

responsible for the fact that the church's connection to Israel became more and more fragile (328). In the second part of his analysis, Lohfink describes the initiative of the Twelve to resolve the conflict by a proposal that creates a new category of service that makes it possible for there to be *convivium* and *convivere* in the community again, while also doing justice to the community's missionary task. Lohfink concludes this chapter by indicating that Luke means to say that it is especially in crisis that the community can grow. Lohfink's advice for the contemporary church is not to lose heart when the church falls into profound crisis—as frightening as this may be—but to recognize that the crisis can lead to a new step in the church's growth (330).

Lohfink has a conversational writing style that invites the reader to follow the allusions to other biblical texts, to perceive what is new in familiar words and phrases, to be immersed into the vast expanse of the Scriptures, and to become excited and energized as the word of God comes alive through his analysis and application. It is not an understatement for me to say that, like Lohfink's earlier books, *Between Heaven and Earth* has broadened my understanding of sacred Scripture, has enriched my preaching, has stirred within me a more critical appreciation of the tension between a church grounded in biblical faith and the contemporary world, and, perhaps most importantly, has challenged me to become a more committed disciple of Jesus.

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*A Concise Theology of the New Testament.* By Frank J. Matera. Biblical Studies from the Catholic Biblical Association, 1. Mahwah, NJ: Paulist Press, 2022. xii + 120 pages. \$19.95 (paper).  
doi:10.1017/hor.2023.68

This slender book is part of a larger effort by the Catholic Biblical Association (CBA) to make contemporary biblical scholarship more readily available to pastors and the general public. In this inaugural volume in what promises to be an extensive series, Frank Matera masterfully recapitulates his own work on New Testament theology.<sup>1</sup> What Matera offers here is not “cutting

<sup>1</sup> Frank Matera, *New Testament Theology: Exploring Diversity and Unity* (Louisville: Westminster John Knox, 2007).

edge” or experimental theology; rather, the book represents the cumulative insights and work of the last several decades of biblical scholarship, work that very much reflects mainstream scholarship. In fact, the work might be rightly termed “conservative,” understood in the best and most descriptive sense of the term.

The field of New Testament theology was made famously controversial through the works of twentieth-century giants like Bultmann, Cullmann, and Kümmel, but Matera brings a measured and reassuring tone to his presentation of what can be a difficult and unsettling topic. The book unfolds around two main concerns: an articulation of the diverse theologies within the New Testament and the unity of theological vision across the twenty-seven books of the New Testament. Matera achieves these two goals admirably by offering a summative account of his own work in the field, avoiding the granular analysis characteristic of earlier form-critical approaches to the material by utilizing a more literary approach to New Testament theology. Matera offers separate chapters on the synoptic tradition, the Johannine tradition, the Pauline tradition, and finally a chapter that treats together the Catholic epistles, the Johannine epistles, and Revelation. In the opinion of this reviewer, the separation of the Johannine epistles from the chapter on the Johannine tradition does not serve Matera’s presentation well, whereas the treatment of Revelation apart from the considerations of the Johannine tradition does work well.

The last two chapters offer an overview of the New Testament theologies and the internal and external unity of these theologies, providing a more canonical overview of the coherence of these theologies explored in the earlier chapters. Matera accomplishes this task without abandoning the critical spirit that informs his study of the diversity of theologies found among New Testament authors and their communities. For example, his investigation of canonical unity of New Testament theology, what he terms the “external unity” of New Testament theology, anchors the Christological focus that provides for the “internal unity” and coherence of the canon.

Matera makes this small book exceptionally useful by including brief “bullet-point” summaries at key junctures in his presentation of complex material as well as offering a few notes and a handy bibliography at the end of the book. In all, Matera and the CBA have done a great service for pastors and teachers by undertaking this project. Other academic organizations would do well to follow the lead of CBA and Paulist Press in making scholarship speak to the needs of the church and “people in the pew” through a wide-ranging series such as this one. The future of theology may move out of college and universities and into parish and small group settings. The guild will need to adjust and

adopt modalities for academic theology and biblical studies to speak into new settings.

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*Catholic Peacebuilding and Mining: Integral Peace, Development, and Ecology.*

Edited by Caesar A. Monteverchio and Gerald F. Powers. New York: Routledge, 2022. xiv + 286 pages. \$42.36.

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Every day we engage over and over with the products of mining. For instance, according to Raymond Offenheiser, “There are 62 unique and irreplaceable metals in every cellphone” (222). Yet until recently Catholic theologians have paid little attention to mining. The present volume, an initiative of the Catholic Peacebuilding Network, supported by Notre Dame’s Kroc Institute for International Peace Studies, seeks to remedy that deficiency. The book’s twenty-one authors explore numerous ethical issues from a variety of perspectives, impossible to summarize in a short review. The authors are especially concerned with the way mining causes or exacerbates violent conflict, but they also pay much attention to environmental destruction, global justice, and Indigenous rights. They focus almost entirely on the mining of metals and, except regarding uranium mining, concentrate on the Global South, the source of most mined metals.

The first of the book’s two parts includes case studies of mining and conflict in Colombia, the Democratic Republic of Congo, the Philippines, Peru, and El Salvador, as well as the response of the Catholic Church in each setting. In general, the church’s role is to accompany, educate, and advocate. In Peru it offers legal assistance to Indigenous people. The El Salvador study describes a unique success story, in which the church joined with civil society organizations to achieve a nationwide ban on the mining of metals, due to the threat it posed to the nation’s fragile water supply (as of spring 2023 the ban was in jeopardy from the Bukele government).

The second, considerably larger, part of the book consists of ethical and theological analyses, which I can only sample here. On the assumption that some mining is necessary (an assumption shared by all contributors), Tobias Winright sketches a theory of “just mining,” with rightness in undertaking mining, in the conduct of mining, and in dealing with the aftereffects of mining