherans and Reformed theologians and their supporters.

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Twisted Cross: The German Christian Movement in the Third Reich. By Doris Bergen. Chapel Hill: University of North Carolina Press, 1996. ISBN 0-8078-4560-4. Pp. xiii+341.

With this aptly titled book Doris Bergen has made a significant contribution to a much-neglected facet of German Church Struggle (*Kirchenkampf*) historiography. The German Christian movement emerged in the late Weimar era as a mixture of *völkisch* nationalism, ecclesiastical renewal, and religious anti-Semitism. Representing the most aggressive attempt to introduce National Socialist ideological and organizational principles into the Protestant churches, the movement downplayed Christian teaching on sin, redemption, and love. After 1933 German Christians controlled the largest Protestant Land church, the Old Prussian Union, and under Reich Bishop Ludwig Mueller, spearheaded the attempt to unite the twenty-eight Protestant Land churches into a single Reich church.

Since Kurt Meier's pioneering work on the German Christians (1964), only two regional studies—Helmut Baier's on Bavaria (1968) and Reijo Heinonen's on Bremen (1978)—have added significantly to the historical understanding of this movement. Recently Rainer Lächele's examination of the Württemberg synthesize German Christians (1994) and Doris Bergen's work have given new life to the field. Bergen, "struck by what seemed the contorted efforts to fuse Christianity with Germanness and purge it of Jewish influence," has written a clear analysis of the failure of the German Christians to address the "fundamentally irreconcilable" belief systems of National Socialism and Christianity (xi).

Bergen does not focus on the rise and fall of the German Christians in Protestant church politics, but rather on the main ideas of the movement. Following a background chapter on the centrality of Christianity in the Third Reich and the