

salvation of all, Jesus has already made clear that all will not be saved. Why hope for what Jesus insisted will not happen?

Perhaps Nichols is not subtly recommending Balthasar's version of universalism. But I wish he had been clearer on that.

Second, this excellent book needs an index.

In sum, however, this book is like a warm spring wind after an icy winter. It is balm to the theological soul, including all catholic Anglican souls.

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Alex Fogleman, *Knowledge, Faith, and Early Christian Initiation*. Cambridge University Press, 2023. ISBN: 978-1009377393, xiv+256 pp., hbk \$97, also Kindle.

As an educator and parish priest, studies of catechetical theories and curricula account for a sizable portion of my personal library. Recently, though, I have been glad to make room for Alex Fogleman's *Knowledge, Faith, and Early Christian Initiation*. Viewing the seminal patristic era of Christian catechesis through the lens of epistemology, Fogleman draws out from nascent catechetical traditions their underlying assumptions concerning the relationship between faith and reason, belief and practice. In doing so, he advances the study of how catechesis expands what one knows about God so as to deepen how one experiences communion with him.

From the outset, Fogleman acknowledges the practical tension between pre-baptismal instruction (as per Tertullian) and post-baptismal mystagogy (as per Ambrose) as to which is the proper content of catechesis. Even so, he makes use of Benjamin Edsall's notion of the "peri-baptismal" to account for catechesis as an educative process that both anticipates the reception of the baptismal gift and unfolds the directive implications of that gift to order the Christian's new life. This paradigm helpfully avoids an overly-constrained scope for catechesis: admitting the diversity of practices from the late-second to the mid-fifth centuries, and grounding in history the observable need for Christians continually to revisit and remember what they once learned and received.

Fogleman then narrows the main body of his work to examine representative figures from catechetical movements of (broadly) Northern Italy and Northern Africa. Specifically, he begins with Irenaeus of Lyons and his emblematic "Rule of Truth" before moving abroad to Tertullian of Carthage and his refinement of

catechetical essentials. From there, the focus moves back to Hippolytus of Rome and the emphasis on mystagogical clarity against the immediate temptation of gnostic tendencies before shifting back to Africa with Cyprian of Carthage and the influence of ecclesiastical structures to stabilize Christian formation.

Then, anticipating the magisterial presence of Augustine of Hippo, Fogleman begins with Ambrose of Milan and his iconic development of mystagogical preaching before detouring through a sequence of often under-appreciated contributions from Northern Italy. Namely, Zeno of Verona and Gaudentius of Brescia shape what Fogleman calls “cosmological knowledge” of the world as it shifts from Roman cultural assumptions to a Christian worldview. Moreover, Rufinus of Aquileia and Peter Chrysologus emerge to anchor that culture-shift to the sacramental fact of a familial, baptismal ontology. Finally, Fogleman crosses the Mediterranean once more to conclude with Augustine’s exploration of Christ as the evergreen ‘inner-teacher’ of the Christian and the ensuing shift in epistemology after Augustine in writers such as Quodvultdeus.

Fogleman helpfully draws out and sets in dialogue a series of less-often-explored theologians, bishops, and preachers to underscore the epochal contributions of more well-researched figures. Too often, books on historical catechesis isolate the glorious mountain tops without adequate attention to the switchbacks that take one to them. By narrowing his focus temporally and geographically, he affords his readers with a depth of historical analysis necessary to establish his epistemological insights. Though the book assumes facility with technical language and the broader movements of church history, Fogleman is adept at familiarizing his readers with specialist terms and concepts to bridge the gaps for those lacking equivalent aptitudes in both philosophy and theology.

Knowledge, Faith, and Early Christian Initiation is a worthy addition to any robust parish library and would be a fruitful text for clergy, spiritual directors, theology faculty, and any stalwart lay catechist working at or near the intersection of dogmatic and ascetical studies.

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